METHOD GASPEY-OTTO-SAUER.

OTTOMAN-TURKISH CONVERSATION-GRAMMAR

A PRACTICAL METHOD OF LEARNING THE OTTOMAN-TURKISH LANGUAGE.

BY

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مقدمه

Preface.

The Turkish language is of Tartar origin, as the Turks came from Central Asia, and is consequently quite distinct from Arabic and Persian, although it is true that in modern times the Arabic characters have been adopted for all three languages, and that the Turkish language is now half filled with Arabic and Persian words. Yet these words have been incorporated without affecting the nature or framework of the Turkish, which is as different from Arabic and Persian as Anglo-Saxon dialects are from Hebrew or Hungarian. In fact pure Turkish is Turanian, while Arabic is Semitic and Persian Aryan, and the resulting modern Ottoman-Turkish is compounded not only of three languages but of representatives of the three great families of languages. The original Turkish tongue, which is called Chaghata (Jagatai), was somewhat barbarous, but extremely forcible and concise when spoken. The adoption of Arabic and Persian words is arbitrary. To master the language it is necessary to have at least an elementary knowledge of the Arabic and Persian languages.

It is an extraordinary and lamentable fact that the language of the Turks has hitherto received little or no attention in England, although it is spoken by millions of people belonging to a vast empire with which we are closely connected by mutual vital interests, and is more or less used, in official circles, from Tunis in Africa to the walls of China. It is the court language of Persia, and in many provinces of that country, of South Russia and Afghanistan is spoken as much

as Persian. It is difficult to account for the absolute neglect of the study of such an important language, considering that it is used by a people who once influenced half the world, who overturned and established empires, who have possessed the thrones of Persia, Greece, Egypt and Arabia; whose power was once dreaded by Italy, Germany and France, and to whom our proud Queen Elizabeth applied for aid against the Spanish Armada. The Turkish has always been of the greatest consequence to us, owing to the importance of our political and commercial relations with the Ottoman Empire, and the complete ignorance of it on the part of our countrymen has greatly impeded proper communication and intercourse between the two nations and given rise to most serious misunderstandings and difficulties both in the diplomatic and commercial world. [*Dr. Ch. Wells.*]

Besides, not a small body of earnest men from the great Anglo-Saxon republic of the Trans-Atlantic continent have long been established in Constantinople and in the provinces of Turkey, labouring to unfold the treasures of modern science, temporal and spiritual, to the people of Turkey; losing no opportunity to place themselves in friendly communication both with the governing Ottoman element and with the numerous races and religious denominations subject to the Imperial sway.

To meet the need of the representatives of these two great nationalities in Turkey, there arose the necessity for conversation-books, grammars and lexicons. There have appeared a number of Turkish grammars and other books in the English language, but they seem little fitted to acquaint the learner fully with Turkish, chiefly because they are not sufficiently practical in the strict sense of the word, or they are composed only of rules. The appearance of a new Ottoman-Turkish Gram-

mar which combines in itself the theoretical and the practical elements of the language, it is expected will be cheerfully welcomed.

The so-called Conversation-method, originated by Drs. Gaspey and Otto, is now applied for the first time by the writer of this present book to the Ottoman-Turkish language also. It is his mother tongue and besides for more than 20 years he has practised this method in teaching the language in an important American institution to the natives of Turkey and to English-speaking foreigners. Therefore his own experience enables him to speak with some little authority on this subject. He thinks he has introduced a new element too in the Gaspey-Otto conversation-method, by inserting the word exercises which appear on pp. 121—125, 215, 256 etc.

The First Part of this work is devoted to conversational language and in it all the peculiarities of the language are given in a very easy and comprehensive way. The study of the First Part being finished it will soon be seen that Turkish is a very regular language, and that it is far more easy than is generally thought.

In the Second Part the elements of the Persian and Arabic languages are treated of as they are used in Ottoman-Turkish, and all the difficulties of both languages are explained, in a concise way. This is the Literary and Official language. There are then added some very valuable matters and a vocabulary.

As to the Exercises and Reading Lessons for translation, most of them are on subjects referring to Turkey and Turkish literature. Many characteristic specimens of poetry and prose illustrative of the literature and of the country, especially in modern phraseology, are given, so that the learner will feel himself in Turkey, and will have a glimpse into the geography, the history and the manners and customs of the country.

I recommend as a help to the student the excellent Turkish-English Dictionary of Sir J. Redhouse and the valuable Turkish Dictionary of Samy Béy, which latter is the most reliable guide to the student after finishing the First Part of this Grammar. And as a purely Turkish Grammar I recommend that of Mihran Efféndi Apigian (Mihri), to which I am much indebted.

I am much indebted also to Rev. Dr. W. St Clair-Tisdall, the C. M. S. missionary at Ispahan, Persia, who has carefully revised the MS. and has made valuable suggestions. Himself being a ripe scholar in the language, these have been of great service to me.

I must also express my sincere thanks to Dr. J. Wright, of Oxford, for the kindness and care with which he has looked over the proofs of this work.

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A List of Books indispensable to the Student of the Turkish Language.

Redhouse's Turkish-English Lexicon . . . . 25/—
W. W. Peet: Bible House, Constantinople.
Samy Béy's Turkish Dictionary (*Qamousou Tûrki*) . . . . 8/—
Mihri's Larger Turkish Grammar (*Moutavvél Sarf*) . . . . 1/—
Turkish Reader: 1, 2, 3 parts (*Talimi Qra"at*) . . . . . . 2/—
Turkish Reader: With Nésikh and Rîqa (*Réhbéri Qra"at*) . —/8
Turkish Reader: With 6 different characters (*Qra"at Hojasî*) —/8
Penmanship Master (*Yazî Hojasî*) . . . . —/4
Blanks for Penmanship (*Réhbéri Sûbian,* by Mihri) 1, 2, 3 parts —/2
Library Téféyyûz, 36 Grand Rue de la Sublime Porte, Constantinople.

فهرست
Contents.

Appendices.

The Official Part.

مدخل

Introduction.

A. Letters of the Alphabet.

§ 1. The following table shows the shape of the Ottoman-Turkish letters, when they are connected with a preceding or a following letter, or with both, and when isolated:

Names	Isolated	Final	Medial	Initial	Proper sounds	Numerical values	Remarks
élif	ا	ـا	ـا	ا	—	1	See § 29.
bé	ب	ـب	ـبـ	بـ	b	2	
pé	پ	ـپ	ـپـ	پـ	p	2	Tur., Pers.
té	ت	ـت	ـتـ	تـ	t	40	
sé	ث	ـث	ـثـ	ثـ	s	500	Arabic.
jim	ج	ـج	ـجـ	جـ	j	3	
chim	چ	ـچ	ـچـ	چـ	ch	3	Tur., Pers.
ha	ح	ـح	ـحـ	حـ	ḥ	8	Arabic.
khî	خ	ـخ	ـخـ	خـ	kh	600	
dal	د	ـد	ـد	د	d	4	
zal	ذ	ـذ	ـذ	ذ	z	700	Arabic.
ré	ر	ـر	ـر	ر	r	200	
zé	ز	ـز	ـز	ز	z	7	
zhé	ژ	ـژ	ـژ	ژ	zh	7	Persian.

Names	Isolated	Final	Medial	Initial	Proper sounds	Numerical values	Remarks
sin	س	ـس	ـسـ	سـ	s	60	
shin	ش	ـش	ـشـ	شـ	sh	300	
sad	ص	ـص	ـصـ	صـ	ṡ	90	
dad	ض	ـض	ـضـ	ضـ	d, z	800	Arabic.
tî	ط	ـط	ـطـ	طـ	t, d	9	
zî	ظ	ـظ	ـظـ	ظـ	z	900	Arabic.
ayn	ع	ـع	ـعـ	عـ	ʿ	70	» § 35.
ghayn	غ	ـغ	ـغـ	غـ	gh	1000	
fé	ف	ـف	ـفـ	فـ	f	80	
qaf	ق	ـق	ـقـ	قـ	q	100	
kéf	ك	ـك	ـكـ	كـ	k	20	
géf	گ	ـگ	ـگـ	گـ	g	20	Tur., Pers.
lam	ل	ـل	ـلـ	لـ	l	30	
mim	م	ـم	ـمـ	مـ	m	40	
noun	ن	ـن	ـنـ	نـ	n	50	
vav	و	ـو	ـو	و	v	6	
hé	ه	ـه	ـهـ ـهـ	هـ	h	5	
yé	ى	ـى	ـيـ	يـ	y	10	

§ 2. The letters of the Ottoman-Turkish Alphabet are 32 in number, and consist of 28 Arabic letters, together with some which the Persians have added (پ چ ژ گ). The Turks, as most other Oriental nations, read and write from right to left, instead of from left

to right as we do; and a book consequently begins where it would end in English. Capital letters are unknown, and the punctuation marks have been adopted recently. They are the same as in English.

§ 3. There are four kinds of writing:

I. *Rîqá*, which is the ordinary current handwriting used in letters and in all kinds of civil and official documents.

II. *Nésikh*, is the common print of books, newspapers etc.

III. *Divanee*, is a style of large handwriting used in the Imperial Chancery for engrossing letters-patent.

IV. *Taliq*, is the Persian model of Arabic characters, it is used by Persians, and also in documents of the Ottoman Canonical court. Examples of these and other forms of rarer occurence are given at the end of this work.

§ 4. There is always more or less difficulty in representing the sounds of one language by those of another. This is true also in the case of the Ottoman-Turkish language. It belongs to a family or group of tongues different from the English, possessing sounds entirely foreign to English ears. To express these sounds, we have made some modifications of some of the English vowels and consonants. It is necessary to master these sounds before going on. They must be pronounced fully; all having only one regular sound. For instance: *a* has only *one* sound, and not five or more as in English: ***e*** has only one, as in *pet*, though the name itself will cause some blunder. ***i***, ***o***, ***u*** also have only one sound each.

There are eight vowel sounds in Turkish.

§ 5. The vast population of Turkey, especially the Christians, do not all use the Ottoman characters in their writing. The Armenians and the Greeks have adapted them to their characters. There are books and papers in Turkish, in Armenian and Greek characters, published in Constantinople. Most of the Englishmen and Americans, resident in Turkey, find it easier to begin Turkish with English or Armenian characters, and after mastering the pronunciation and the elements of the language, they turn to begin it with the Arabic

characters, which they find very easy then. The method adapted by us in this work, will remove all these difficulties.

Single and Double Vowels.

§ 6. In reading the names in the above Table and in pronouncing the proper sounds, written in the English characters, the learner must always remember:

1. Not to pronounce ***a***, as in ***fate***, ***mortal*** or ***all;*** but as in ***far***, ***art*** or ***father***.

2. ***ê*** is always as *e* in ***met*** or *send*. Take care not to pronounce it as in *mere*, ***verb*** or ***cane***.

3. ***i*** is always *i*, as in ***pin*** or ***ship;*** never as I, or as in ***tire***.

4. ***î*** must be pronounced as *o* in ***seldom*** and *e* in *heaven*.

5. ***o*** must not be pronounced long as in ***oat***, ***prose;*** but very short as in ***no***.

6. ***ou*** pronounce always as in ***youth***, ***bouquet***, ***foot;*** and not as in ***pour***, ***couple***, ***about***.

7. ***û*** is not as that of ***pure***, ***turn***, ***rule;*** it has no equivalent in English, but is the French *tu*, *sur*.

8. ***êô*** has no equivalent in English, it is in French ***feu***, *coeur;* or German *ö* in *Zöllner*, *völlig*.

Compound Consonants.

§ 7. Turkish orthography does not employ combinations of two or three consonants and vowels to represent a single sound; we are under the necessity, however, of making use in this work of some combinations to represent Turkish sounds, for which there is no equivalent in English. These combinations are made by the addition of some vowels and consonants to ***h*** or ***y***.

kh has the sound of *ch*, as in the Scotch *loch*.

gh, as the Greek γ, Armenian ղ.

zh must be pronounced as *z* in *azure*.

§ 8. The combinations *tch* and *dj*, so often to be seen in the transliteration of Turkish words, are but French notations of the English *ch* and *j* in *church* and *joy*.

§ 9. ***y*** must always be considered a consonant, and never allowed to degrade the sound of any vowel that may precede it; particular care must be taken by

Englishmen in this matter. It is always as in *yell*, *yoke*, *buy*.

§ 10. ***y*** is combined with other vowels to form a diphthong as will be seen in the next Table.

ay	Ex.:	*qaymaq;*	as in	lime, high, I.
éy	»	*déymék;*	» »	fate, prey, hey.
iy	»	*chiy;*	» »	here, clear.
îy	»	*qîyma;*	» »	— —
oy	»	*doymaq;*	» »	boy, toy, going.
ouy	»	*douymaq;*	» »	cooing, doing.
ûy	»	*gûya;*	» »	Fr. essuyer, Guyot.
êöy	»	*êöylén;*	» »	Fr. deuil.

§ 11. In the transliteration of Ottoman words, ***h*** must be emphasized at the beginning, middle and end of words; at the end of the syllables it is generally accented; as: *Al-lah'*, *qah'vé*, *hékim*. This is a most particular rule and requires a good deal of attention and practice in Englishmen; as a pernicious mode of orthography prevails among Englishmen, of introducing ***h*** mute very frequently at the beginning or end of words; as in ***honest***, ***Jehovah*** etc. (§ 49 V.)

R is used as in English; except that it must never be allowed to be uttered obscurely; it must be pronounced fully and strongly; it is generally accented at the end of syllables. (§ 17.) Take care not to vitiate the pure sound of any vowel that may precede it.

G is always hard; as in *give*, *got*, *get*.

Numerals and Numeration by Letters.

§ 12. The numerical figures, ten in number, have been adapted by the Ottomans from the Arabs. They are the same that we make use of, calling them Arabic, because we took them from the Arabs. Their forms, however, differ considerably from thoses, which our digits have assumed, as the following table shows:

١	٢	٣	٤	٥	٦	٧	٨	٩ ؛	١٠ ،	٢٠ ،	٣٠ ؛	١٠٠
1	2	3	4	5	6	7	8	9;	10,	20,	30;	100

They are compounded in exactly the same way as our numerals. ١٩٠٢ = 1902.

§ 13. The apparent strangeness of the fact that those numbers seem to be written and read not from

right to left, but from left to right is due to the circumstance that, in Arabic, the smaller numbers are *read* as well as *written* first. Thus an Arab would read ١٩٠٢ 'two and nine hundred and a thousand'. This, however, a Turk does not do. (§ 691.)

§ 14. If the Arabic alphabet is arranged according to numerical values, there appeares the ancient order, which is still used for notation and numeration. In this order, that of the old Phoenician, Hebrew, Syriac, Greek and Latin alphabets: the first nine letters represent the units; the second nine the tens; the third nine the hundreds and the last one غ, one thousand; compare the Table of the Alphabet. ابجد؛ هوز؛ حطی؛ کلمن؛ سعفص؛ قرشت؛ ثخذ؛ ضظغ *Ebjéd*, *hév'véz*, *hout'ti*, *kélémén*, *safés*, *qaréshét*, *sakhéz*, *dazîghi*. Therefore the numeration by letters, is called *Ebjéd hisabî.*

§ 15. The method of numeration by the letters of the alphabet was a great task; it is fast going, if not entirely gone, out of practice, as puerile; but formerly great significance was attached to any combination of letters that expresses in one or more words an event or date. Thus خراب *kharab* is 600 + 200 + 1 + 2 = 803, the Hejira date when Timurleng laid Damascus in 'ruins'; and بلدهٔ طیبه *béldéyi tay'yibé* is 2 + 30 + 4 + 400 + 9 + 10 + 2 + 400 = 857, date of the year when the 'Beautiful City', Constantinople, was taken by the Ottomans.

Exercise a.

Write and give the names of the following letters; they are arranged according to their numeral value:

ا ب پ ج چ د؛ ه و ز ژ؛ ح ط ی؛ ك گ ل م ن؛
س ع ف ص؛ ق ر ش ت؛ ث خ ذ؛ ض ظ غ.

Division of the Letters.

§ 16. The Ottoman alphabet is divided into four classes: vowels; hard, soft, and neuter letters.

Vowel letters: ا و ه ی, which are vowels generally, when they are the second letter of the syllable.

Hard letters: ح خ ص ض ط ظ ع غ ق.

Soft letters: ت س ك گ ه.

Neuter letters: ب پ ث ج چ د ذ ر ز ژ ش ف ل م ن and ا و ی, when at the beginning of the syllables; as is the case with *y* and *w* in the English language.

B[1]. Pronunciation of Letters.

§ 17. All the Ottoman letters in the Alphabetical Table are considered to be consonants, except ا و ه ی, which are often used as vowels, and call for further elucidation. (§ 29 ff.)

We now proceed to the phonetic value of the consonants:

ب ***bê*** has the value of English ***b***, as: بد *béd* bad, برادر *biradér* brother. But when ending a syllable or word, it sometimes, anomalously, takes the value of ***p***, as: شراب *sharap* wine, ابتدا *iptida* beginning. Especially is this the case with the Gerunds in ـوب, as: گیدوب *gidip*, آلوب *alîp*. (§ 435.)

پ ***pê*** is the English ***p***, as: پدر *pédér* father.

ت ***tê*** is the German ***t***, as: تاتار *tatar* a Tartar; courier. It is sometimes changed into ***d*** in derivation when it is originally final; as: گیت *git* go, گیدر *gidér* he goes. Also تیمور (دمیر) *démir* iron, تپه (دپه) *dépé* a hill.

ث ***sé*** is found in Arabic words only, and is pronounced as ***s***; as: ثابت *sabit* firm, امثال *émsal* proverbs.

ج ***jim*** is pronounced as ***j***, as: جان *jan* soul.

ج ***chim*** has the value of the English ***ch***, in *church*; as: چام *cham* the pine, چالی *chalî* bush. (§ 8.)

ح ***ha*** has the harshly aspirated sound of English ***h***, in *horse*. It is chiefly used in Arabic words; as: حاجی *haji* pilgrim.

خ ***khî*** has no equivalent in English. It is the counterpart of the Scotch *ch* in *loch* and German *Rache*. It is generally transliterated ***kh***. But there are a good many words in which it is commonly pronounced as ***h***, as: خواجه *hoja* teacher; خانه *hané* house.

د ***dal*** is German ***d***, as: درد *dérd*.

ذ ***zal*** is found in Arabic words alone; its value is ***z***, as: ذره *zér'ré* atom.

ر ***ré*** is in all positions a distinctly articulated lingual ***r*** as in *rain*. There are two important remarks, however, which is necessary for the English student to bear in mind with respect to this, *to him*, peculiar letter. Firstly, it must always be pronounced and accented (never dropped or slurred over, as in the pronunciation of *part*, *pa't*); and secondly, the value of the vowel before it in the same syllable must never be corrupted (as when it is pronounced *pot* pat; *for* far; *cur* car), but always kept pure, as with any other consonant; thus قور *qor'*, قير *qîr'*, زار *zar'*; not *qo'*, *qî'*, *za'*. (§ 49 V.)

ز ***zé*** is English ***z***, as: گز *géz*.

ژ ***zhé*** is only found in Persian and French words; it is of the value of the English ***s*** in *treasure*, and is transliterated ***zh***; as: مژده *mûzhdé* tidings, آژدر *azh'dér* dragon, ژورنال *zhour'nal* journal. It is often pronounced

j, as: زنکار *jéngér* verdigris, ژیوه *jiva* quicksilver, ژاندارمه *jandarma* a county policeman.

س ***sin*** is a soft ***s***, always followed by a soft vowel in all Ottoman words, as: سوز *sêöz* word.

ش ***shin*** is English ***sh***, as: ایش *ish* work.

ص ***sad*** is a hard ***s***, it designates a hard vowel, as: صاغ *sagh* right, صول *sol* left.

ض ***dad*** is used in Arabic words only. It is generally pronounced as a hard ***z***, but sometimes as a hard ***d***; thus: راضی *razee* content, ضبطیه *zaptiyé* a gendarme, قاضی *qadî* judge, خضر الیاس *khîdîr élyas* St. Elias.

ط ***tî*** is pronounced as ***t***, thus: طوپ *top* ball. But sometimes in Turkish words it is pronounced as ***d***. طاغ (داغ) *dagh* mountain, اوطه (اودا) *oda* room.

ظ ***zî*** is used in Arabic words only, as a very hard ***z***, thus: ظالم *zalîm* cruel.

ع ***ayn***, غ ***ghayn***, ق ***qaf***, ك ***kéf***. See §§ 33—36.

ف ***fé*** is the English ***f***, in all cases, فنا *féna*.

ل ***lam*** is the English ***l***, in all cases.

م ***mim*** is the English ***m***, as: مال *mal*.

ن ***noun*** is like the English ***n***, as: نان *nan* bread. But before *bé* ب it is pronounced as ***m***. Thus پنبه *pémbé* light rose colour, استانبول *istambul* Constantinople (Stambul).

§ 18. *Note.* The reason why so many ***s*** and ***z*** sounds occur in Ottoman is that Arabic words intro-

duced into the language have to be written as in Arabic. In the latter tongue the sounds of ث ' س ' ص and again those of ظ ' ض ' ز ' ذ are quite distinct from one another, as are those of ح and ه, of ا and ع. But these distinctions are not observed by the Ottoman.

C[1]. The Orthographic Signs.

§ 19. There are five kinds of orthographic signs used in Ottoman-Turkish. The vowel signs, Jezma, Medda, Shedda and Nunation. These are put under or over the letters.

The Vowel Signs.

§ 20. There are three kinds of vowel signs: *ûstûn*, *ésré*, *êôtré*. These are named *haréké* 'movements'; but by the Europeans they are commonly called *vowel points*.

§ 21. These three vowel signs have two values each.

I. With a soft or neuter consonant, *ûstûn* has the value of ***é***; and with a hard consonant ***a***.

II. With a soft or neuter consonant, *ésré* has the value of ***i***; and with a hard consonant ***î***.

III. With a soft or neuter consonant, *êôtré* has the value of ***û***, ***êô***; and with a hard one ***o***, ***ou***.

a) Hard Vowels.

§ 22. Hard vowels are used with hard letters.

I. *Ûstûn* is a diagonal stroke drawn from right to left, placed above the letter thus ـَ; it indicates that the hard letter over which it is placed, is to be followed in pronunciation by ***a***, as in English ***bar***, ***star***.

حَ خَ صَ ضَ طَ ظَ عَ غَ قَ

Key. Ha ûstûn *ha*, khî ûstûn *kha*, ayn ûstûn *á*, etc.

II. This sign ـِ is called *és-ré*, under hard letters it is pronounced ***î***, as ***e*** in ***heaven***.

حِ خِ صِ ضِ طِ ظِ عِ غِ قِ

Key. Ha és-ré *hî*, khî és-ré *khî*, sad és-ré ***sî***, etc.

III. This sign ـُ is *eôtré*, over the hard letters it is pronounced ***o*** or ***ou***, as in ***cold***, ***could***.

حُ خُ صُ ضُ طُ ظُ عُ غُ قُ

Key. Ha eôtré ***ho***, ***hou***, khî eôtré *kho*, *khou*, dad eôtré *do*, *dou*, etc.

b) Soft Vowels.

§ 23. Soft vowels are pronounced with soft or neuter letters.

I. ***Ûstûn*** when put over a soft or neuter letter, is pronounced like ***é***, as in ***met***.

سَ كَ گَ هَ بَ شَ دَ نَ

Key. Sin ûstûn *sé*, kéf ûstûn *ké*, géf ûstûn *gé*, etc.

II. *Esré* when put under a soft or neuter letter, is pronounced ***i***, as in ***pit***, ***him***.

مِ لِ فِ زِ جِ تِ ثِ ژِ

Key. Mim ésré *mi*, lam ésré *li*, zé ésré *zi*, etc.

III. ***Eotré*** when put over a soft or neuter letter, is pronounced ***û***, ***eô***, which have no equivalent in English. (§ 6, 7. 8.)

دُ پُ شُ كُ سُ رُ ذُ نُ چُ

Key. Dal eôtré *dû*, *deô*, pé eôtré *pû*, *peô*, shin eôtré *shû*, *sheô*, etc.

Exercise b.

حَ حِ حُ هَ هِ هُ صَ صِ صُ سَ سِ سُ قَ قِ قُ

كَ كِ كُ تَ تِ تُ طَ طِ طُ دَ دِ دُ مَ مِ مُ زَ زِ ژُ

ظَ ظِ ظُ بَ بِ بُ شَ شِ شُ ثَ ثِ جُ چِ خِ ذُ رَ رِ ژُ

عُ فَ غِ وَ ىُ

The Connection of the Letters.

§ 24. The letters of the Ottoman alphabet are divided into two other divisions: *connected* and *unconnected* letters.

I. The *unconnected letters* are ا د ذ ر ز ژ و, which are never joined to the following letter, and when they occur the word is broken; that is, the pen is taken up, and the second part of the word is resumed unconnected. They may be joined only to the letter preceding them, as thus exhibited اداره *idaré* (administration) ' براقدم *braqdîm* (I left).

II. The *connected* or *joinable letters* are those which may be joined to the letters which follow or precede them; the remaining letters are connected letters; as: منفصل *mûnfasîl* (unconnected).

Exercise c.

دَك ذَم رَس زَن زَل وَر وَج ژَف

دِك ذِم رِس زِن زِل وِر وِج ژِف

دُك ذُم رُس زُن زُل وُر وُج ژُف

Key. Dal kéf ûstûn *dék*, dal kéf ésré *dik*, dal kéf ôtré *dûk*, *deôk*.

§ 25. In dealing with the letters of the Ottoman alphabet on the preceding pages, we have shown only the shapes they take when standing alone; when they are combined with other letters, they are sometimes slightly modified, according as they stand at the beginning, in the middle, or at the end of the word. These various changes will be seen from the Table of the Alphabet (P. 1 and 2).

§ 26. There is also a compound character in use, which is always to be found inserted in alphabets, and which, for that reason, cannot be passed over in silence. It is the character لا, called *lam élif*, being, in fact, nothing more than ل *lam* joined calligraphically to a following ا *élif*, in a similar manner to that whereby the English printers continue to join the *f* and *l* in fl, or *f* and *i* in fi, etc. When this double character is

connected with a preceding letter, it has the shape of ﻼ, as: بلا *béla* (evil).

Exercise d.

ی نط نخ نتخ نیتلبثینپا بجنلا چ س ص پش ین بغ بغ بق یث

بح بنجبا ذ ء ف غ ق ك ك بها حجبا حجا

Key. *yé* initial; *noun* initial, *tî* final; *té* initial, *khî* medial; *noun* initial, *té khî* medial; *noun* initial, *yé*, *té*, *lam*, *bé*, *sé*, *yé*, *noun*, *pé* medial, *elif* final.

Exercise (Connected Monosyllables) **e.**

(بَ ش) بَش؛ (پَ ر) پَر؛ (تُ ل) تُل؛ (ثَ م) ثَم؛ (جِ م) جِم؛

(چُ ك) چُك؛ (شَ ش) شَش؛ (سَ س) سَس؛ (كُ م) كُم؛ (قِ ل) قِل؛

(فَ س) فَس؛ (حَ ج) حَج

Key. Bé shin ûstûn *bésh*; pé ré ûstûn *pér*; té lam êôtré *tûl*, etc.

Vowel Letters.

§ 27. Besides the vowel signs, sometimes the vowel letters ا و ه ی are used, to indicate vowel sounds.

I. ***Elif*** indicates the *hard vowel ûstûn*, provided that it is the second letter of the syllable. Instead of حَ طَ ظَ is written حا طا ظا; here *elif* is substituted for *ûstûn*.

II. ***Yé***, sometimes when it is the second letter of the syllable, indicates the vowel ésré. Instead of دِ لِ جِ is written دی لی جی; here *yé* is substituted for *ésré*.

III. ***Vav***, generally when it is the second letter of the syllable, indicates the *êôtré*. Instead of مُ قُ صُ is written مو قو صو; here *vav* is substituted for *êôtré*.

IV. ***Hé***, when it is the second letter of the syllable, generally indicates the ûstûn, either hard or soft. Instead of دَ رَ پَ is written ده ره په; here *hé* is substituted for *ûstûn* (*pé*, *ré*, *dé*).

§ 28. *Note.* The Arabic and Persian long vowels are represented by the Letters of Prolongation ا و ى. These letters correspond respectively with the vowel points: ustûn, esré, ëòtré (§§ 29—31). But there are no letters of prolongation in purely Turkish words; the use of these letters is limited only to indicating the vowel signs, as has been said above. Therefore they are called in Turkish *orthographic letters* also, as they serve only for the correction of the orthography.

Exercise f.

Read and write the following exercises:

I. با به بى بو ؛ ما مه مى مو ؛ نا نه نى نو ؛ سا سه سى سو ؛ دا ده دى دو ؛ فا فه فى فو ؛ غا غه غى غو ؛ لا له لى لو

Key. Bé élif ûstûn *ba*, bé hé ûstûn *bé*, bé yé ésré *bi*, bé vav ëòtré *bou*, *bo* etc.

II. قَل = قال ، قِل = قيل ، قُل = قول ؛ قَش = قاش ، قِش = قيش ، قُش = قوش ؛ لاف ، ايف ، لوف ؛ بال ، بيل ، بول ؛ خام ، خيم ، خوم ؛ چام ، چيم ، چوم

Key. Qaf lam ûstûn *qal*, which is equivalent to qaf élif lam ûstûn *qal*; qaf lam ésré *qîl*, or with a vowel letter qaf yé lam ésré *qîl* etc.

III. Short sentences. صول قول ؛ بول مال ؛ چور چوپ ؛ يول وار ؛ قوپ كيت ؛ موم صات ؛ دار يول ؛ چوق طوز

Key. Sad vav lam ëòtré *sol*, qaf vav lam ëòtré *qol*, *sol qol* etc.

IV. چاقى ، باقى ، پاشا ، ياشا ، يالى ، ياتاق ، بوداق ، قوراق ، قوناق ، خالى ، صارى ، چوبان ، باتاق ، صولاق ، صوغان ، يازى ، دولاب ، چوراب ، اوغلان

Key. Chim élif ûstûn *cha*, qaf yé ésré *qî*, *cha-qî* etc.

V. توتون ؛ اوقو ؛ قوقو ؛ اوطور ؛ اوموز ؛ اوتوز ؛ اوجوز ؛ قورو ؛ دودوك ؛ چوروك ؛ بوغو ؛ چولاق ؛ سولوك ؛ كوتوك

Key. Té vav êötré *tü*, té vav noun êötré *tün*, *tü-tün* etc.

B². Pronunciation of Letters (continued).

§ 29. ا **Élif.** There are four kinds of *élif* in Ottoman:

a) The *initial* or *hémzé élif*, which is a consonant, not a vowel. Like any of the initial consonants, it takes the three vowel points and letters; as: اَت *ét* meat, ایت *it* dog, اوت *ot* grass (§ 38).

Note. Initial *élif* is not generally indicated in transcription, it being understood that whenever an Ottoman word begins with a vowel, in the original it begins with *élif.*

b) *Orthographic* or *vowel élif*, which stands to show only the hard *üstün* vowel: it is used exclusively for Turkish and foreign words; as: بال *bal* honey, پاریس *paris* Paris, آوروپا *avropa* Europe.

c) *Shortened élif*, which is written generally in the shape of ی *yé*, but pronounced short; it is used only in Arabic words; as: مولا or مولى *mévla* God, عیسا or عیسى *ee-sa* Jesus.

d) *Elongated élif*, which is found only in Arabic and Persian words; it lengthens the hard üstün vowel; as: p. پاشا *pasha*, a. امین *a̅ meen*, p. آباد *a̅ bad.*

§ 30. و **Vav.** There are four kinds of *vav* in Ottoman:

a) *Consonantal vav*, it has the phonetic value of *v*; as: اَو *év* house, وقت *vaqît* time, آلو *alév* flame.

b) *Orthographic* or *vowel vav*, which stands for the vowel *êötré*; it is used only in Turkish and foreign words; as: یول *yol* way, لوندره *londra* London.

c) *Elongated vav*, which lenghtens the vowel *êötré*,

and is found only in Arabic and Persian words; as: p. دوست *dōst* friend, a. ممنون *mémnoon* glad.

d) *Silent vav*, which is found only in some Persian words, between the letters خ *khî* and ا *élif*, and is not pronounced; as: خواجه *khajé* teacher, خواننده *khanéndé* singer.

§ 31. ی **Yé** has three sounds:

a) *Consonantal yé*, which has the value of the consonant *y*, whether it be initial, medial or final, simple or reduplicated; as: یل *yél* wind, سیر *séyr* looking, می *méy* wine.

b) *Orthographic* or *vowel yé*, which stands to show only the vowel *ésré*, it is used only in Turkish and foreign words; as: قیش *qîsh* winter, دبلین *Dublin.*

c) *Elongated yé*, which is used only in Arabic and Persian words and lengthens the ésré; as: p. پیر *peer* old man, a. والی *valee* governor.

§ 32. ه **Hé** has three sounds:

a) *Consonantal hé*, which is a guttural and aspirated as the *h* in *horse*; as: p. هنر *hûnér* skill, قهوه *qahvé* coffee.

b) *Orthographic* or *vowel hé*, which stands for ûstûn; as: آصمه *asma* vine, p. بنده *béndé* slave.

The vowel hé, when in the middle or at the end of words, is never joined to the next letter in writing; as: کله‌جکم *géléjéyim*, آصمه‌یه *asmaya.*

c) *Substitutive hé*, which is changed from ت *té*, and is found only at the end of Arabic words; as: حکایه *hikyaîyé* for حکایة *hikyaîyét* story.

§ 33. ق **qaf,** ك **kéf.** The Ottoman alphabet distinguishes sharply between the hard letter *qaf* and

the soft letter *kéf*. The transliteration of this present work in accordance with the judgment of the ripest scholars, represents the ق by *q* and ك with *k*. The common people pronounce the *qaf* as *ghayn* at the beginning and the middle of words, and as *khî* at the end. The *kéf* also at the end of words is pronounced *kh* by the common people. Ex.: قوچاق *qochaq* com. *ghochakh* (brave), قان *qan* com. *ghan* (blood), قايش *qayish* com. *ghayish* (thong), كيدەجك *gidéjék* com. *gédéjékh* (he will go).

§ 34. ك ***kéf*** is appropriate only to soft syllables or words; it is so pronounced as to represent in Turkish four different sounds; to distinguish these four sounds the letter may be slightly modified in form. But in general, in Ottoman, the ك alone is used to express all four sounds, and the student can learn how to pronounce it only by practice.

I. The first of these four forms is called *kéf* or *kâif* (*kéfi Arabi*, Arabic kéf, by the grammarians); it is pronounced as *k*. Ex.: كور *keôr* blind, كتاب *kitab* book, كول *kûl* ashes.

II. The second is called *géf* or *giâf* (*kéfi Farisi*, Persian kéf, by the grammarians), and it is pronounced as hard *g*; it is sometimes distinguished by a modification in shape, thus گ. Ex.: گور *geôr* see, گول *geôl* lake, گل *gél* come.

Note. When ك represents the sound either of *k* or of *g* hard, and is followed by an *élif*, it takes before the vowel a short and incipient sound of *i*, which we have united thus *iâ*. Ex.: كاغد *kiâghîd* paper, كامل *kiâmil* perfect, آگاه *a-giâh* aware: not *ka-ghîd*, *ka-mil*, *a-gah*; because ك being a soft letter cannot go with a hard vowel *a* (§§ 22, 37).

III. The third is called *saghîr kéf*, or *néf* (surd kéf), and is pronounced as *ng* in the words *ring*, *sing* etc.; it is a nasal *n*, and is represented by ***ñ***. It is sometimes written ڭ ݣ with three dots over it. It is never to be found elsewhere than at the middle of Turkish words; and consequently never can be initial. Ex.: دڭز *déñiz* sea, يالڭز *yalîñîz* alone, سنڭ *séniñ* your.

IV. The fourth is called *yaf*, and is pronounced like the English ***y*** consonant; it is found only in Turkish words. Ex.: دكل *déyil* it is not, اكرى *éyri* crooked, بك *béy* prince.

Exercise g.

قاو ، كاو ، آقمق ، اكمك[1,4] ، اكمك[1] ، آكمق[3] ؛ قول ، گول[2] ؛
قار ، كار ؛ اك[1] ؛ اك[3] ؛ الك[1] ؛ قپو قپونك[3] ؛ بده بنده كز[3] ؛ يازدق
يازديكز[3] ؛ كول[1] قول ؛ كاتب[1] ؛ اوكود[4] ؛ اوكوز[1] ؛ دكرمن[4] ؛ بكمز[1] ؛
دكنك[4,1] ؛ يكه[4] ؛ يكيت[4] ؛ كونش[2] ؛ طوكوز[3] ، طقوز ؛ گوكرته[2,4] ؛
گوكرچين[2,4] ؛ صوكره[3] .

Key. Qaf élif vav ûstûn *qav*, géf élif vav ûstûn *giâv*; *aqmaq*, *ékmék*, *éymék*, *añmaq*; *qol*, *geôl*; *qar*, *kiâr* etc.

§ 35. ع ***'ayn***. The *ayn* has no equivalent in European languages; it characterizes only Arabic words. Its phonetic value in Arabic and in the mouth of an Arab, is a harsh guttural catch or hiatus. As pronounced by a Turkish scholar the letter is either entirely silent or only the slightest hiatus is perceptible. The common people pronounce it like an *élif*, and there is no harm in pronouncing so. In this work sometimes, when necessary, the vowel sound is accompanied by the sign ع, and it is generally marked by an apostrophe. معلوم *ma'-lûm* or *ma-ع-a-lûm*, عالم *'a'-lém* or *a-ع-a-lém*.

§ 36. غ ***ghayn*** is represented by ***gh***; as آغا *a-gha*

or com. *a-a'* sir, باغ *bagh* vineyard, اوغلان *ogh'lan* com. *o'lan*, *ou-lan* boy. After a vowel *vav* و, with the sounds *o*, *ou*, غ has very much the sound of *w*; like the *gh* of *throughout*. Thus اوغلاق *ov-laq* or *ogh-laq* kid; قوغه *qova* not *qogha* (a pail); صغوق *sovouq* not *soghouq* cold; قوغمق *qovmaq* to expel; اوغهلامق *ovalamaq* to rub.

§ 37. *Note*. In the transliteration of the foreign proper names or nouns, the hard *g*, when followed by a hard vowel, is represented by غ and not by گ. Ex.: Hugo هوغو *hou-gho*, Gladstone غلادیستون *ghladîston*, guardian غاردیان *ghardiyan*, gazetta غزته *ghazéta* newspaper, gas غاز *ghaz*.

§ 38. ء ***Hémzé***. The *élif* at the beginning of words is a consonant (§ 29), which is called *hémzé* or *hémzé élif*, because naturally there is a sign of *hémzé* over the *élif*, which is not generally written. اول *ol* is originally أول, اثر *é-sér* is أثر, ال is أل, ایت is أيت.

§ 39. The combination of *hémzé élif* with a vowel *élif* (ا أ) is expressed by *médda*, which is the vowel élif put over the consonant *hémzé élif* (§§ 29 d, 47) أ = آ; as: أالمق = آلمق *almaq*, ات *ét*, أات = آت or آت.

§ 40. But when *hémzé* is found in the middle of words, if it ends the syllable, it is like an accent or a hiatus. Ex.: تأثیر *té-é-sir* influence, مأمور *mé-é-mour* officer.

§ 41. At the beginning of syllables it is pronounced as *y* consonant; as: قائل *qayil*, دائر *dayir*.

Note. The pronunciation of *hémzé* and the changes

it undergoes, are in accordance with the rules of Arabic Grammar.

C[2]. Other Orthographic Signs.

a) Jezma جزم

§ 42. The letters in a syllable are either vowelled or quiescent; the first letter of any syllable is naturally vowelled, the others quiescent. The *vowelled* letters are accompanied by a vowel sign, but those which are *quiescent*, are marked with the sign (ْ), called Jézma. Ex.:

بَشْلِكْ *b^{é}sh-l^{i}k*: the letters ب *b* and ل *l* are vowelled, as they are the first letters of the two syllables; ش *sh* and ك *k* are quiescent; therefore marked with Jezma.

بَرْبَرْ *b^{é}r-b^{é}r* (barber): the two ب *bés* are vowelled and both of the ر *rés* quiescent and therefore marked.

مَكْتَبْ *m^{é}k-t^{é}b* (school) م *mim* and ت *té* are vowelled, ك *kéf* and ب *bé* quiescent.

§ 43. The vowel letters cannot have the mark of quiescence, as they are substituted for the vowel signs, and indicate their kind; as بالِقْ *b^{a}l^{i}q* (fish), where *élif* stands for *ûstûn*, and does not need the sign.

Exercise h.

Read and write the following exercises:

I. ساعَتْ ' لايِقْ ' طاوُقْ ' چوجوق ' چوجُقْ ' صاحِبْ '
قاوِشْ ' چالِشْ ' راحَتْ ' چيچَكْ ' چيلَكْ ' ديلَكْ ' وِشنه ' گلدى '
گيتدى ' گِتْدى ' تَخْته ' بَشقه ' كِتاب

Key. Sin élif ûstûn *sa*, ayn té ûstûn *at*, *sa-at*; Lam élif ûstûn *la*, yé qaf ésré *yîq*, *la-yîq*; Tì élif ûstûn *ta*, vav qaf ôtré *vouq*, *ta-vouq*: *yé* and *vav* are consonants, because they begins the syllable.

II. آخشام؛ اِسْلام ' اِقْرار ' اِقْبال ' اِثْبات ' اِسْراف ' اِنْسان؛

تَبْدیل ، تَشْریف ، تَعْریف ، تَسْلیم ، تَقْسیم ، مَخْصوص ، مَظْلوم ،
مَشْهور ، مَكْتوب ، مَحْبوس

Key. Elif khî ûstûn *akh*, shin élif mim ûstûn *sham* *^{a}kh-sh^{a}m*; *^{i}s-l^{a}m*, *^{i}q-r^{a}r*, *^{i}q-b^{a}l*, *^{i}s-b^{a}t*, *^{i}s-r^{a}f*, *^{i}n-s^{a}n*; *t^{é}b-d^{i}l*, *t^{é}sh-r^{i}f* etc.

III. كِتاب ، كِتابی ، كِتابه ؛ قَپو ، قَپویی ، قَپویه ؛ یالی ، یالی‌یی ،
یالی‌یه ؛ پاره ، پاره‌یی ، پاره‌یه ؛ یاره ، یاره‌یی ، یاره‌یه ؛ بابا ، بابایی ، بابایه ؛
آنا ، آنایی ، آنایه ؛ قَناد ، قَنادی ، قَناده

Key. Kéf ésré *ki*, té élif bé ûstûn *tab*, *ki-tab*; kéf ésré *ki*, té élif ûstûn *ta*, *ki-ta*, bé yé ésré *bî*, *ki-ta-bî*; *kitaba* etc.

IV. شَرْبَتجی ، كِتابینِكْ ، كِتابجیده ، كَبابجی ، حَلْواجی ،
مَجْلِسده ، مَكْتَبْده ، سَرمایه ، خَبَرْدار ، دَوْلَتلی ، هَوَسلی ، مُطْلَقا ،
باغچه‌ده ، یَكیجه‌ده

Key. Shin ré ûstûn *shér*, bé té ûstûn *bét*, *shér-bét*, jim yé ésré *ji*, *shér-bét-ji*; *ki-ta-bî-nîñ*, *ki-tab-jî-da* etc.

§ 44. In most cases, indeed, the vowel points are not inserted, except in quotations from the Qoran, or in writing a foreign word or name, and in some poetical works. This at first causes a little embarrassment to the learner; he must accustom himself to pronounce the word as if such vowels did not exist, until he can supply them by a knowledge of the word. The difficulty will vanish by dint of a little practice.

b) Shedda تَشْدید

§ 45. A consonant which is to be doubled without the interposition of a vowel, is written only once, but marked with the sign ـّـ, which is called *shéd'da* or *tésh-deed* (strengthening). This reduplication is not a mere matter of orthography as it is in the English language; when a letter is doubled in writing, it must be doubled in pronunciation, as is done in English with the letters *d, l, n* in the words *mid-day*, *mad dog*, *full lips*, *thin nose*.

§ 46. The sign shedda belongs only to Arabic (700), in Turkish words the letter is simply written twice, as: صاللامق *sal'-la-maq* not as صالّامق. Ex.: حدّت is changed into the form حدّت *hid'dét* (anger), مِلّت = مِلّت *mil-lét* nation.

Exercise I.

Write and read the following exercise:

جرّاح ، حمّال ، قزّاز ، صرّاف ، جلّاد ، مدّاح ، بقّال ، سقّا ،

شمّاس ، دلّاك ، همّت ، جنّت ، حنّا ، محرّك ، مكرّم

Key. Jim ré ûstûn *jér*, ré élif ha ûstûn *rah'*, *jér'-rah'* etc.

c) Medda مدّ

§ 47. This sign is called méd'da ـٓ, which means long; it is put over *élif* to show that it must be pronounced with hard ûstûn *a*, and not as *e*, *i*, *o*. In Arabic and Persian words it serves to lengthen the *élif* (§§ 39, 603, 701 d); as: t. اَز *éz* (crush), but آز *az* is *few*; اَت *ét* (meat), آت *at* (horse). a. اَمين *émeen* (faithful), a. آمين *ameen* (amen).

Read and write the following exercises:

اَه *éh* well! اَل *él* hand اَش *ésh* companion

آه *ah* alas آل *al* take آش *ash* food

اَو *év* house اَى *éy* hallo! اَك *ek* sow

آو *av* hunting آى *ay* mouth آق *aq* white

آتش .p ؛ آلت .a ؛ آباد .p ؛ آدم .a ؛ آلدم ؛ آخچه

Key. Elif hé ûstûn *éh*, élif hé medda ûstûn *ah* etc.

d) Nunation تنوين

§ 48. The marks of vowels when doubled, are pronounced with the addition of the sound *n*, ـً *én*,

ٍ *in*, ٌ *ûn*. This is called *tén-veen* i. e. 'giving the sound of *noun*'; it occurs only at the end of an Arabic word. The vowels thus doubled are spoken of as *iki ûstûn, iki ésré, iki êôtré* respectively (§§ 670, 681). Ex.:

تَ té ûstûn *té*: تً or ةً or ۃً té iki ûstûn *tén*.

دَ dal ûstûn *dé*: دٍ dal iki ûstûn *dén*.

فُ fé êôtré *fû*: فٌ fé iki êôtré *fûn*.

نِظاماً ، قَرْضاً ، مُضافٌ ، حَقّاً ، حَدٍّ ، لُطْفاً ، يَوْماً ، ثانِياً

Key. Noun ésré *ni*, zî élif ûstûn *za*, *ni-za*, mim élif iki ûstûn *mén*, *ni-za-mén* etc.

D. Accent.

§ 49. It is difficult and wearisome to give absolute rules and their exceptions in regard to the accent in Ottoman Turkish, as it varies much. Some general rules are given in the following lines, while in all cases which cannot be included under these rules, the accent will be indicated.

I. Usually every Turkish word is accented on the last syllable; as: او *év'* house, کوپك *kêô-pék'*, آغلامق *agh-la-maq'*.

II. Words with double consonants have the accent on the first consonant; as: صاللامق *sal'-la-maq* to shake, a. صرّاف *sar'-raf* banker, ايصسز *is'-siz* lonely, تقدّم *té-qad'-dûm* progress.

Note. The shedda in Arabic words serves as an accent (§ 45).

III. In Persian and Arabic, the vowel letters or the Letters of Prolongation are pronounced long and are accented (§ 28); a. جاهل *ja̅-hil* ignorant, a. كريم *ké-reem'* merciful, p. آتش *a̅-tésh* fire, a. خصوص *khou-soos'* a point, respect.

IV. In case of emphasis among words the accent is on that word which receives prominence. Ex.: 1. *Sén dûn' mû gèldiñ?* Was it *yesterday* that you came? 2. *Dûn sén' mi géldiñ?* Was it *you* that came yesterday? 3. *Sén dûn géldiñ' mi?* Did you *come* yesterday? (§ 66).

V. The letters *h*, *r*, when they are in the middle and at the end of words, are accented; as آلر *a-lîr'*, الله *al'lah'*, قهوه *qah'vé* coffee (pp. 5, 8).

E. Euphony or Harmony of the Vowels.

§ 50. A very remarkable peculiarity of Ottoman is the attention paid to euphony in pronunciation, and the changes of the sounds of vowels and consonants which take place in consequence. Thus the collision of hard and soft letters in the same word is always avoided. And when one declines a word or adds a particle or letter to it, whatever be the leading letter the others must be pronounced so as to agree with it (§ 87).

§ 51. There are two simple rules of euphony in the language for the words of purely Turkish origin:

a) If the first syllable of the word contains a hard vowel, all the vowels in that word should be hard. اولدی *ol-dou* it became, آلتی *al-tî* six, آله جغمزی *a-la-ja-ghî-mî-zî* our credit; not *ol-di*, *al-ti*, *a-lé-jé-ghi-mi-zi* etc.

b) If the first vowel be soft, then the others should be soft also. سوزی *sœ̂-zû* the word, کوردی *gœ̂r-dû* he saw, الار *él-lér* hands, کوسترهجکمز *gœ̂s-té-ré-jé-yi-miz*; not *so-zi*, *el-lar* etc.

§ 52. *Remark:* 1. On the above principles, when one declines a word or adds a particle to it, the vowel of the syllable added is generally so pronounced that:

î comes after *a:* طام ' طامی ' طامه *dam*, *damî*, *dama;*

i » » *é:* ال ' الی ' اله *él*, *éli*, *e-lé*;

ou » » *o:* قول ' قولی ' قوله *qol*, *qolou*, *qola*;

ü comes after *eö:* كورور ‘ كولى *geölü*, *geörür*;

a » » *o*, *ou:* قوله ‘ چوله *choula*, *qola*;

é » » *u*, *eö:* كولش ‘ كورن *gülén*, *geörén*.

2. On the same requirements of euphony, in words of Turkish origin which end in ك, ق, ت these letters are changed into *y*, *gh*, *d* (§§ 88, 89).

§ 53. When a word ending in a vowel receives a grammatical ending beginning with a vowel, a hiatus results, which is practically a difficulty in pronunciation. This is very common in Ottoman. To avoid this difficulty it is necessary to insert a consonant ى *y* (see §§ 91, 284, 287, 528, 543 etc.):

آنا *ana:* آنايه *anaya*, p. آرا *ara:* آرايش *arayish*.

§ 54[a]. As a list of words supposed to be exceptions by some grammarians, we note الما *élma*, which was originally *alma* 'apple', and is still so pronounced in many places; while قهوه *qah'-vé* coffee, پيلاو *pi-lav*, كيميون *kim-yon*, ليمون *li-mon* (lemon) are not Turkish.

§ 54[b]. As real exceptions to these rules are the ending of the Present tense يور—, which is always pronounced —*yor*, and the pronominal particle كى —*ki*, which is never changed (§§ 140, 319).

F. Orthography.

§ 55. As the orthography of every Arabic and Persian Ottoman word is fixed and unchangeable, it is only in pure Turkish and foreign Ottoman words that the orthography varies. The Vowel or Orthographic letters (ا , و , ه , ى) as they are called in Ottoman without any inflexible rule are added or left out arbitrarily; as: بوتون and بتون *bütün*; قيليندى ‘ قيلندى ‘ قلينڊى *qîlîndî*, are all admissible.

§ 56. The true rule is: 1. Never introduce a vowel letter into a Turkish or foreign Ottoman word without removing a possible doubt as to pronunciation; 2. Never leave out a vowel in such a word, if by omission a doubt is created as to the pronunciation.

§ 57. The following two points must be regarded as exceptions to this rule:

a) In any syllable which is composed of two consonants, if the vowel is soft *ûstûn*, none of the orthographic (vowel) letters is added; but if it is composed of one letter ه *hé* is added to indicate the vowel; as: كلدی *gêl-di*, بش *bêsh*, ايستمك *is-té-mék.*

b) None of the grammatical affixes take the orthographic or vowel letters; as كلدم *gél-dim*, باشلر *bash-lar*, اوچلق *uch-lûk*, آلمق *al-maq.*

Note. The use of the orthographic or vowel letters is fully discussed and shown on pages 13—16.

§ 58. There are some words in Ottoman, the orthography of which is the same, but the pronunciation and meanings are different; as:

اون *on* ten; *oun* flour; *ûn* fame.

شكر *shékér* sugar; a. *shûkûr* thanks.

كوز *gêöz* eye; *gûz* autumn; *kêöz* an ember.

چول *choul* sackcloth; *chêöl* desert, wilderness.

قول *qoul* servant; *qol* arm; a. *qavl* word.

كورك *gévrék* biscuit; *kûrk* fur; *kûrék* shovel; *kêörûk* bellows.

كل *gél* come; *kél* scald-head; p. *gûl* rose; a. *kûll* all.

اولو *êölû* dead; *oulou* big.

First Part.
Turkish Grammar.

درس ۱ Lesson 1.

The Definite and Indefinite Articles.

§ 59. There is no Definite Article in Turkish; all nouns, when used alone in a sentence, are usually considered as definite. Ex.: بابا *baba* the father, آنا *ana* the mother, قرداش *qardash* the brother.

§ 60. The Indefinite Article is بر *bir* a, an. Ex.: بر آت *bir at* a horse, بر كوپك *bir kêöpék* a dog, بر قيز *bir qïz* a girl, بر آدم *bir adém* a man.

§ 61. The Adjective always precedes the noun. Ex.: گوزل *gûzél* beautiful, ايو 'ايى *éyi* good, كوتو *kêötû* bad, *gûzél qïz* the beautiful girl, *é-yi adém* the good man, *bir kêötû chojouq* a bad boy.

§ 62. As in English, there is no unnatural distinction of Gender in Turkish, that is to say: the names of males are masculine; those of females feminine, and those of inanimate objects, neuter. Thus: *baba* is masculine, *ana* feminine, قيز *qîz* feminine, اوغلان *ogh-lan* 'the boy' masculine. دكز *dé-ñiz* the sea, p. شهر *shé-hir* the city, كوى *kêöy* 'the village', are neuter.

§ 63. The *Personal Pronouns* are: بن *bén* I, سن *sén* thou, او *o* he, she, it. بز *biz* we, سز *siz* you, اونلر *onlar* they.

§ 64. The *Demonstrative Pronouns* are: بو *bou* this, شو *shou* that (near by), او *o* that (distant).

§ 65. The Present Tense of the Turkish Substantive Verb is the following:

Affirmative Present

بن ايم *bén′ im* I am	بز ايز *biz′ iz* we are
سن سين *sén′ sin* thou art	سز سكز *siz′ siñiz* you are
او در *o′ dour* he is.	اونلر درلر *onlar′ dirlar* they are.

Interrogative Affirmative Present.

بن مى ايم ? or بن ميم ? *bén′ mi yim?* (§ 53).
سن مى سين ? » سن ميسين ? *sén′ mi sin?*
او مى در ? » او ميدر ? *o′ mou dour?*
بز مى ايز ? » بز ميز ? *biz′ mi yiz?*
سز مى سكز ? » سز ميسكز ? *siz′ mi siñiz?*
اونلر مى درلر ? » اونلر ميدرلر ? *onlar′ mi dirlar?*

Am I? art thou? is he? etc.

§ 66. As will be seen, the question is expressed by adding مى *mi*, *mou* after the word emphasized by the question (§ 49 IV). Ex.:

بن ميم ? ***bén′ mi yim?*** Am I? (§ 53).
كل بياض ميدر ? ***gûl béyaz′ mî dîr?*** Is the rose white?
بو بر كل ميدر ? ***bou bir gûl′ mû dûr?*** Is this a rose?
كل بو ميدر ? ***gûl bou′ mou dour?*** Is this the rose?

§ 67. The third person در is the Copula; its pronunciation, like that of *mi* مى, is governed by the preceding vowel, and is: *dir*, *dîr*, *dour*, *dûr*, as the case may be (§ 52).

لغتلر *Loughétlér*, Words.

وَ *vé* and	اَو *év* the house
اوت *év′-vét* yes	اوكوز *éö-kûz* the ox

قوش *qoush* the bird
a. قلم *qalém* the pen
a. هوا *hava* air, weather
قيز قرداش *qîz qardash* a sister
بويوك *bêô-yûk* great
كوچوك *kû-chûk* little
طاغ (داغ) *dagh* mountain
اوزاق *ouzaq* far
ياقين *yaqîn* near

آق *aq* white
قره *qara* black
قرمزى *qîrmîzî* red
a. فقير *faqir* poor
زنكين *zéngin* rich
گنج *génj* young
صيجاق *sîjaq* warm, hot
صغوق *so-vouq* cold (§ 36)
p. دره *déré* valley.

Note 1. These words, as well as those contained in the preceding rules, must be thoroughly committed to memory, before doing the exercise and translation.

Note 2. Those words without any mark are Turkish in origin, those with an *a* Arabic, those with a *p* Persian, and those with an *f* foreign in origin.

١ تعليم *Taleem,* Exercise 1.

١ بر چوجوق · چوجوق · ٢ بر قوش · قوش · ٣ اوكوز · براوكوز · ٤ شو دره · بر دره · ٥ بر ياقين كوى · ياقين بر كوى · ٦ يوكسك برطاغ · بر يوكسك طاغ · ٧ اوزاق شهر · شهر اوزاقدر · او شهر اوزاق ميدر ؟ ٨ بو بويوك طاغ · بو طاغ بويوك ميدر ؟ طاغ بويوك ميدر ؟ بر بويوك طاغ · ٩ ايو چوجوق · چوجوق ايودر · او ايو چوجوق · او چوجوق ايو بر چوجوقدر · ١٠ بو آت · بر آت · آت · ايى آت · بو بر آت در · بر ايى آت · ات ايى در · ١١ اوزاق بر شهر · بر ياقين شهر · شهر ياقين ميدر ؟ شهر اوزاقدر · ١٢ هوا ايى در · هوا صيجاق ميدر ؟ هوا صغوقدر · ١٣ قرداش وَ قيز قرداش زنكين درلر · قرداش ' قيز قرداش ' بابا وَ آنا ايو درلر · ١٤ سن بويوك ميسين كوچوك ميسين ؟ ١٥ قره قوش (eagle) · قره طاغ (Montenegro)[1] · قره دكز (Black Sea) · آق دكز (Mediterranean) · آق بابا (vulture) · آق طاغ ·

[1] Observe that a parenthesis (. . .) encloses a word *to be*

ترجمه ۲ *Térjémé,* Translation 2.

1. The horse. A horse. A good horse. The good horse. A horse and an ox. 2. A house. A large house. The large house. The house is large. 3. A man. The man. A white man. The white man. 4. The Black Sea. The Black Mountain. The White Sea. The White Mountain. 5. A white rose. The white rose. The red rose. 6. A bad boy. This is a bad boy. This is the bad boy. 7. The house is near. The city is far. 8. A horse, a bird and an ox. The good horse and the big ox. 9. This bird is white. Is this bird white? It is black. 10. The brother is young. He is a good man. 11. The eagle is a large bird. That bird is a beautiful eagle. 12. The Mediterranean is a great sea.

Correct the following sentences.

۱ بن ایم کوچوك۰ ۲ سین سن گنج۰ ۳ اونار درلر زنکین۰
٤ بابا درلر ایو۰ ٥ آت درکوتو۰ ٦ او شهر در اوزاق۰ ۷ شهر اوزاق
در؟ ۸ در هوا صیجاق ؟ ۹ اوت او در[1] ۰ ۱۰ قوش بویوك در ؟

مکالمه *Mûkialémé,* Conversation.

سؤال *Sival,* Question	جواب *Jévab,* Answer
Sén zéngin'mi sin?	Ev'vét, zéngin'im.
Qardash faqir'mi dir?	Ev'vét, faqir'dir.
Ogh'-lan é-yi'mi dir?	Ev'vét, oghlan é-yi'dir.
Sén é-yi'mi sin, kéôtû'mû sûn?	Bén é-yi'yim (§ 53).
Qiz qardash é-yi'mi?	Ev'vét, qîz qardash éyi'bir qîz dîr.
Bou dagh yûksék'mi?	Ev'vét, yûksék'dir.
Onlar génj'mi dir?	Ev'vét, génj'dirlér.
Siz faqir'mi siñiz?	Biz zéngin'iz.
Aq-Déñiz béôyûk'mû?	Qara-Déñiz' kûchûk dûr.
Aq baba béôyûk bir qoush'mou dour?	Ev'vét, béôyûk bir qoush'dour.

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translated, or an annotation, whereas brackets [. . .] signify "leave out".

[1] In such answers the predicate cannot be omitted. It must be *evvét, sîjaq dîr.*

درس ۲ Lesson 2.

The Substantive Verb.

§ 68. The Turkish Plural is formed by adding the affix لر to the singular. This affix is pronounced *lar*, after hard vowels, and *lér* after soft ones. Ex.:

دكنك ***déynék*** stick:	دكنكلر ***déyneklér*** sticks.
كدی ***kédi*** cat:	كديلر ***kédilér*** cats.
كوپری ***kéôprû*** bridge:	كوپریلر ***kéôprûlér*** bridges.
قپو ***qapou*** door:	قپولر ***qapoular*** doors.
خصم ***khî-sîm*** relative:	خصملر ***khî-sîmlar*** relatives.

§ 69. Titles of respect are given to persons according to their dignity, office and occupation. افندی *éffen'di* Sir, Mr., is peculiar to clergymen and educated people. اغا *a-gha* or vulg. *a-a'*, to tradesmen, labourers and old men; it means Mr., Esq. بك *béy*, prince, is given to civil functionaries and popularly to any person of supposed distinction. Each of these titles is put after the name of the person himself, not after his family name, as in English (§ 495). Ex.: احمد افندی , احمد اغا , احمد بك *Ah'méd éffendi, Ah'méd agha, Ah'méd béy.*

§ 70. When the subject is a pronoun it is often omitted (§ 120). Ex.: بن ايوايم *bén éyi'yim* or ايو ايم *éyi'yim* I am well; سز تنبل سکز *siz ténbél' siñiz* or تنبل سکز *ténbél' siñiz* you are idle.

§ 71. In Turkish, as in English, the adjective precedes the noun, and never varies, being the same whether it qualifies a singular or a plural substantive, a masculine or a feminine noun. Ex.: كوزل چيچك *gûzél chichék* beautiful flower: كوزل چيچكلر *gûzél chichéklér*

beautiful flowers; بیوك آغاج *bëöyûk a-ghaj* a big tree: بیوك آغاجلر *bëöyûk aghajlar* big trees.

§ 72. The Negative of the Present Tense of the Substantive verb is as follows:

Negative Present.

دکل ایم or دکلم *déyil'im,* دکل ایز or دکلز *déyil'iz.*
دکل سین » دکلسین *déyil'sin,* دکل سکز » دکلسکز *déyil'siñiz.*
دکل در » دکلدر *déyil'dir,* دکل درلر » دکللر *déyillér'.*

I am not, thou art not, he is not, etc.

Interrogative Negative Present.

دکل می ایم ? or دکلمیم ? *déyil'mi yim?*
دکل می سین ? » دکلمیسین ? *déyil'mi siñ?*
دکل می در ? » دکلمیدر ? *déyil'mi dir?*
دکل می ایز ? » دکلمیز ? *déyil'mi yiz?*
دکل می سکز ? » دکلمیسکز ? *déyil'mi siñiz?*
دکل می درلر ? » دکلمیدرلر ? *déyil'mi dirlér?*

Am I not? art thou not? is he not? etc.

Note. It is very useful for the learner to conjugate the adjective with the verb and to write the latter in both its forms, the full and the abbreviated ones; as:

یورغون ایم or یورغونم ، یورغون سین or یورغونسین ، یورغون در or ، یورغون دکلم ؛ یورغونمیسین ، یورغونمیم ? or یورغون می ایم ? ؛ یورغوندر یورغون دکلدر etc.

لغتلر Words.

! خایر ! خیر *khayr'* no!
t. ! اوت *év'vét* yes!
قومشو *qon-shou'* neighbour
p. دشمن *dûshmén'* enemy
p. دوست *dost* friend
! خیر افندم *khayr' éffêndim!* No, Sir!
! اوت افندم *év'vét éffêndim!* Yes, Sir!
یاپراق *yapraq'* leaf
p. باغچه *bah'-jé*[1] garden
آطه *a-da* island

[1] This is the common pronunciation, the correct pronunciation is: *khas'-ta, ikh'-ti-yar, khosh'-noud, bagh'-ché* (p. 8).

a. عسكر *askér* soldier
قهوه *qah'vé* coffee
وير *vér'* give
آرتين *Artin* Pascal
تپه ' دپه *tépé, dépé* hill
صو *sou* water
a. حاضر *hazîr'* ready, present
يشيل *yéshil'* green
پك *pék* very

يورغون *yorghoun'* tired
جومرد *jéômérd'* generous
a. p. طمعكار *tama'kiâr* avaricious
p. تازه *tazé* fresh
چاليشقان *chalishqan* diligent
اختيار *ih'-ti-yar*[1] old (age)
p. خشنود *hosh'-noud*[1] content, happy
p. خسته *hasta'*[1] sick
پك ايو *pék éyi* very well!

تعليم ٣ Exercise 3.

١ فقيرميسين ؟ زنكين ميسين ؟ — بن فقيردكلم ؛ اختيار آدم فقير در. ٢ كوزل دپه‌لر ' يوكسك طاغلر ' بوك آطه‌لر وَ يشيل ياپراقلر. ٣ زنكين قوكشولر ' فقير دوستلر وَ بر اختيار عسكر. ٤ بر تازه صو وَ قهوه وير ! — صو تازه در ' قهوه تازه دكلدر. ٥ ياپراق يشيل مى در ' قيرميزى ميدر ؟ — افندم ! ياپراق يشيل در ' قيرميزى دكلدر. ٦ چوجوقلر تنبل مى در ؟ — خيرافندم ! چوجوقلر تنبل دكلدرلر ' چاليشقان درلر. ٧ عسكر اختيارمى كنج مى ؟ — افندم ! عسكرپك اختيار وَ خسته در. ٨ او جومرد دوست پك خسته در. ٩ بز تنبل دكلز ' چاليشقان ايز. ١٠ سن پك تنبل سين. — بن تنبل دكلم ' تنبل سن سين. ١١ خير افندم ! تنبل شو يورغون قونشودر. ١٢ احمد افندى دوست وَ خصم در ' دشمن دكلدر. ١٣ آرتين (Artin) بك قونشو و دوست در. ١٤ قهوه حاضر ميدر ' دكلميدر ؟ — اوت افنديلر ! قهوه وَ صو حاضر در. ١٥ جورجى بك خسته ميدر ؟ — خير افندم ! خسته دكل يورغوندر.

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[1] See the Note page 32.

ترجمه ٤ Translation 4.

1. Little hills. Red flowers. The green leaves and the beautiful gardens. 2. Is not the house large? — Yes, Sir, it is large. 3. The islands are small. That island is not small. 4. The coffee is very good. It is not $_3$(a) $_1$very $_2$good $_4$coffee. 5. The gardens and the trees are very nice. 6. Is the coffee ready? — No, Sir! 7. Are you ready? — Yes, gentlemen! I am ready. 8. Who is Mr. Charles? — He is a good neighbour. 9. Is the water fresh? — No, Sir, it is not fresh. — Give (a) fresh water. 10. Is the garden very far? — No, Sir, it is not very far, it is near. 11. Ahmed Bey is a good soldier. 12. He is a generous man. 13. That gentleman is not avaricious. 14. Master Georgie is very young.

To be corrected.

۱ دکلمیدر احمد افندی پك جومرد ؟ — خیر ! احمد افندی در طمعکار پك. ۲ اغا آرتین پك کوزل بر آدم در دکل. ۳ اونلر کوزللر آدملر درلر. ٤ یشیللر یاپراقلر ، بیوکلر باغچه‌لر. ٥ سین می سن حاضر ؟ ٦ دکلم بن حاضر ؟ ۷ درلر می دکل چوجوقلر چالیشقان ؟

مکالمه Conversation.

سؤال *Sival* Question	جواب *Jévab* Answer
افندی ! جومرد میسکز ؟	اوت افندم ، پك جومردم .
عسکر خسته میدر ؟	خیر افندم ، خسته دکلدر .
چوجوق خسته می ایو می ؟	ایی در افندم .
او طاغ پك یوکسك می ؟	خیر افندم ، یوکسك دکلدر .
دپه بویوك بر طاغ میدر ؟	خیر ! دپه کوچوك بر طاغ در .
طاغ بویوك بر دپه میدر ، دکلمیدر ؟	اوت ! طاغ بر بویوك دپه در .
ایو قهوه حاضر میدر ؟	خیر افندم ! ایو قهوه حاضر دکل ، صو حاضر .
جومرد دوست خسته می ؟	اوت افندم ! پك خسته در .

بيشقان درلر.

درس ۳

The Substantive Verb.

§ 73. The Preterite or Past Tense of the Verb is as follows:

بن ایدم *bén' idim* I was	بز ایدك *biz' idik* we
سن ایدك *sén' idiñ* thou wast	سز ایدیکز *siz' idiñiz* you
او ایدی *o' idi* he was	اونلر ایدیلر *onlar' idiler* they were.

The Negative Past Tense.

بن دکل ایدم *bén déyil' idim*	بز دکل ایدك *biz déyil' idik*
سن دکل ایدك *sén déyil' idiñ*	سز دکل ایدیکز *siz déyil' idiñiz*
او دکل ایدی *o déyil' idi*	اونلر دکل ایدیلر *onlar déyil' idilér.*

I was not, thou wast not, he was not, etc.

The Interrogative Forms of the Same.

Bén' mi idim? sén' mi idiñ? o' mou idi?
Biz' mi idik? siz' mi idiñiz? onlar' mî idilér?
Was it I? was it thou? etc.

Bén déyil' mi idim? sén déyil' mi idiñ? o déyil' mi idi?
Biz déyil' mi idik? siz déyil' mi idiñiz? onlar déyil' mi idilér? or *déyil'ler miyidi?*
Was it not I? was it not thou? etc.

§ 74. The Numerals are used just like all other adjectives. Like them, they precede the noun. The noun qualified by cardinals always remains in the singular (§ 71). Ex.: برآدم *bir adém* a man, ایکی چوجوق *iki chojouq* two boys.

ایکی *iki* two	آلتی *altî* six
اوچ *ûch* three	یدی *yédi* seven
درت *dört* four	سکز *sékiz* eight
بش *bésh* five	طقوز *doqouz* nine

اون *on* ten — اون بر *on bir* eleven

اون ایکی *on iki* twelve, etc.

§ 75. The English word "half" is expressed in two ways, by یاریم *yarîm* and by بوچوق *bouchouq* (§ 207). ***Yarîm*** is used before a noun like an adjective: یاریم کون *yarîm gûn* half a day, یاریم ساعت *yarîm sa'at* half an hour, یاریم الما *yarîm élma* half an apple.

Bouchouq is always used in connexion with a number. Ex.: ایکی بوچوق *iki bouchouq* two and a half, اوچ بوچوق ساعت *ûch bouchouq sa'at* three hours and a half, آلتی بوچوق کون *altî bouchouq gûn* six days and a half.

§ 76. The English phrase "there is, there are" etc. is expressed in Turkish by وار[1] *var* 'there is, exists': its negative being یوق *yoq* 'there is not' (§ 126 a).

وار، وار در *var, var dîr* there is,

یوق، یوقدر *yoq, yoq dour* there is not.

وار ایدی *var idi, varîdî* there was,

یوق ایدی *yoq idi* there was not.

بر کتاب وار (در) *bir kitab var (dîr)* there is a book,

بر کتاب وار ایدی *bir kitab var îdî* there was a book.

بر کتاب یوق، بر کتاب یوقدر *bir kitab yoq, bir kitab yoq dour* there is not a book,

بر کتاب یوق ایدی *bir kitab yoq idi* there was not a book.

§ 77. The *Locative case* is made by the addition of ده *dé, da* to the end of the word (§ 84). **Ex.**: اوده *évdé* in the house, کتابده *kitabda'* in the book,

[1] The word *var* is called the Verb of Existence and Non-existence, or Verb of Presence and Absence by some European Grammarians, but there are no such *verbs* in Turkish.

باغچه‌ده *bah'-jé-dé* in the garden. *Evdé bir adém var, — dîr*, there is a man in the house.

او کتابده تصویرلر وار در *o kitabda tasvirlér' var dir*, there are pictures in that book.

باغچه‌ده چیچك یوقدر *Bah'-jéde chichék yoq' dour*, there are no flowers in the garden.

باغچه‌ده بر کل وار ایدی *Bah'-jédé bir gûl' var idi*, there was a rose in the garden.

بر کوزل وَ بویوك اوده ایدك *Bir gûzél vé bôyûk' évdé idik*, we were in a nice [and] big house.

§ 78. In asking the hour, it is said:

ساعت قاچدر؟ *sa-at qach'dîr?* What o'clock is it?

ساعت ایکیدر *sa-at iki'dir*, it is two o'clock.

But قاچ ساعتدر *qach' sa-at dîr?* means: How many hours are there?

ایکی ساعتدر *iki' sa-at dîr*, there are two hours.

Sa-at means also 'a watch': اسکی بر ساعت *és-gi' bir sa-at* an old watch, بر آلتون ساعت *bir altoun' sa-at* a gold watch.

لغتلر Words.

p. سیاه *si-yah'* black	a. بیاض *béyaz* white
ایری *i-ri* large, big	اوفاق *oufaq* small
یکی *yé-ñi* new	اسکی *és-gi* old
چوق *choq* much, many	آز *az* few, *bir az* a little
صاری *sarî* yellow	کیم؟ *kim?* who?
قاچ؟ *qach?* how many?	بر قاچ *bir qach* some
سود *sûd* milk	a. شراب *sharab* wine
p. میوه *méyvé* fruit	a. مکتب *méktéb* school
Prop. names. a. حسن *Hasan*	a. کریم *kérim* Grace.

تعلیم ٥ Exercise 5.

١ باغچه‌ده ایری آغاجلر وَ آغاجلرده کوزل میوه‌لر وَ یشیل یاپراقلر وار در. ٢ اوده بویوك بر کدی وَ اوفاق بر کوپك وار ایدی.

چوجوقلر باغچه‌ده وبویوك چوجوقلر اوده درلر. ٤ چالیشقان اوغلانلر مكتبده وَ تنبللر طاغده درلر. ٥ دوستلره دوست ایز وَ دشمنلره دشمن ایز. ٦ پدر ' والده وَ خصملر اوده دكللر می ؟ (دكلمیدرلر ؟). — خیر افندم ! پدر وَ والده اوده درلر. خصملر اوده دكلدرلر. ٧ ایو دكللر ' ایو دكل درلر. ایو دكلمیدرلر ؟ ایو ایدیلر. — خیر ! ایی دكل ایدیلر. ٨ قهوه سیاه ' سود بیاض وَ شراب قیرمیزی در. ٩ كوچوك كدی سیاه میدر ؟ — خیر افندم ! بویوك كدی سیاهدر ؛ كوچوك كدی صاری در. ١٠ باغچه‌لرده صاری ' بیاض ' قیرمیزی چیچكلر واردرلر. ١١ اوده كیم وار ؟ — اوده آدم یوقدر. ١٢ ساعت قاچدر ؟ — ساعت بر بوچوقدر. ١٣ ساعت درت دكل می ایدی ؟ — خیر بكم ! درت بوچوق ایدی ' درت دكل ایدی. ١٤ بو ساعت ایی میدر ' كوتو میدر ؟ خیر بكم ! بو ساعت كوزل بر آلتون ساعت در.

ترجمه ٦ Translation 6.

1. Was he sick? — No, Sir *(Bé-yim)*, he was not sick; the soldier was very sick. 2. Is Ahméd Béy at home? — No, Sir, he is in the garden. 3. Who is there at home? — Hassan Effendi is at home. 4. Seven days and nine hours. Eight and [a] half days. 5. Was the coffee hot? — Yes, Sir, the coffee and the milk are hot; they are not cold. 6. Who is this young gentleman? — He is Kérim Effendi. 7. Three and seven are ten; five and six are eleven. 8. There are twelve hours in a day. 9. Aq-Shéhir, Esgi-Shéhir and Yéñi-Shéhir are large [and] fine cities. 10. How many islands are there in the Mediterranean Sea? 11. How many islands are there in the Black Sea? — There are two [or] three bad islands.

To be corrected.

١ آق دكیزده چوق یوق وار بویوكلر وَ كوزللر آطه‌لر. ٢ بش یاریم ساعت در. ٣ ساعت قاچ وار ؟ — ساعت اون ایكی یاریم وار.

ساعت بوچوقدر. ٤ در بر ایی چوجوق اوده ؟ ٥ باغچه‌ده در یوق سوك بر آغاج. ٦ سن دکلسین بر ایی چوجوق.

مکالمه Conversation.

Sélam سلام Salutation

Sabah'lar khayr' olsoun!	Good morning!
Akh'shamlar khayr' olsoun!	Good evening!
Vaqïtlar khayr' olsoun!	Good day!
Na'sïl sïñïz, éyi'mi siñiz?	How do you do?
Eyi'yim, téshék'kûr édérim.	I am well, thank you!
Siz na'sïl sïñïz, éyi'mi siñiz?	How are you? are you well?
Choq'éyiyim éfféndim.	I am very well, Sir!
El-ham'dûl-lah' éyi'yim.	Thank God, I am very well.
Rija'édérim, otourouñouz'.	Please take a seat.
Théshék'kûr édérim.	Thank you!
Bouyou'rouñ efféndim, otou'rouñ.	Come in, Sir; take a seat.
Hassan' Effendi, nérédé siñiz?	Mr. Hassan, where are you?
Bouyou'rouñ éfféndim!	Yes, Sir.
Géjélér khayr' olsoun!	Good night!
Hosh' géldiñiz.	You are welcome.

درس ٤ Lesson 4.

احوال اسم Declension of Nouns.

§ 79. There are two numbers in Turkish: Singular and Plural; and six cases, expressing the different relations of words to each other; namely: the Nominative, Genitive, Dative, Accusative, Locative and Ablative cases.

§ 80. The Nominative case (or the Subject) answers to the questions: *who?* or *what?* کیم *kim?* نه *né?* as the subject of the verb; as: Who is learning? — The boy اوغلان *ogh'lan.*

§ 81. The Genitive (or Possessive) case answers to the questions: *whose?* or *of which?* کیمك *kimiñ?* نه‌نك

nénïñ. Ex.: Whose book? — The boy's book اوغلانڭ كتابی *oghlanîñ*[1] *kitabî.*

§ 82. The Dative answers to the questions: *to whom? to which?* كیمه *kimé?* نه یه *né-yé?* Ex.: To whom shall I give it? — To the boy اوغلانه *oghlana.*

§ 83. The Accusative (or Objective case) marks the object of an action, and answers to the questions: *whom?* or *what?* كیمی *kimi?* نه یی *néyi?* Ex.: Whom or what do you see? — I see the boy, the house اوغلانی *ogh-lanî*[1], اوی *évi*[1].

§ 84. The Locative answers to the questions: *where? wherein?* نرده *nérédé?* Ex.: Where is the boy? — He is in the school مكتبده *méktébdé.*

§ 85. The Ablative answers to the questions: *from whom? from what?* كیمدن *kimdén?* نه دن *nédén?* Ex.: From whom did you take this book? — From the boy اوغلاندن *oghlandan.*

§ 86. There is only one declension in Turkish, with four variations:

First Form.

§ 87. The first form comprehends all nouns ending in consonants (except ك *k*, and ق *q*):

a) Nouns ending in soft syllables.

Singular مفرد *Mûfréd'*			Plural جمع *Jém'*	
N.	پدر *pédér'*	the father	پدرلر *pédérler'*	the fathers
G.	پدرڭ *pédériñ'* of	the father	پدرلرڭ *pédérleriñ'* of	the fathers
D.	پدره *pédéré'* to	the father	پدرلره *pédérléré'* to	the fathers

[1] The Genitive and the Accusative do not always take the terminations *-iñ*, *-i*. These are required only when the noun in

	Singular		Plural	
A.	پدری *pédéri'*	the father.	پدرلری *pédérléri'*	the fathers.
L.	پدرده *pédérdé'* in		پدرلرده *pédérlérdé'* in	
A.	پدردن *pédérdén'* from		پدرلردن *pédérlerdén'* from	

b) Nouns ending in hard syllables.

	Singular		Plural	
N.	طاش *tash'*	the stone.	طاشلر *tashlar'*	the stones.
G.	طاشڭ *tashîñ'* of		طاشلرڭ *tashlarîñ'* of	
D.	طاشه *tasha'* to		طاشلره *tashlara'* to	
A.	طاشی *tashî'*		طاشلری *tashlarî'*	
L.	طاشده *tashda'* in		طاشلرده *tashlarda'* in	
A.	طاشدن *tashdan'* from		طاشلردن *tashlardan'* from	

c) Nouns ending in syllables which have the hard vowels *ou* or *o* in them.

	Singular		Plural	
N.	موم *moum'*	the candle.	موملر *moumlar'*	the candles.
G.	مومڭ *moumouñ'* of		مومل ڭ *moumlarîñ'* of	
D.	مومه *mouma'* to		مومله *moumlara'* to	
A.	مومی *moumou'*		مومری *moumlarî'*	
L.	مومده *moumda'* in		موملرده *moumlarda'* in	
A.	مومدن *moumdan'* from		موملردن *moumlardan'* from	

d) Nouns ending in syllables which have the soft vowels *êô* or *û* in them.

	Singular		Plural	
N.	سود *sûd'*	the milk.	سودلر *sûdlér'*	the milks.
G.	سودڭ *sûdûñ'* of		سودلرڭ *sûdlérîñ'* of	
D.	سوده *sûde'* to		سودلره *sûdléré'* to	
A.	سودی *sûdû'*		سودلری *sûdléri'*	
L.	سودده *sûddé'* in		سودلرده *sûdlérdé'* in	
A.	سوددن *suddén'* from		سودلردن *sudlérdén'* from	

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the Genitive or Accusative is definite. When the *-iñ* or *-i* is omitted, the Genitive or Accusative is the same as the Nominative in form (§§ 109, 251). When the Indefinite form of these two cases is to be described, it is styled by some Orientalists the Nominatival form of the Genitive or Accusative. But the indefinite forms of those two cases are called by the native grammarians simply Nominative.

Second Form.

§ 88. The second form of declension comprises all consonants ending in ق *q*. The difference from the first declension is this, that ق *q* is changed into غ ***gh***, whenever it is followed by a vowel (§ 52, 2). Ex.: بالق *ba-lîq:* here ق *q* is not followed by a vowel, because it stands at the end of the syllable. بالقه *ba-lî-qa:* here the third syllable begins with ق *q* and is vowelled, therefore it changes into غ ***gh***, thus we have بالغه *ba-lî-**gha***. This change takes place in the Genitive, Dative and Accusative cases: in the Locative and Ablative cases and in the plural the ق *q* remains unchanged, because in those cases *q* is not followed by a vowel.

Note. In Arabic and Persian words and in all words borrowed from foreign languages, the ق *q* remains unaltered.

	Singular مفرد *Mûfréd'*		Plural جمع *Jém'*	
N.	بالق *ba-lîq*	the fish.	بالقلر *ba-lîq-lar*	the fishes.
G.	بالغك *ba-lî-**ghîñ*** of		بالقلرك *ba-liq-la-rîñ* of	
D.	بالغه *ba-lî-**gha*** to		بالقلره *ba-liq-la-ra* to	
A.	بالغى *ba-lî-**ghî***		بالقلرى *ba-lîq-la-rî*	
L.	بالقده *ba-liq-da* in		بالقلرده *ba-lîq-lar-da* in	
A.	بالقدن *ba-liq-dan* from		بالقلردن *ba-lîq-lar-dan* from	

The fire-place

اوجاق	اوجاغك	اوجاغه	اوجاغى	اوجاقده	اوجاقدن
o-jaq.	*o-ja-**ghîñ***	*o-ja-**gha***	*o-ja-**ghî***	*o-jaq-da*	*o-jaq-dan*

The boy

چوجوق	چوجوغك	چوجوغه	چوجوغى
cho-jouq	*cho-jou-**ghouñ***	*cho-jou-**gha***	*cho-jou-**ghou***
	چوجوقده	چوجوقدن	
	cho-jouq-da.	*cho-jouq-dan*	

Third Form.

m contains all the soft syllabled
letter *kéf* is changed into
hat is, when the syllable
he *k* is changed into

not vowelled, it is
at the ... او *eôr-dé-ké* is
wrong, for ... with ك *k*;
therefore the *k* m... *eôr-dé-yé*
(§ 52, 2). This is n... unciation,
as there are no different ... *yaf* (§ 34).

In the plural and in the L... ative cases *k* is unchangeable, as a vowel ... immediately follow the *k* (§ 88).

Singular مفرد *Mûfréd'*

N. اوردك *eôr'-dék* the duck
G. اوردكك *eôr'-dé-yiñ* of the duck
D. اوردكه *eôr'-dé-yé* to the duck
A. اوردكی *eôr'-dé-yi* the duck
L. اوردكده *eôr'-dék-dé* in the duck
A. اوردكدن *eôr'-dék-dén* from the duck.

Plural جمع *Jém'*

N. اوردكلر *eôr'-dék-lér* the ducks
G. اوردكلرك *eôr'-dék-lériñ* of the ducks
D. اوردكلره *eôr'-dék-lé-ré* to the ducks
A. اوردكلری *eôr'-dék-lé-ri* the ducks
L. اوردكلرده *eôr'-dék-lér-dé* in the ducks
A. اوردكلردن *eôr'-dék-lér-dén* from the ducks.

The bread

اكمكدن اكمكده اكمكی اكمكه اكمكك اكمك
ék-mék-dén *ék-mék-dé* *ék-mé-yi* *ék-mé-yé* *ék-mé-yiñ* *ék-mék.*

The whistle

دودوکی	دودوکه	دودوکك	دودوك
dû-dû-yû	*dû-dûyé*	*dû-dû-yûñ*	*dû-dûk*
	دودوکدن	دودوکده	
	dû-dûk-dén	*dû-dûk-dé.*	

Note. اوق *oq* arrow, طوق *toq* satiated, قرق *qîrq* forty, یوك *yûk* load, کوك *kéôk* a root, are exceptions to the above rules, as they do not change *q* into *gh*, and *k* into *y*.

Fourth Form.

§ 90[a]. The fourth form comprises all nouns ending in the vowel letters ا و ه ی. In the singular, the Genitive is formed by adding نك *-niñ*; in the Dative یه *-yé* is added to the Nom., in the Acc. یی *-yi* (§ 53). No change takes place in the remaining cases or in the plural (§§ 88, 89).

§ 90[b]. When a word ending in a vowel receives a grammatical ending beginning with a vowel, a hiatus results, which is practically a difficulty in pronunciation. This is very common in Turkish (§ 53). To avoid this difficulty it is usual to insert a consonant ی *y* (and only in the Genitive ن *n*. This is really the retention of part of the original genitive termination *-niñ*).

	Singular مفرد *Mûfréd'*		Plural جمع *Jém'*	
N.	آنا *a-na*	the mother.	آنالر *a-na-lar*	the mothers.
G.	آنانك *a-na-nîñ* of		آنالرك *a-na-la-rîñ* of	
D.	آنایه *a-na-ya* to		آنالره *a-na-la-ra* to	
A.	آنایی *a-na-yî*		آنالری *a-na-la-rî*	
L.	آناده *a-na-da* in		آنالرده *a-na-lar-da* in	
A.	آنادن *a-na-dan* from		آنالردن *a-na-lar-dan* from	

The cat

کدیدن	کدیده	کدیی	کدی‌یه	کدینك	کدی
ké-di-dén	*ké-di-dé*	*ké-di-yi*	*ké-di-yé*	*ké-di-niñ*	*ké-di.*

The well

قویویی	قویویه	قویونك	قویو
*qou-you-**you***	*qou-you-**ya***	*qou-you-**nouñ***	*qou-you*
	قویودن	قویوده	
	*qou-you-**dan***	*qou-you-**da**.*	

The hill

دپه‌دن	دپه‌ده	دپه‌یی	دپه‌یه	دپه‌نك	دپه
*de-pé-**dén***	*dé-pé-**dé***	*dé-pé-**yi***	*dé-pé-**yé***	*dé-pé-**niñ***	*dé-pé.*

The water

صودن	صوده	صویی	صویه	صویك	صو
*sou-**dan***	*sou-**da***	*sou-**you***	*sou-**ya***	*sou-**youñ***	*sou.*

Note 1. Singulars ending in the vowel ه *-é* do not join this letter to the sign of the plural or the endings of cases (§ 32 b).

Note 2. The word صو *sou* forms its Genitive irregularly.

٧ تعلیم Exercise 7.

Decline the following words, writing them in Turkish characters: and also indicate their pronunciation in English characters, with their meanings.

بابا ‘ قارداش ‘ طاغ ‘ باش ‘ آغاج ‘ باغچه ‘ قیز ‘ آخشام ‘ دَره ‘
افندی ‘ آغا ‘ بك ‘ بوچوق ‘ قهوه ‘ چوق ‘ کوچوك ‘ بویوك ‘ یاپراق ‘
قره ‘ صیجاق ‘ صغوق ‘ a franc *franq* فرانق ‘ a stick *déynék* دکنك ‘
village *keôy* کوی .

Translate into English.

١ اوچ کون ‘ اوچ کوندن ؛ بش فرانقه ؛ آلتی آغاجی . ٢ یدی
اخشامده ‘ ایو بر باغچه‌یی ؛ کوزل بر قیزه . ٣ کوچوك بر کدی‌یی ؛
یوکسك بر دپه‌ده ؛ قره طاغده . ٤ آق دکیزی ؛ قیرمیزی چیچکلری .
٥ چوقلردن ؛ چوغی . آزدن ؛ آزه . ٦ کوزللری . کوتولردن ؛ قویولرده .
٧ قهوه‌یی ؛ قهوه‌دن . قیزلرده . ٨ چوجوقلره . کتابی ‘ کتابدن .
٩ (sovou-gha) صغوغه ‘ صیجاغه ؛ کوچرکی . ١٠ اوقه ‘ اوقدن ؛ اَلدن ‘

الى . ١١ كويه ' كويده كويلردن . درهدن ' دپهدن ؛ ياپراقلردن '
ياپراقلرى .

ترجمه ٨ Translation 8.

1. The mountains; of the mountains; to the mountains; from the mountain. 2. Four [or] five trees; on the three trees; of the good tree, of the good trees, from the good trees. 3. Give the book (acc.) to the big [one]. From the big [one]. 4. In the valley, to the valleys. The valleys are green. 5. ₆I saw ₂the green hills, ₃the black mountains ₄and ₅the white flowers ₁from the village. 6. In the hot, to the hot; the hot (acc.); the hot (nom.). 7. ₂I saw ₁the gentlemen (acc.); to the gentleman; of the gentlemen; on the gentleman. 8. The green leaf (acc.); on the green leaves; on many green and nice leaves. 9. Of the coffee; in the coffee; from the coffee. To the coffee-houses *(qah'vëléré)*. 9. From the hot; from the cold; from the little and on the great. 10. To the great men. 11. To the white and the black (acc.). 12. To five francs.

Correct the following words.

١ صونك ؛ آتانه ؛ بابايدن ؛ بيوغدن ؛ كوچوكى *ku-chu-kû* ؛
صويدن . ٢ آغايك ؛ قرداشيك ؛ صيجاغلر ؛ ياپراغدن . ٣ ياپراقك '
قونشويك . اوغى the arrow ' طوغه . ٤ فرانغه ' فرانغى ؛ بوچرقه ؛
درەنى ' درەيك .

مكالمه Conversation.

Hoshja qalîñ éfféndim.	Good bye, Sir!
Hosh géldiñiz, séfa géldiñiz.	You are welcome.
Sélam sȫylé.	Give my salutations (to the home circle).
Pédéré choq sélam sȫylé.	Give my salutations to your father.
Bash ûstûné éfféndim.	Very well, Sir.

درس ٥ Lesson 5.

كنايات The Pronouns.

§ 91. Turkish Pronouns are divided into seven classes:

1. Personal, 2. possessive, 3. adjectival, 4. demonstrative, 5. reflexive, 6. indefinite and 7. interrogative pronouns.

1. Personal Pronouns. ضمير شخصى

§ 92. They are: بن *bén*, سن *sén*, او *o*, كندى *kéndi*. They are declined as follows:

First Person.

	Singular مفرد *Mûfréd'*	Plural جمع *Jém'*
N.	بن *bén* I	بز *biz* we
G.	بنم *bénim* my	بزم *bizim* our
D.	بكا *ba-ña* to me	بزه *bizé* to us
A.	بنى *bé-ni* me	بزى *bizi* us
L.	بنده *béndé* in me	بزده *bizdé* in us
A.	بندن *béndén* from me.	بزدن *bizdén* from us.

Second Person.

N.	سن *sén* thou	سز *siz* you
G.	سنك *sé-niñ* thy	سزك *siziñ* yours
D.	سكا *sa-na* to thee	سزه *sizé* to you
A.	سنى *sé-ni* thee	سزى *sizi* you
L.	سنده *sén-dé* in thee	سزده *sizdé* in you
A.	سندن *sén-dén* from thee.	سزدن *sizdén* from you.

Third Person.

Singular مفرد *Mûfréd'*

N.	او *o*	he she, it
G.	اونك' آنك *onouñ, anîñ*	his, hers, its

D.	آكا ، اوكا	o-na',	a-na'	to him, him / to her, to it
A.	آنى ، اونى	o-nou',	a-nî'	him, her
L.	آنده ، اونده	on-da',	an-dé'	in him
A.	آندن ، اوندن	on-dan',	an-dén'	from him.

Plural جمع *Jém'*

N.	آنلر ، اونلر	*onlar,*	*anlér*	them
G.	آنلرك ، اونلرك	*onlarîñ,*	*anlériñ*	of them
D.	آنلره ، اونلره	*onlara',*	*anléré'*	to them
A.	آنلرى ، اونلرى	*onlarî',*	*anléri'*	them
L.	آنلرده ، اونلرده	*onlarda',*	*anlérdé'*	in them
A.	آنلردن ، اونلردن	*onlardan',*	*anlérdén*	from them.

Reflexive form of the Third Person.

Singular مفرد *Mûfréd'*		Plural جمع *Jém'*	
N. كندى *kéndi*	himself.	كنديلر *kéndilér*	themselves.
G. كنديڭ *kéndiniñ* of		كنديلرك *kéndilériñ* of	
D. كندينه *kéndiné* to		كنديلره *kéndiléré* to	
A. كنديني *kéndini*		كنديلرى *kéndiléri*	
L. كندنده *kéndindé* in		كنديلرده *kéndilérdé* in	
A. كندندن *kéndindén* from		كنديلردن *kéndilérdén* from	

§ 93. The English conversational form of address is 'you'; in Turkish, however, there are two forms: *sén* and *siz*. ***Sén*** is employed in addressing parents, near relatives, children, servants, pupils, and intimate friends, such as would be addressed by their Christian names in England. ***Siz*** is used in addressing strangers, or mere acquaintances (§ 494).

§ 94. Instead of *biz* and *siz* their double plural بزلر ، سزلر *bizlér, sizlér* are sometimes used in all the six cases. This cannot be expressed in English. They are even used, out of politeness, instead of *bén* and *sén*.

2. Possessive Pronouns. ضمیر اضافی

§ 95. The Possessive Pronouns of the Turkish language do not really correspond to those of the English, but are merely possessive affixes. Possessive affixes are used instead of the English possessive pronouns. They consist of syllables added at the end of nouns. They have the value of pronouns, and cannot stand alone.

§ 96. The possessive affixes are the following:

ـم	Sing.	I. person	my		ـمز	Plur.	I. person	our
ـك	»	II.	»	thy	ـكز	»	II.	»	your
ـی	»	III.	»	his.	ـلری	»	III.	»	their.

Ex.: Sing. الم *élim* my hand, الك *éliñ* thy hand, الی *é-li* his hand;
Plur. المز *é-limiz* our hands, الكز *é-liñiz* your hands, اللری *él'-léri* their hands.

§ 97. The pronunciation of the Possessive Affixes varies in the following way (§ 52):

1. If the word to which they are added end in a consonant, the affixes are pronounced: ***im***, ***iñ***, ***i***; ***imiz***, ***iñiz***, ***léri***, as in the above.

2. If the preceding predominant vowel in the word be ***ou*** or ***o***, although written in the same way, they are pronounced: ***oum***, ***ouñ***, ***ou***; ***oumouz***, ***ouñouz***, ***larî***. Ex.: قوشم ، قوشك ، قوشی ؛ قوشمز ، قوشكز ، قوشلری *Qoushoum*, *qoushouñ*, *qoushou*; *qoushoumouz*, *qoushouñouz*, *qoushlarî*. My bird etc.

3. If the word end in a vowel, they have then only the value of the letters ***m***, ***ñ***, ***si***; ***miz***, ***ñiz***, ***léri***. Ex.: آنام ، آناك ، آناسی ؛ آنامز ، آناكز ، آنالری *Anam*, *anañ*, *anasî*; *a-namîz*, *a-nañîz*, *a-nalarî*. My mother etc.

4. If the predominant vowel in the word be ***eô***, ***û***, the vowel of the affix is pronounced ***û***, to agree with it; as: كوزم ، كوزك ، كوزی ؛ كوزمز ، كوزكز ، كوزلری *Geô-züm*,

geô-zûñ, geô-zû; geô-zû-muz, geô-zû-ñûz, geôz-lé-ri. My eye etc.

§ 98. In the third person singular, when the word ends in a vowel, a س *s* is inserted for euphony, as: بابام ' بابالك ' باباسى *ba-ba-sî* (and not باباى *ba-ba-î*). The only exception to this rule is the word صو *sou*; as: صويم ' صويك ' صويى *Sou-youm, sou-youñ, sou-you; sou-you-mouz, sou-you-ñouz, soulari.* My water etc.

§ 99. If the word ends in one of the connected letters (§ 24) the suffix ى is not written when declined in Singular cases, but the sound *î* is retained; as: كتابى ' كتابنك ' كتابنه ' كتابنى ' كتابنده ' كتابندن *Kitabî, -bî-nîñ, -bî-na, -bî-nî, -bîndan, -bînda.*

§ 100. If it ends in one of the unconnected letters (د ر ز و) the ى *i* is retained; as: اوى ' اوينك ' اوينه ' اوينى ' ‏اويندن ' اوينده *é-vi, é-vi-niñ, é-vi-né, é-vi-ni* etc.

§ 101. If the final vowel of the substantive is ه *é*, it is never joined on to the possessive in writing (§ 32); as: ددهم ' ددهك ' ددهسى *dé-dém, dé-déñ, dé-dési* not ددهم ' ددهك My grandfather etc.

§ 102. The genitives of the Personal pronoun are used, when required, to emphasize and corroborate the possessive affixes of the same number and person. They are never used alone, without their equivalent possessive affixes to corroborate them; thus قارداشم *qardashîm* my brother (not my sister etc.), بنم قارداشم *bénim qardashîm* my brother (not your brother or his brother) (§ 120).

§ 103. A final ق *q*, in a polysyllable, as in declension, changes into غ *gh* before the possessive

affixes, singular or plural, excepting that of the third person plural; so also ك *k* changes into *y* in like cases (§ 53). Ex.: قوناق ، قوناغم ، قوناغك ، قوناغى ؛ قوناغمز ، قوناغكز *Qo-naq*, *qo-na-ghîm*, *qo-na-ghîñ*, *qo-na-ghî; qo-na-ghî-mîz*, *qo-na-ghî-ñîz*. My mansion etc. اينك ، اينكم ، اينكك ، اينكى ؛ اينكمز ، اينككز *I-nék*, *i-né-yim*, *i-né-yiñ*, *i-né-yi; i-né-yi-miz*, *i-né-yi-ñiz*. My cow etc.

With Singular Nouns.

بنم آتم **bénim a-tîm** my horse
سنك آتك **séniñ a-tîñ** thy horse
اونك آتى **onouñ a-tî** his horse
بزم آتمز **bizim a-tî-mîz** our horse
سزك آتكز **sîziñ a-tî-ñîz** your horse
اونلرك آتلرى **onlarîñ at-la-rî** their horse.

With Plural Nouns.

بنم آتلرم **bénim atlarîm** my horses
سنك آتلرك **séniñ atlarîñ** thy horses
اونك آتلرى **onouñ atlarî** his horses
بزم آتلرمز **bizim atlarîmîz** our horses
سزك آتلركز **siziñ atlarîñîz** your horses
اونلرك آتلرى **onlarîñ atlarî** their horses.

§ 104. In some words the vowel of the last syllable is eliminated when the possessive affix is added, except in the third person plural.

كوكل ، كوكلم *géô-ñûl*, *geoñ-lûm* heart, my —.
آغز ، آغزك *a-ghîz*, *agh-zîñ* mouth, thy —.
بويون ، بوينى *bo-youn*, *boy-nou* neck, his —.
اوغل ، اوغلمز *o-ghoul*, *ogh-lou-mouz* son, our —.
بورون ، بورنكز *bou-roun*, *bour-nou-ñouz* nose, your —.

a. عقل ' عقلم *a-qîl*, *aq-lîm* mind, sense, my —.
a. وقت ' وقتك *va-qît*, *vaq-tîñ* time, thy —.
a. قسم ' قسمى *qî-sîm*, *qîs-mî* part, his —.
a. اسم ' اسممز *i-sîm*, *is-mi-miz* name, our —.
p. شهر ' شهركز *she-hir'*, *shéh'-ri-ñiz* city, your —.

But in the third person *gêô-ñul-léri*, *a-ghîz-larî*, *bo-y larî*, *oghoul'larî*, *bourounlarî*, *aqîl'larî* etc.

§ 105. As it has been seen, the possessives affixed to the substantives they qualify, and form word with them. That compound word is then decl like a simple substantive; as:

1. Affixes of the First Person.

	Singular مفرد *Mûfréd'*		Plural جمع *Jém'*
N.	كتابم *kitabîm*	my book.	كتابمز *kitabîmîz*
G.	كتابمك *kitabîmîñ* of		كتابمزك *kitabîmîzîñ* of
D.	كتابمه *kitabîma* to		كتابمزه *hitabîmîza* to
A.	كتابمى *kitabîmî*		كتابمزى *kitabîmîzî*
L.	كتابمده *kitabîmda* in		كتابمزده *kitabîmîzda* in
A.	كتابمدن *kitabîmdan* from		كتابمزدن *kitabîmîzdan* from

2. Affixes of the Second Person.

	Singular		Plural
N.	كتابك *kitabîñ*	thy book.	كتابكز *kitabîñîz*
G.	كتابكك *ki-ta-bi-yîñ* of		كتابكزك *kitabîñîzîñ* of
D.	كتابكه *kitabîña* to		كتابكزه *kitabîñîza* to
A.	كتابكى *kitabîñî*		كتابكزى *kitabîñîzî*
L.	كتابكده *kitabîñda* in		كتابكزده *kitabîñîzda* in
A.	كتابكدن *kitabîñdan* from		كتابكزدن *kitabîñîzdan* from

3. Affixes of the Third Person.

	Singular		Plural
N.	كتابى *kitabî*	his book	كتابلرى *kitablarî*
G.	كتابنك *kitabînîñ* of		كتابلرينك *kitablarînîñ* of
D.	كتابنه *kitabîna* to		كتابلرينه *kitablarîna* to

A. کتابنی *kitabînî*	his book	کتابلرینی *kitablarînî*	their book.
L. کتابنده *kitabînda* in		کتابلرنده *kitablarînda* in	
A. کتابندن *kitabîndan* from		کتابلرندن *kitablarîndan* from	

Vaqtîm, vaqtîmîñ, vaqtîma, vaqtîmî, -tîmda, -dan My time ...
Eviñ, é-vi-yiñ, é-viñé, éviñi, é-viñdé, éviñdén Thy house ...
Qapousou, qapousounouñ, -souna, -sounou, -soundan, -da His door ...
Ba-lî-ghî-mîz, -mîzîñ, -mîza, -mîzî, mîzda, -mîzdan Our fish ...
Ek-mé-yi-ñiz, -ñiziñ, -ñizé, -ñizi, -ñizdé, -ñizdén Your bread ...
Ormanlarî, -larînîñ, -larîna, -larînî, -larînda, -dan Their forest ...

§ 106. The Accusative Singular of a noun agrees in form and in pronunciation with the third person singular possessive affix added. The noun with this affix, however, is always the subject in a sentence, while the other similar form is always object. Ex.:

عالینك کتابی بوراده در *Aliniñ kitabî bourada dir* The book of Ali [Eli] is here.

عالینك کتابی غائب اولدی *Aliniñ kitabî ghayb oldou* The book of Ali [Eli] has been lost.

کتابی عالی بولدی *Kitabî Ali bouldou* Ali has found the book.

In the first and second examples the word کتابی means 'his book' (Nom. third person), and is the subject of the sentence: in the third example the word is the objective case of the word کتاب.

لغتلر Words.

چزمه *chiz'mé* (out of door) boot	چاریق *charîq* sandal
f. فوطین *fotin* boots	چوراب *chorab* stockings
f. قوندورا *qoundoura* shoe	جزوه *jézvè* { a little coffee-pot
p. پابوج *pabouj* slipper	فنجان *finjan* coffee-cup
f. قالوش *qalosh* over-shoe, galoche	چوبان *choban* shepherd
آیاق *a-yaq* foot	f. چای *chay* tea (Chinese)
دکنك *déy-nék* stick	چای *chay* brook.

تعلیم ٩ Exercise 9.

١ بزم؛ بنده؛ بزلردن؛ اونلرده؛ سزك، سزده، سزه؛ اوکا؛ اونده. ٢ اوندن، کندییی، کندندن؛ اونك؛ سزلره. ٣ اونلرك

سودی ؛ اونلرك سودینی ؛ بزم قهوه‌مزده ؛ سزك اَویكزدن. ٤ اَویندن
évindén ؛ اوندن ondan ؛ اُونك ، اَوِینك ؛ اَوی. ٥ چایم ، چایكز ،
چایلری ؛ چایمزی ، چایلرینی ، چاییی ؛ چایی (acc.) . ٦ بزه وَ سزه ،
بزدن وَ سزدن ، اونلردن وَ سزلردن . ٧ باغچه‌لرنده ، باغچه‌مزده
وَ باغچه‌كزده ایری وَ كوزل آغاجلر وار. ٨ بنم آیاغمده چیزمه یوقدر.
سزك آیاغكزده فوطین وار. ٩ آیاغكز ، آیاقلری ، آیاقلرنده. ١٠ صویم ،
صویمده ، صویكز ، صولرنده . ١١ بزم صویمز چوق ایی در . سزك
صویكز كوتو وآز در. ١٢ ایكیمز ، اوچمز وَ دردمز deôrdûmûz
چالیشقان ایز ، اونلر تنبل درلر. ١٣ چوجوقلركز شو اوده درلر. چوجوقلرمز
اویمزده évimizdé درلر . ١٤ قوندورام و فوطینم ؛ چوبانك چاریغی
و دكنكی. ١٥ قیزیكزك قیرمیزی پابوجی و سیاه چورابی. ١٦ اونك
جزوه‌سی ؛ اونلرك جزوه‌سنده . جزوه‌لرنده قهوه یوقدر. ١٧ بر فنجان
قهوه ؛ ایكی فنجان سود. ١٨ اوغلكز ؛ اوغلكزی ، اوغلمزده ؛
افندیكزده ؛ افندیمزده ؛ كوزكزده.

ترجمه ١٠ Translation 10.

1. Me, he, they, you, thou, my, her, his, thy, ours, yours, their. 2. To me; to thee; to you; on thee; in you; on me; from me. 3. Him, himself; to him; in him; from him. 4. The cat (acc.), the cat (nom.); his cat (nom.), his cat (acc.); his cats (nom.), his cats (acc.); their cats, their cat (nom.). 5. His daughter (nom.); his daughter (acc.), the daughter (acc.), your daughter (acc.). 6. In their valley, in our house, to your garden, to your horse. 7. My son, to my son, to his son; his children (pl. nom.). 8. In your time; from your time; to his time. 9. His nose, of his nose; to your nose, their noses. 10. In the city, in your city, to your city, from our city. 11. On my head, on his head, my head (nom.), my head (acc.). 12. The tea (acc. and nom.),

his tea (acc. and nom.); in our brook. 13. The shepherd, their shepherd, their shepherds (nom. and acc.). 14. My over-shoes, thy shoes; his sandals; her stockings and boots; our coffee-cup, your coffee-pot.

To be corrected.

١ اوغلیسی و *oghoulou* ‘ *oghoulouñouz* . ٢ آنای ‘ قپوی ‘ کدی‌ی (third pers.) . ٣ آیاغلری ‘ آیاقکزده . ٤ کدیسیمز ‘ مومیسی ‘ درەسیلری . ٥ بالقی ‘ بالغدن ‘ کوزیسی . ٦ چورابیسنك ‘ چورابینك .

مکالمه Conversation.

S. Haftanıñ gûnlérini sëoylé!	*Q.* Tell me the days of the week.
J. Pazar, Pazar'-értési, Salı, Char'shamba, Pér'shémbé, Jouma-a', Jouma-a értési.	*A.* Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, Saturday.
S. Sénéniñ dëort mévsimlérini sëoylé!	*Q.* Tell me the four seasons of the year.
J. Bahar, Yaz, Gûz, Qısh.	*A.* Spring, Summer, Autumn, Winter.
S. Gûnûñ taqsimlérini sëoylé!	*Q.* Tell me the divisions of the day.
J. Shafaq, Sabah', Qoushlouq, Eoylén, Ikindi, Akhsham, Géjé, Yat'sı, Géjé yarısı or Yarı géjé.	*A.* The Dawn, Morning, Forenoon (9 a. m.), Noon, Afternoon, Evening, Night, Bedtime (two hours after sunset), Mid-night.

درس ٦ Lesson 6.

اضافت The Izafét.

§ 107. The possession or connexion of one thing or person with another is called in Turkish, *Izafét*, which means 'addition or annexation'.

One substantive is governed by another in three different ways:

§ 108. I. By juxtaposition, without change. This is used to shew the relation between a material and the thing composed of it. The name of the material

is simply put, like an adjective, before the other substantive. Ex.:

آلتون قوطو *altoun qoutou* a golden box.

ایپك مندیل *i-pék méndil* a silk handkerchief.

كوموش ساعت *gû-mûsh sa'at* a silver watch.

Or the noun expressing the material is put in the ablative case; as:

آلتوندن كوستك *altoundan kêôstêk* a chain of gold.

الماسدن بیله‌زیك *élmasdan bilézik* a bracelet of diamond.

یوندن چوراب *youndan chorab* woollen stockings.

§ 109. II. By placing the first substantive in the nominative or unaltered form, and adding to the second the pronominal affix of the third person (ی or سی *-i* or *-si*). This is used to indicate not only possession but also genus and species, the name of the species coming first (§ 81, Note). Ex.:

أو قپوسی *év qapousou* a house-door (indefinite).

قویو صویی *qouyou sou-you* well water.

آرمود آغاجی *armoud a-gha-ji* pear tree.

آماسیه الماسی *Amasiya élmasî* Amassia apple.

§ 110. The names of countries, rivers, mountains, cities etc. are formed in this way, the first of the two nouns remaining unchanged; as:

عثمانلی دولتی *Osmanlî dévléti* The Ottoman government.

انكلیز قرالیچه‌سی *In-gi-liz qralichasî* The queen of England.

سیواس شهری *Sivas shéh'ri* The city of Sivas.

ارمنی ملتی *Erméni mil'léti* The Armenian nation.

ارجیاس طاغی *Er-ji-yas da-ghî* Mount Argeas.

طونه نهری *Touna néh'ri* The river Danube.

مایس آیی *Mayis a-yî* The month of May.

§ 111. III. By placing the first in the Genitive, and adding to the second the pronominal affix of the

third person (ی or سی -*i* or -*si*). This indicates the relation of possession and is essentially definite, and is generally used when the article 'the' would be put before the first noun in English.

The name of the possessor is placed first, as when the possessive case is used in English. Ex.:

اوك قپوسی *é-viñ qapousou* The door of the house (definite).

المانك آغاجی *élmanîñ a-ghaji* The tree of the apple.

قویونك صویی *qou-younouñ souyou* The water of the well.

§ 112. When the two nouns come together in English, with the word *of* between them, the first expressing the quantity of the second, the phrase is translated into Turkish by simply putting the name of the quantity before the other noun and omitting 'of' as in German they say Eine Flasche Wein, 'a bottle of wine'.

بر قدح چای *bir qadéh chay* a cup of tea.

اوچ اوقه شکر *ûch oq'qa shé-kér* three okes of sugar.

اون آرشین بز *on arshîn béz* ten yards of cloth.

یوز اولچك بوغدای *yûz éölchék boughday'* a hundred bushels of wheat.

بر سورو قویون *bir sûrû qoyoun* a flock of sheep.

§ 113. The following construction is frequent between a noun and a cardinal number.

کتابك دردی or کتابلردن دردی *kitabîñ déördû* or *kitablardan déördû* four of the books, or four books.

اوطه‌نك ایکیسی or اوطه‌لرك ایکیسی or اوطه‌لردن ایکیسی *o-da-nîñ ikisi* or *odalarîñ ikisi* or *o-dalardan ikisi* two of the rooms, or two rooms.

§ 114. These constructions are declined:
Eviñ qapousou, -nouñ, -na, -nou, -sounda, -soundan.

§ 115. There are two words ده— (-*dé*, -*da*) in Turkish; one is used with the nouns to form the Locative case, and is always accented (§ 84): اوده *év-dé'*, باغده *baghda'* in the house, in the vineyard.

§ 116. The other *-dé* is a conjunction, meanir 'also, and': it is never connected with the noun, nor it accented; that is, the accent is at the end of tl preceding word; as: او ده *év' dé* ' باغ ده *bagh' da* پدرم ده *pédérim' dé* ' بنم ده *bénim' dé*; meaning 'Tl house also, the vineyard too, my father also, mine als(سنده ده وار ' بنده ده وار *béndé' dé var, séndé dé' var* 'The is in me and in you', i. e. 'I have and you have' (§ 477).

§ 117. ***Da-khi*** دخی is also used with the san meaning ('also, too'); as: بنده دخی ' سنده دخی *béna dakhi, séndé' dakhi* 'in me also, in thee too' (§ 477).

لغتلر Words.

Familya فامیلیا The Family.

آنا بابا *a-na baba*
a. والدین *validéyn* } parents

بابا *baba*
p. پدر *pédér* } father

آنا *a-na*
a. والده *validé* } mother

آننه *an'-né* mamma

بویوك بابا *béöyûk baba*
دده ' دەدە *dédé* } grand father

ننه ' نەنە *néné*
ابه *é-bé*
بویوك آنا *béöyûk ana* } grand mother

طورون *toroun* grand child

قارداش *qardash*
قارنداش *qa-rîndash*
p. برادر *biradér* } brother

قیز قارداش *qiz qardash*
p. همشیره *hémshiré* } sister

اوغل *oghoul* son

اوغلان *oghlan* boy

چوجوق *chojouq* child

قیز *qîz* girl, daughter

a. کریمه *kérimé* daughter

قاری *qarî* wife, woman

a. عمی *ém'mi*
عموجه *a-mou-ja* } uncle (father's brother)

تیزه *téy'zé*
خاله *khala* } aunt (mother's sister)

a. عمه *é-mé* { aunt (father's siste

دایی *da-yî* { uncle (mother's brothe

قاین *qa-yîn*
قاین برادر *qa-yîn birader* } brothe in-la

قاین آتا *qayîn ata* father-in-law
قاین آنا *qayîn ana* mother-in-law
کلین *gélin* the bride; the daughter-in-law
کوه کی *gûvéyi* the bride-groom
داماد *damad* the son-in-law
انیشته *énishté* sister's husband
بالدیز *baldîz* wife's sister
التی *élti* husband's brother's wife
کورومجه *géôrûmjé* husband's sister
دوکور *dûñûr* relative (by intermarriage)
یکن *yéyén, yégén* a nephew; niece
p. عموجه زاده *amja zadé* cousin
p. خاله زاده *khala zadé* cousin
p. دایی زاده *dayî zadé* cousin

باجاناق *bajanaq* brother-in-law (wife's sister's husband)
قوجه *qoja* husband
آبلا *ab'la* elder sister
چهچه *chéché* eldest sister
a.p. خدمتکار *khîzmétkîar* servant
a.t. خدمتجی *khizmétji* servant
خانم *hanîm* Lady, Miss, Mrs.
صایی *sa-yî* number
اوبر ' اولبر *obir, olbir* the other
a. خلائق *khala-yîq* maid servant
a. جاریه *jari-yé* maid servant
افندی *éffêndi* gentleman, Sir
a. مسافر *mûsafir* guest
قفس *qafés* cage.

تعلیم ۱۱ Exercise 11.

۱ فامیلیامزك صاییسی اون آلتی در : پدرم وَ والدهم ایکی ' اوچ برادرلرم بش ' برادرلرمك اوچ کلینلری سکز ' بیوك قارداشم عالی بکك بالدیزی طقوز ' درت یکنلرم اون اوچ ' خلائق و بر خدمتکار اون بش وَ بن دخی اون التی . ۲ والدهمك اوطهسنده ایکی قفسی وار ؛ بو قفسلرك برنده بویوك و کوزل بر قوش واردر . ۳ دون بزده ایکی مسافر وار ایدی : بونلردن بری کوچوك قارداشمك باجاناغنك برادری ایدی . اولبری قوکشومزك کوه کیسی ایدی . ٤ کتابلرك صاییسی اون ایدی : بشی اوده وَ بشی ده مکتبده در . ٥ شو افندی خالهمك اوغلی واهان افندی در . ٦ او کوچوك اوغلانك آننهسی چوق خسته در . ۷ بویوك والدهمك التیسی بابامك عموجهسنك قاریسی در وَ بزه خصم در .

٨ دوكور انشته‌نك آناسی و باباسی وَ كلينك قاين آنا و قاين آتاسی در ۰ ٩ داماد قيزك قوجه‌سی ودوكورك اوغليدر ۰ ١٠ عموجه‌زاده‌يه عموجه اوغلی ده ديرلر (*dérlér* is called)؛ دايی زاده‌يه دايی اوغلی وَ تيزه زاده‌يه تيزه اوغلی ده ديرلر ۰ ١١ كوروجه : قوجه‌نك قيز قارداشی وَ التی : قوجه‌نك قارداشينك قاريسيدر ۰ ١٢ قيز قارداشك اوغلنه يكن وَ قارداشك اوغلنه ده يكن ديرلر ۰ ١٣ دكز صويی' الما صويی' الما شرابی ۰

ترجمه ١٢ Translation 12.

1. Coffee-pot, coffee-cup; an oke of coffee of Yémén (يمن). 2. Cow's milk; the milk of the cow; in cow's milk, in the milk of the cow. 3. Three of them; two of the oxen; the ten (of the) gold watches. 4. Two bottles of wine; a glass of water. 5. Three pounds (okes) of tea; three and a half yards of cloth. 6. The children of the village; the village children. 7. Both of them; my father and my grand father. 8. The English government; the English nation. The city of Paris. 9. The door of the garden; a garden door. 10. Two of those children; two of your children. 11. Four of my cousins. 12. The number of the books of my brother's son is great. 13. Am I not your son, and are you not my parents? — Yes, my son! thou art my son, I am your father and she is your mother. 14. Néjibé Hanîm is my sister and Miss Mary is her sister-in-law. 15. A city-door; the door of the city; the door of a city; a door of a city; a door of the city.

To be corrected.

١ او كتاب در بو چالشقان چوجوغك ۰ ٢ بر صو قدحك؛ بر قهوه‌نك فنجان ۰ ٣ چيچكلرم يكنم؛ قپوی مكتبك ۰ ٤ ايكيسی اونلرك؛ ٥ بری سزدن ۰ ٦ اونك او بويوك در؛ باغجه‌سی اَوِك؛ اوغل اونك در خسته ۰

مكالمه Conversation.

والدَينْ كيمه ديرلر؟
آنا بابايه والدَين ديرلر.

التى كيم در؟
قوجه‌نك قارداشنك قاريسى در.

كوه‌كى كيم در؟
تازه كلينك قوجه‌سيدر.

دايى زاده‌نك اسمى نه در؟
نجيب افندى در.

آننه‌ك اوده مى؟
اوده دكلدر ، ابه‌م اوده‌در.

آغوب افندى قاين برادركز مى در؟
اوت افندم! قاينم در.

ننه‌ك نره‌ده در؟
همشيره‌مك اونده در.

دده‌ك باغچه‌ده ميدر؟
خير افندم! باغچه‌ده دكلدر.

احمد افندى سنك عميك ميدر؟
خير افندم! دايىمدر.

چه‌چه وَ آبلا كيمه ديرلر؟
كوچوك چوجوقلر بويوك همشيره‌يه ديرلر.

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٧ درس Lesson 7.

The verb 'To Have'.

§ 118. The English verb 'To Have' is expressed in Turkish in two ways, according to the object of the verb.

If the object is indefinite the adjectives وار *var* 'present: existent' and يوق *yoq* 'absent: non-existent' are used to express that sense. These may be followed by the verbal particle of affirmative در ***dir***, which in this case, as in many other cases may be omitted in conversation (§ 76).

If the object is definite the Substantive verb is employed (§ 127).

1. The verb To Have with an Indefinite Object.

§ 119. In such phrases as: I have a book, he has a dog, it is expressed in two ways.

I. By putting the subject in the Genitive, followed

by the object with the possessive affix and the verb وار ‘ وار در *var, var dîr*; یوق ‘ یوقدر *yoq, yoq dour*; as:

بنم برکتابم واردر *bénim bir kitabîm vardîr* I have a book.
بابامك برکتابی یوقدر *babamîn bir kitabî yoqdour* My father has not a book.

Literally: of me there is a book, of my father there is no book.

§ 120. Sometimes the subject, when a pronoun, is omitted, especially when the subject is not accented or emphasized: then the affix of the object indicates the subject (§§ 70, 102); as:

برکتابم وار در *bir kitabîm var dîr* I have a book.

The affix shows the person of the subject.

§ 121. When the subject is a noun it is always considered as in the third person, therefore the object must end with the pronominal affix of the third person, ى or سی (*i* or *si*).

افندینك بر اوى واردر *Efféndiniñ bir évi vardîr* The gentleman has a house.
چوجوغك بر الماسی وار *Chojoughouñ bir élmasî var* The boy has an apple.

The words افندی ‘ چوجوق being substantives, are of course in the third person.

§ 122. II. The verb To Have with an indefinite object is rendered in Turkish in another way also. In the first way the subject was in the Genitive case; in the second, the subject must be put in the Locative; as:

بنده بر کتاب وار در *béndé bir kitab var dîr* I have a book.
پدرمده بر قلم وار در *pédérimdé bir qalém var dîr* My father has a pen.

§ 123. Although it is not very correct grammatically, there is a custom among the common people not to append to the noun the possessive affixes of the first and second persons plural. Instead of saying correctly *Siziñ atîñîz, bizim évimiz,* they say *Siziñ at, bizim év* just as in English. *Bizim éviñ pénjérési* the window of our house, for *Bizim évimiziñ pénjérési. Bizim pédér* our father, for *Bizim pédérimiz,* or merely *pédér;* as:

بزم پدرمز اوده در ‘ پدرمز اوده در ‘ بزم پدر اوده در ‘ پدر اوده در

§ 124. The Plural Locative forms of the Personal Pronouns sometimes give the sense of 'house, home'. *Bizdé bir i-nék var* means both 'We have a cow' and 'There is a cow in our house'. *Lit.:* 'in us'.

§ 125. But the rendering for nouns is different: 'at my father's' or 'in my father's house', 'the people of my father's house', are expressed by adding کیل *gil;* as:

بابام کیل *babam gil* The people of my father's house, my father's family.

باجاناغم کیلده *bajanaghîm gildé* at my brother-in-law's house.

همشیرهم کیله *hémshirém gilé* to my sister's.

دایم کیل بزده در *dayîm gil bizde dir* The family of my uncle is in our house.

§ 126. 'There is, there are' is rendered by the Locative with وار در ' یوق در *var dîr, yoq dour* (§ 76). But *onda var, béndé var,* denote possession; as: *Evdé bir at var* There is a horse in the house. But *Béndé bir at var* I have a horse. In the first sentence it expresses location and in the second possession.

§ 126a. *Hal* حال Present.

بنم وار در ' بنده وار در ' *bénim var dîr, béndé var dîr,*
سنك وار در ' سنده وار در ' *séniñ var dîr, séndé var dîr,*
اونك وار در ' اونده وار در ' *onouñ var dîr, onda var dîr,*
بزم وار در ' بزده وار در ' *bizim var dîr, bizdé var dîr,*
سزك وار در ' سزده وار در ' *siziñ var dîr, sizdé var dîr,*
اونلرك وار در ' اونلرده وار در. *onlarîñ var dîr, onlarda var dîr.*

I have, thou hast, he has a — etc.

The Negative Form.

بنم یوقدر ' بنده یوقدر *bénim yoqdour, béndé yoqdour.*

I have not a — etc.

§ 126b. *Mazi* ماضی Past (Preterite).

بنم وار ایدی ' بنده وار ایدی ' *bénim var îdî, béndé var îdî,*
سنك وار ایدی ' سنده وار ایدی ' *séniñ var îdî, séndé var îdî,*
اونك وار ایدی ' اونده وار ایدی ' *onouñ var îdî, onda var îdî,*

بزم وار ایدی ' بزده وار ایدی ' *bizim var îdî, bizdé var îdî,*
سزك وار ایدی ' سزده وار ایدی ' *siziñ var îdî, sizdé var îdî,*
اونلرك وار ایدی ' اونلرده وار ایدی - *onlarîñ var îdî, onlarda var îdî*
I had, thou hadst, he had **a** — etc.

The Negative Form.

بنم یوق ایدی ' or بنم یوغیدی *bénim yoq' idi* or *-yo'ghoudou,*
بنده یوق ایدی - or بنده یوغیدی *béndé yoq' idi* or *-yo'ghoudou.*
I had not **a** — etc.

The Interrogative Forms.

بنم وار میدر ? بنم یوقمیدر ? *bénim var' midir? bénim yoq' moudour*
سنده وار میدی ? or وار می ایدی ? *séndé var' mîyîdî?* or *var' mî idi*
Have I **a** —? Have I not **a** —? hadst thou not **a** —? etc

2. The verb To Have with a Definite Object.

§ 127. When the object of the verb To Have is definite, it is rendered in Turkish by the substantive verb در *dîr* (§ 118).

§ 128. The order of the construction is this: first comes the object, then the subject, and the verb in the third place.

§ 129. This is a general rule in the Ottoman Turkish language. In every case when the object is indefinite, the subject comes first; and when the object is definite the object comes first; **Ex.**

بنم بر کتابم وار در *bénim bir kitabîm' var dîr* I have **a** book.
کتاب بنده در *kitab béndé' dîr* I have **the** book.

In the first instance the object (a book) is indefinite therefore the subject comes first; in the second the object (the book) is definite, therefore the object comes first and the subject follows it.

§ 130. *Remarks:* The English Conjunction but is expressed either by putting the Arabic words لکن ' امّا ' فقط *ém'-ma* or *am'ma, lakin, faqat* or the Turkish یسه ده *i-sé dé*, all meaning 'but' (§ 239, 476); as:

پارهم وار اما آز در ؛ پارهم وار لكن آز در ؛ پارهم وار فقط آز در ؛ *param var am'ma az dîr; param var lakin* پارهم وار ايسه ده آز دز *az dîr; param var faqat az dîr; param var i-sé dé az dîr* I have but a little money.

§ 131. "Any" is expressed in Turkish in two ways: one by p. هيچ *hich*, and the other without using that word, but by simply using the object of the verb (§ 188); as:

Have you any bread? ? سنده هيچ اكمك وار ميدر؟ سنده اكمك وار مى

He has not any money اونك هيچ پارهسى يوقدر. اونك پارهسى يوقدر

§ 132. "Not any, not at all" is expressed by هيچ *hich*. هيچ پارهسى يوقدر ؛ هيچ ايو دكل چوق خسته در *hich parasî yoqdour; hich é-yi déyil choq hasta dîr.* He has not any money; He is not at all well: he is very sick.

§ 133. "How many?" is expressed by قاچ *qach?* (§ 174). Ex.:

How many piastres have you? ? قاچ غروشك وار در

How many books has he? ? قاچ كتابى وار در

§ 134. "How much?" is expressed by نقدر ' نهقدر *né qadar?* (§ 179); as:

How much sugar have you? ? نهقدر شكرك وار

How much bread have we? ? نهقدر اكمكمز وار

§ 135. "Some" is expressed by برآز *bir az* 'a little, a small piece of anything', in reference to inanimate objects (§ 182); as:

بر آز اكمك *bir az ékmék* some bread.

But in reference to animate objects بعض *ba'zi*, بر قاچ *bir qach* is used (§ 181); as:

بعض آدملر *ba'zî adémlér* some people.

برقاچ افنديلر *bir qach' éffêndilér* some gentlemen.

بعض حيوانلر *ba'zi hayvanlar* some animals.

§ 136. "Both" is rendered by p. هم هم *hém — hém* (§ 469); as:

I have both bread and salt. بنده هم اكمك و هم طوز وار

My aunt has both paper and pen. خالهمك هم كاغدى وهم قلمى وار در

§ 137. "Either ... or ..." is rendered by p. یا یا *ya-ya-*; "Neither ... nor ..." is rendered by نه نه *né--né* (§ 472); as:

I have neither bread nor salt. بنده نه اکمك وار نه طوز

You have either pen or paper. سنده یا قلم وار یا کاغد

§ 137 a. *Hal* حال Present.

بنده در *béndé dir*,	بزده در *bizdé dir*,
سنده در *séndé dir*,	سزده در *sizdé dir*,
اونده در *onda dir*.	اونلرده در *onlarda dîr*.

I have **the** —, thou hast **the** —, he has **the** — etc.

Negative Form.

اونده دکلدر' سنده دکلدر' بنده دکلدر *béndé déyil dir*, *séndé déyil dir*, *onda déyil dir* etc. I have not the — etc.

§ 137 b. *Mazi* ماضی Past (Preterite).

بنده ایدی *béndé idi*,	بزده ایدی *bizdé idi*,
سنده ایدی *séndé idi*,	سزده ایدی *sizdé idi*,
اونده ایدی *onda idi*.	اونلرده ایدی *onlarda idi*.

I had **the** —, thou hadst **the** —, he had **the** — etc.

Negative Form.

اونده دکل ایدی ' سنده دکل ایدی ' بنده دکل ایدی *béndé déyil idi*, *séndé déyil idi*, *onda déyil idi* etc. I had not **the** — etc.

Examples.

کتاب بنده در؛ کتاب سنده در؛ کتاب اونلرده در I have the book etc.

کتاب بنده میدر؟ کتاب سنده میدر؟ کتاب اونده میدر؟ Have I the book? etc.

کتاب سزده دکل میدی؟ *kitab sizdé déyil miyidi?* Did you not have the book? etc.

لغتلر **Words.**

الما *élma* apple	قایصی *qa-yî-sî* apricot
آرمود *armoud* pear	p. شفتالی *shéf-ta-li* peach
اریك *é-rik* plum	اوزوم *û-zûm* grapes

کیراز *kiraz* cherries
قویون *qoyoun* sheep
چوبان *choban* shepherd
یومورطه *youmourta* egg
سیرکه *sirké* vinegar
پینیر *péy-nir* cheese
f. کستانه *késtané* chestnuts [Gr.]
f. ویشنه *vishné* (commonly *fishné*) the morella cherry (Slavonic)
f. پورتوقال *portouqal* oranges
f. لیمون *limon* lemon
f. پاتاتس *patatés* potato
f. طوماتس *tomatés* tomato
تره یاغی *téré yaghî* butter.

تعلیم ۱۳ [1]Exercise 13.

I. ۱ باغچه‌مزده چوق آغاجلر وار در: الما ' آرمود ' اریك ' قایصی وَ شفتالی . الما آغاجنده گوزل قیرمیزی الالر وار . آرمود آغاجنده یك آز آرمود وار در ' لكن قایصی آغاجنك هیچ میوه‌سی یوقدر . ۲ اونلرده نه وار؟ — اونلرده اوچ اوقه اوزوم ' درت اوقه آرمود وَ براز ویشنه وار در. ۳ کستانه آغاجنده ایری کستانه‌لر وار . کستانه آغاجنك ایری کستانه‌لری وار در[1]. ٤ عالینك اونبش غروشی وار ایدی: سزك قاچ غروشكز وار ایدی؟ ٥ باغده اوزوم وار می ایدی؟ — خیر افندم! اوزوم یوغیدی؛ لكن شفتالی ' پورتوقال وَ لیمون وار ایدی. ٦ کوچوك قیزده بر چیچك وار در. کوچوك قیزك النده بر چیچك وار ایدی.

II. ۷ سنك پاره‌ك وار می؟ — اوت! بنده اون غروش اون پاره وار ' لكن خدمتكاریكزك هیچ پاره‌سی یوقدر . ۸ افندینك بر آلتون قلمی وار ؛ سزك ده وار می؟ — بنده یوغیسه‌ده ' باجاناغمده گوزال بر آلتون قلم وار در. ۹ چوجوغك کتابی وار میدر؟ — اوت! کتب چوجوقده در . ۱۰ عموجه‌كده پاره وار میدر؟ پاره‌ك وار می؟ پاره وار می؟ — پاره بنده دكلدر ' عموجه‌مده ده دكلدر . ۱۱ کاغد

[1] Student must practice using both the Locative and Genitive forms (§§ 119, 122).

قلم سنده میدر ؟ — خیر ! بنده نه کاغد وار نه قلم وار . لکن بزم برادرده هم کاغد وار هم قلم وار در . ١٢ اکمك سزده میدر ؟ ١٣ قاره قویونلر نجیب چوبانده در . ١٤ یومورطه‌لر و سیرکه خلایقده در . ١٥ پینیر سزده دکامیدی ؟ — خیر افندم ! پینیر بزده دکل ایدی ؛ تره یاغی بزده ایدی .

١٤ ترجمه [1]Translation 14.

I. 1. I have an apple; thou hast some cherries; he has the oranges. 2. My brother has the dog; your aunt has a cat; they have three horses. 3. How much money have you? — I have seventeen piasters. 4. Have you any sugar? — No, Sir, I have not any. 5. I had no pen. I had the pen. I had not the pen. 6. Give me some bread and grapes. — Have you any bread and grapes? 7. How many children has your grandson? — He has two children; one a boy, the other a girl.

II. 8. Have I a dog? — Yes, Sir, you have a dog, and my brother has a horse. 9. Has he the pen? — No, Sir, he has no pen. 10. Where is your book? — It is at my uncle's. 11. Who has my money? — I have your money. 12. Is there any servant in the kitchen? Is the servant in the kitchen? 13. The servant is in the kitchen. There is a servant in the kitchen. 14. Who has the pen and the paper? — Your father had the pen and I have the paper. 15. Are there any eggs? Yes, Sir, there are plenty of them.

مکالمه Conversation.

Mat-bakhda né var?	Bir az tomatés vé patatés var.
Siziñ birader nasîl dîr?	Hich é-yi déyil, choq hasta dîr.
Onoun atî kimdé dir?	Babam gildé dir.
Gûzél qoush qardashîñda mî?	Khayr, chojoughouñ qafésindé dir.
Qafésdé né var?	Bir yéshil, bir siyah vé bir béyaz qoush var.
Ekmék séndé mi dir?	Khayr, ékmék béndé déyil dir.

[1] See the Note page 67.

٨ درس Lesson 8.

کنایات The Pronouns. (Continued.)

3. Adjectival Pronoun. ضمیر وصفی

§ 138. The Adjectival Pronominal affix is the word کی *-ki*, signifying 'the — which, that which', according as it is a noun or an adjective. It is attached to nouns and pronouns in two ways; by putting them either in the Genitive or in the Locative case.

§ 139. In the first instance it is used always like a substantive, and signifies 'that which belongs to'. In the second case, it is sometimes used substantively and signifying 'that which exists': when it is attached to a substantive, it is an adjective, signifying 'the — which exists'. Ex.:

بابا *baba'* father; بابانڭ *babanîñ* of the father; بابانڭکی *babanîñ-ki* that or the one which belongs to the father.

بابادە *babada* in the father; بابادەکی *babadaki* that or the one which exists in (the possession of) the father.

بندەکی *béndéki* that which I have, or is in my possession.

§ 140. The separate possessive pronouns corresponding to those of the English language are formed in the first way; as:

بنمکی *bénimki*, سنڭکی *séniñki*, اونڭکی *onouñki* mine, thine, his.

بزمکی *bizimki*, سزڭکی *siziñki*, اونلرڭکی *onlarînki* { ours, yours, theirs.

Both of these forms, when used as substantives, have plurals and declensions as usual; but the last ی is eliminated, retaining the sound *i* (§ 99).

Note. کی *-ki* never varies in pronunciation for the sake of euphony (§ 54).

Declension of *-ki* with the Genitive preceding.

N.	بنمكى *bénimki*	mine	بنمكيلر *bénimkilér*	those of mine.
G.	بنمكينك *bénimkiniñ* of		بنمكيلرك *bénimkilérin* of	
D.	بنمكينه *bénimkiné* to		بنمكيلره *bénimkiléré* to	
A.	بنمكينى *bénimkini*		بنمكيلرى *bénimkiléri*	
L.	بنمكنده *bénimkindé* in		بنمكيلرده *bénimkilérdé* in	
A.	بنمكندن *bénimkindén* from		بنمكيلردن *bénimkilérdén* from	

Declension of *-ki* with the Locative preceding.

N.	بندهكى *béndéki*	mine, the thing I possess.	بندهكيلر *béndékilér*	those of mine, those things which I possess.
G.	بندهكينك *béndékiniñ* of		بندهكيلرك *béndékilériñ* of	
D.	بندهكينه *béndékiné* to		بندهكيلره *béndékiléré* to	
A.	بندهكينى *béndékini*		بندهكيلرى *béndékiléri*	
L.	بندهكنده *béndékindé* in		بندهكيلرده *béndékilérdé* in	
A.	بندهكندن *béndékindén* from		بندهكيلردن *béndékilérdén* from	

Examples.

خواجهنك *hojanîñ* of the teacher. خواجهنككى *hojanînki* that of the teacher. خواجهنككيلر *hojanîñkilér* those of the teacher. خواجهلرمككى *hojalarîmîñki* those of my teachers.

سنده بنم قلمم مى وار يوخسه خواجهلرمككى مى وار؟ *séndé bénim qalémim mi var, yokh'sa hojalarîmîñki mi var?* have you my pen or that of my teachers?

بنده نه سنك قلمك وار نه ده خواجهكزككيلر *béndé né séniñ qalémiñ var, né dé hojanîzîñkilér* I have neither your pen, nor those of your teacher.

سندهكى پاره *séndéki para* the money you have.

قارداشم كيلدهكى قوش *qardashîm gildéki qoush* the bird which is at my brother's.

Bah'jédéki aghajlar the trees which are in the garden.
E'vdékiler those at the house. *Shimdiki* the present.
Soñraki the latter. *Ev'vélki* the former.

4. Demonstrative Pronouns. اسم اشارت

§ 141. The Demonstrative Pronouns are:

بو *bou* used for things which are near the speaker, This.

شو ' شول *shou, shol* used for things which are near the person spoken to, This.
او ' اول *o, ol* » » » » are some distance off, That (yonder).
اشبو *ish'bou* This present (person or thing).

§ 142. The Demonstratives when they modify a noun, are regarded as adjectives. شول ' اول ' اشبو are used only as adjectives, and they never undergo any change.

Declension of Demonstrative Pronouns.

Singular مفرد *Mûfréd*

N.	بو	*bou* this	شو	*shou* this
G.	بونك	*bounouñ* of this	شونك	*shounouñ* of this
D.	بوكا	*bouña* to this	شوكا	*shouña* to this
A.	بونی	*bounou* this	شونی	*shounou* this
L.	بونده	*bounda* in this	شونده	*shounda* in this
A.	بوندن	*boundan* from this.	شوندن	*shoundan* from this.

Plural
بونلر بونلرك بونلره بونلری بونلرده بونلردن
شونلر شونلرك شونلره شونلری شونلرده شونلردن
bounlar, *-îñ*, *-a*, . . . *shounlar*, *-îñ*, *-a*, . . .

Note. The declension of او *o* that, is the same as that of the third person of the Personal Pronoun, page 47.

§ 143. Other Demonstratives:

بويله ' بويلەسی *bêôy'lé, bêôylési'* such, such as this.
شويله ' شويلەسی *shêôy'lé, shêôylési'* » » as this.
اويله ' اويلەسی *êôy'lé, êôylési'* » » as that.

§ 144. Adverbial Demonstratives:

بورا *boura'* here, this place (contracted from بوآرا).
شورا *shoura'* here, this or that place (» » شوآرا).
اورا *ora'* there, that place (» » اوآرا).
نره *né'ré* where? what place (» » نەآرا).

Examples.

بورادن ' شورادن ' اورادن from here, from there.

بوراده ' شوراده ' اوراده here, in this spot; there.

بویله بر کونده *bêôylé bir gûndé* on such a day.

بویله‌سی بر آدمدن *bêôylési bir adémdén* from such a man.

اویله‌سی کوتو بر چوجوق *êôylési kêôtû bir chojouq* such a bad boy.

شول افندیدن *shol éffêndidén* from that gentleman.

اول ذاتك اونده *ol zatîñ érindé* in the house of that gentleman.

5. Reflexive Pronouns. ضمیر تأکیدی

§ 145. The English words myself, himself, yourself etc. are termed Reflexive Pronouns, when they represent the same person as the subject or the nominative. They are expressed in Turkish by the pronoun کندی *kéndi:*

I myself	بن کندم	*bén' kéndim.*
Myself	کندم	*kéndim'.*
Thou thyself	سن کندك	*sén' kéndiñ.*
Thyself	کندك	*kéndiñ'.*
He himself	او کندیسی	*o' kéndisi.*
Himself	کندیسی	*kéndisi'.*
We ourselves	بز کندیمز	*biz' kéndimiz.*
Ourselves	کندیمز	*kéndimiz'.*
You yourselves	سز کندیکز	*siz' kéndiñiz.*
Yourselves	کندیکز	*kéndiñiz'.*
They themselves	اونلر کندیلری	*onlar kéndiléri.*
Themselves	کندیلری	*kéndiléri'.*

Also: کندی کندم ' کندی کندك ' کندی کندیسی I myself...
کندی کندیمز ' کندی کندیکز ' کندی کندیلری We ourselves...

§ 146. The English word "**own**" is also expressed by کندی; as:

My own book بنم كندى كتابم *bénim kéndi kitabîm.*
With his own hand كندى الى ايله *kéndi éli ilé.*

§ 147. ***Kendi*** is usually employed after the subject to emphasize it, or to limit or specialize the meaning; as:

Bédros kéndi' bashînî yîyqayor بدروس كندى باشنى ييقايور
Peter is washing **his own** head.

Bédros onouñ' bashînî yîyqayor بدروس اونك باشنى ييقايور
Peter is washing **his** head, denotes another person's head.

Efféndi kéndi' odasînda dîr The master is in **his own** room.
Efféndi onouñ' odasînda dîr The master is in **his** room (some one else's).

لغتلر Words.

Ûst bash اوست باش Apparel.

a. اثواب *ésvab* clothes	f. روبا *rouba* clothes [It.]
f. پانتالون *pantalon* pants	f. فيستان *fistan* gown [Gr.]
كوملك *gêömlék* shirt	f. ميسو *miso* petticoat [Gr.]
ايچ دونى *ich' donou* drawsers	f. شابقه *shapqa* hat [Slav.]
ستری *sétri* frock-coat	f. باستون *baston* stick, cane [It.]
يلك *yélék* waistcoat	كيسه *késé* purse
آستار *astar* lining	دوكمه *dûymé* button
الديون *éldivén* gloves	چوقه *chouqa* broad cloth
a. منديل *méndil* handkerchief	باصمه *basma'* print, calico
بيچاق *bîchaq* knife	اكمكجى *ékmékji* baker.

Prop. Nouns يوسف *yousouf* Joseph. احمد *Ahméd.*

۱۵ تعليم Exercise 15.

۱ اثوابكز نره‌ده در؟ — اثوابلريز سزك اوده در؛ فقط پدرمككيلر عموجه‌م كيلده ايدى. ۲ اليكزده كيلر نه درلر؟ — بر باصمه يلك ، چوقه‌دن بر پانتالون ، بر سترى در. ۳ سنده‌كى بيچاق ، شابقه و باستون كيمكدر؟ — بنده‌كى شابقه كوچوك يكنمك ، باستون بنم

وَ بیچاق آشجینك در . ٤ چوبان احمد فقیر بر آدمدر ؛ «کوملکنك
آستاری یوقدر»[1] . ٥ کیمك بیچاغی سنده در ؟ — نه یوسفك بیچاغی
بنده در ؛ نه ده اککجینککیلر بنده در . ٦ بو شابقه وَ باستون
کیمکدرلر ؟ — بونلر بنم کندیمك درلر ؛ افندینککیلر بوراده دکلدر .
٧ قیز قارداشمك فیستانی قیرمیزی یوندن در وَ مندیلی ایپکدن در .
٨ کندی روبه‌سی پك اسکی ایدی . ٩ بونك اوی شونککندن
تازه در . ١٠ شول چوجوغك اوستی باشی پك تمیز در . ١١ اشبو کتابده‌کی
تصویرلر پك بویوکدرلر . فقط داییلریککیلر کوچوکدر . ١٢ شوراده
برمیسو وَ اوراده بر شابقه وار .

ترجمه ١٦ Translation 16.

1. Of that; those of that; those of those [men]. 2. That which is in this; that which is there; that which is here. 3. Have you our coats or those of our neighbours? — I have not your coats; I have those of my father. 4. That of my sister; those of my mother; from those of my uncle. 5. The oxen which are here; the cows which are there. 6. These houses are large; that house is little; from that house. 7. Where are my overshoes, and where are those of my aunt? 8. Yours are here and those of your aunt are there. 9. To yourself; from himself; in ourselves. 10. My mother is in her garden; my sister is in her house; my sister is in his house. 11. My own cane; his own book; in his own room.

مکالمه Conversation.

بنم قلمم نره‌ده در ؟ — اوراده در .

سنك کندی کتابك بوراده میدر ؟ — خیر افندم ! بوراده دکلدر .

احمد بك یوسف افندینك برادری میدر ؟ — خیر افندم ! احمدبك بنم کندی قارداشمدر .

سزك کندی آدکز باغچه‌ده میدر ؟ — اوت افندم ! اوراده در .

[1] All sentences enclosed by quotation marks are either idiomatic sayings or proverbs.

اوده‌کی آت کیمك در ؟ — خواجه‌نك کندی آتی در.
شورادەکی چوجوق کیمك اوغلیدر ؟ — اونك کندی اوغلیدر.
ماری خانم نره‌ده در ؟ — کندی اوطه سنده در.
والده خانم نره‌ده در ؟ — اونك اوطه سنده در.

درس ۹ Lesson 9.

صفت The Adjective.

§ 148. The Turkish adjective whether used as a predicate or as an attribute, remains unchanged, as in English (§ 79):

او کوچوك در *év kûchûk dûr* the house is little.

بویوك بر آدم *bêöyûk bir adém* a great man.

اللالر طاتلی در *élmalar tatlî dîr* the apples are sweet.

بویوك آدملر *bêöyûk adémlér* the great men.

The Derivative Adjective.

§ 149. The derivative adjective which is called in Turkish اسم منسوب[1], is made by the addition of the following particles to the nouns.

§ 150. I. لی ‘ لو *-li*, *-lî*, *-lou* indicates possession of the thing designated by the noun; as:

صو *sou* water, صولی *soulou* watery, fluid.

یر *yér* place, یرلی *yérli* fixed in a place; native.

او *év* house, اولی *évli* that has a house; married.

آت *at* horse, آتلی ‘ آتلو *atlî*, *atlou* horseman.

a. عزت *iz'zét* honour, عزتلو *iz'zétlou* honorable.

§ 151. With the proper names of men or places, the same affix indicates a native or an inhabitant of those places or connexion of those persons; as:

آمریقا *Amériqa*, آمریقالی *Amériqali* American.

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[1] *Is'mi Ménsoub* Noun (or adjective) of relationship.

عثمان *Osman* عثمانلو' عثمانلی *Osmanlî* Ottoman.

تركيا *Tûrkiya* تركيالی *Tûrkiyali* an inhab. of Turkey, Tur

مرذيفون *Mérzifoun* مرذيفونلی *Mérzifounlou* a native of Merzifou

§ 152. The names of some European nations ar formed differently, as they were introduced by the Vene tians or Genoese; as:

انكليز *ingiliz* Englishman. جنويز *jiniviz* Genoese; Roman

فرانسز *fransîz* Frenchman. اسپانيول *ispanyol* Spaniard.

نمچه *némtsé, némché* Austrian. تاليان *talyan* Italian.

موسقوف *mosgof'* Russian; Muscovite. فلمنك *filéméng'* Dutch.

§ 153. II. جه *-jé* added to the names of nation forms the names of their languages; as:

آلمان *alman* a German: آلمانجه *almanja* the German language.

تورك ' ترك *tûrk* Turk: تركجه *tûrkjé* the Turkish language.

ارمنی *érméni* Armenian: ارمنيجه *érménijé* the Armenian language

§ 154. جه *-jé* if added to nouns (except the names of nations), expresses relation; as:

ملتجه *mil'létjé* national. اوجه *évjé* household.

كليسه‌جه *kilisejé* ecclesiastical. لسانجه *lisanja* linguistic.

§ 155. III. جه *-jé* added to the adjectives and nouns forms the Diminutive, expressing rather, somewhat, slightly, -ish; as:

حيوانجه *hayvanja* brutal. چوجوقجه *chojouqja* childish.

بياضجه *béyazja* whitish. قولايجه *qolayja* rather easy.

§ 156. جق ؛ جك *-jîq*, *-jik*; *-jaq*, *-jék*, *-jûk*. This is a modification of the above form, dictated by the principal of euphony (§ 52). If the word ends in ق or ك these letters are omitted; as:

قيصه‌جق *qîsajîq* rather short. كوزلجك *gûzéljik* beautiful little thing.

آزاجق *azajîq* just a little. بريجك *birijik* only (begotten).

يومرو *youmrou* globular; tumour: يومروجق *youmroujaq* the plague.

بیوك *bëöyûk:* بیوجك *bëöyûjék* rather large.

كوچوك *kûchûk:* كوچوجك *kûchûjék, -jûk* smallish, tiny.

§ 157. IV. جی ***-ji, -jî, -jou*** added to a noun indicates the individual who exercises a trade or calling connected with the first noun; as:

اكمكجی *ékmékji* baker توفنكجی *tûfénk'ji* gun maker.

صوجی *soujou* water seller بكمزجی *békmézji* treacle seller.

§ 158. جی ***-ji*** is also used for making adjectives or nouns designating persons who practise something expressed by the noun to which it is appended; as:

دعاجی *douvajî* who prays. یالانجی *yalanjî, -chî* liar.

شقاجی ، لطیفه‌جی *shaqajî, latiféji* joker, storyteller.

§ 159. V. لق ، لك ***-lîq, -lik*** added to a noun, denotes a condition, nature or quality of the thing denoted by the original noun; as:

كیجه‌لك *géjélik* (night) gown. كونلك *gûnlûk* daily (pay).

اونلق *onlouq* a coin of ten paras. ییللق *yîl'lîq* yearly (pay).

یوزلك *yûzlûk* a coin of 100 paras. پانتالونلق *pantalonlouq* (stuff for) pantalons.

بكلك *béylik* belonging to the state, government.

Yirmi adamlîq yémék. Food sufficient for 20 persons.

§ 160. VI. سز ***-sîz, -siz, -souz,*** is a privative adjectival suffix, meaning w i t h o u t, v o i d o f, l a c k i n g, f r e e f r o m, - l e s s; as:

پاره‌سز *parasîz* moneyless. اتسز *étsiz* fleshless, thin.

صوسز *sousouz* waterless, thirsty. یوزسز *yûz'sûz* who has no face; shameless.

یولسز *yolsouz* roadless; impolite. صاغسز *saghsîz* unhealthy, weakly.

Derivative Nouns.

§ 161. Derivative nouns are made by the addition of the following particles to the nouns; as:

§ 162. I. لق ، لك ***-lîq, -lik.*** Joined to nouns it expresses a place peculiar to the thing named, or a place where it abounds; as:

پابوجلق *paboujlouq* the place where the slippers or boots are left.

آغاجلق *aghajlîq*, *aghachlîq* a place where the trees abound.

کومورلك *kéômûrlûk* a place where coal is deposited.

طاشلق *tashlîq* a place where stone abounds, stony; stone-pit.

§ 163. This ***-lik***, ***-lîq*** added to an adjective, forms its abstract noun; as:

قیزیللق *qîzil'lîq* redness; rouge. ایولك ، ایيلك *éyilik* kindness.

چوجوقلق *chojouqlouq* childishness, childhood. فقیرلك *faqirlik* poverty.

§ 164. Names of trades or professions are also formed by adding ***lik***, ***lîq*** to the words denoting the persons who exercise them. Ex.:

اکمکجیلك *ékmékjilik* the occupation of a baker.

آشجیلق *ashjîlîq* the occupation of a cook, cooking.

§ 165. II. داش ، تاش ***-dash***, ***-tash*** a fellow, a companion.

آدداش *ad'dash*, *adash* namesake. یاشداش *yashdash* of the same age.

قارینداش ، قرنداش ، قارداش *qarîndash*, *qardash* (womb-fellow) a brother.

بکتاش *bég'tash*, *bégdash* the fellow of a prince.

آرقه‌داش *arqadash* companion, comrade.

درسداش ، صنفداش *dérsdash*, *sînîfdash* a class-mate.

§ 166. III. جق ، جك ؛ جغز ، جکز ***-jîq***, ***-jik***; ***-jîghaz*** ***-jiyéz***. Diminutive nouns are made by the addition of these particles to the nouns.

اوجك ، اوجکز ، اوجغز *évjik*, *évjiyéz*, *évjîghaz* a little house.

کتابجق *kitabjîq* booklet. اوطه‌جق *odajîq* a little room.

§ 167. Some Diminutives are terms of endearment; as:

باباجق ، باباجغز *babajîq*, *babajîghaz* papa.

آناجق ، آناجغز ، آننه‌جکز *anajîq*, *anajîghaz*, *an'néjiyéz* mama.

قیزجغز *qîzjîghaz* poor little girl.

لغتلر Words.

Mil'létlér ملتلر Nations	*Shéhirlér* شهرلر Cities
a. عرب *a'rab* Arab.	استانبول *istambol* Constantinople.
كرد *kûrd* Kurd.	وندیك *vénédik* Venice.
چركس *chérkés* Circassian.	اسكندریه *iskéndériyé* Alexandria.
آرناود *arnavoud* Albanian.	مونجسون *mounjousoun* Pontusa.
a. عجم *ajém* Persian.	ازمیر *izmir* Smyrna.
روم *roum* Greek.	حلب *haléb* Aleppo.
بولغار' بلغار *boul'ghar* Bulgarian.	قدس *qoudous* Jerusalem.
چین *chin* China.	كیرید *girid* Crete.
ماجار' مجار *majar* Hungarian.	ویانه *viyana* Vienna.

§ 168. *Note.* Surnames are formed in Turkish by adding اوغلی *oghlou* to the name of the father, family and often to the name of the trade or occupation; as: حسن اوغلی عالی *Hasan oghlou Ali*, Ali the son of Hassan, قایقجی اوغلی احمد *Qayîqjî oghlou Ahméd.* But for the dignitaries p. زاده *zadé* is used; as: كمال پاشا زاده *Kémal Pasha zadé*, son of Kemal Pasha. (§ 668, *Note*).

چلبی *chélébi* a non-Moslem gentleman.	a. اجنبی *éjnébi* a foreigner.
f. موسیو *mûsû* Gentleman (Monsieur) [Fr.].	a. تجّار *tuj'jar* merchant.
a. اصناف *ésnaf* artisan, trademan.	a. عقل *a-qîl* sense, wisdom.
a. صنعت *san'at* vulg. *zénahat* art, craft.	a. غریب *gharib* stranger, poor.
f. چزار *chézar* Caesar.	a. شیطان *shéytan* Satan.
صاتار *satar* he sells.	یاپار *yapar* he makes.
a. دكّان *dûk'kian* shop.	a. بقّال *baq'qal* grocer.

تعلیم ١٧ Exercise 17.

1. لوندره‌لی ' بوستونلی ' نویوقلی ' پاریسلی. 2. A Constantinopolitan, a native of Amassia, of Smyrna, of Aleppo,

of Alexandria, of Japan, of China, of Montenegro, of Pontusa, of Jerusalem; a Viennese, a Cretan, a Hungarian, a Roman. 3. The Kurdish, German, Circassian, Italian, Arabian, Albanian, Persian, Greek, Bulgarian, Armenian languages; Chinese, Turkish. 4. مملکتجه ' دینجه ' روحجه ' صنعتجه ' آدمجه ' مکتبجه. 5. Pertaining to the country, trade, craft, artisan, wisdom; devilish. 6. Slightly sweet; quite well; coldish; rather warm; rather high; fleshy. 7. A stationer; a mender of old things; mule-driver, donkey-driver, horse-rider. 8. One who sells oil; who keeps a vineyard, a garden; one who sells bread, coffee, sugar, tomatoes, potatoes, milk, tobacco. 9. Stuff for a cloak, shirt, girdle, shoe, handkerchief. 10. Ten paras' worth; 1000 piastres' worth; 500 piastres' worth; a piastres' worth; one para's worth; changes [small pieces of money] (smallness). 11. Without house, horse, books, donkey, coffee, tea; coffee without milk, coffee with milk. 12. Rather white, black, high, much, pretty, well. 13. Humanity; height; blackness; the profession of a teacher, cooking; boatmanship. 14. Fellow-traveller; co-religionist; sharer of the same room. 15. Beautiful little hands; a little pen; my dear grandmother.

تعليم ۱۸ Exercise 18.

۱ او آدم کیمدر ؟ — آمریقالی برچلبی در. اسمی نه در ؟ — اسمی مستر هنری ریکز در . ۲ شو اوزون بویلو اجنبی کیم در ؟ فرانسز ملتندن بر موسیو در . ۳ جزار کیم ایدی ؟ — اسکی جنیویزلرك بیوك بر ایمپراطوری ایدی . ٤ روما شهری نرەده در ؟ — ایتالیاده در ؛ تالیانلرك مملکتنده در . ٥ شکرجی اوغلی احمد اغا غریب برآدمدر . کندی صنعتی شکرجیلکدر ؛ باباسی و باباسنك باباسی ده شکرجی ایدی. شکرجی اصنافندن ایدی. ٦ بو یازیجینك [clerk] آیلغی ایکی یوز غروش در. ۷ کتابجی کتاب صاتار ؛ بکمزجی بکمز صاتار. ۸ بن بوشهرك یرلیسی دکلم ؛ غریب برآدم ایم . ۹ سنك آدك ده عالی

بنم آدم ده عالی ؛ ایکیمز آدداش ایز. ۱۰ اوجکزم پك کوچوك ایسه ده باشده فقیرلك وار. ۱۱ سنك قارداشك بکا صنفداش و یاشداش در. ۱۲ پاره‌سز آدم فقیردر؛ پاره‌لی آدم زنکین در. ۱۳ اوراسی آغاجلق بر یر ایسه ده؛ صوسز در: صو یوقدر. ۱۴ آرقه‌داشکزك صنعتی نه‌در ؟ ۱۵ آرقه‌داشم طاشجی در؛ باباسی اکمکجی ایدی.

ترجمه ۱۹ Translation 19.

1. Do you know French? — No, Sir, I know a little English. 2. I am a Constantinopolitan; I know Turkish well. 3. What does that shopkeeper sell? — He sells to the villagers and citizens grapes, sugar, coffee; there are many such shops and shopkeepers in the villages and cities. 4. O grocer! give me 20 paras' worth of bread, 10 paras' worth of cheese, 15 paras' worth of grapes and 2 piastres' worth of sugar. 5. Give me five piastres' worth of paper; this paper is rather yellow. 6. Where is the salt-cellar? — It is here *(bourada)*. 7. There is no coal in the coal-seller's shop, the trade of coaling is not a clean one. 8. "Art thou moneyless? thou art friendless". 9. You are a very wise man; you have sense, but your servant is a fool (without sense). 10. Who is this cheesemonger and who is that ironmonger? — They are my friends.

مکالمه Conversation.

بو آدم کیم در ؟	بالجی زاده یوسف افندی در.
سن نره‌لی سین ؟	بن غمچه ملتندن ایم.
آیلغك قاچ غروش در ؟	آیلغم اوچ فرانسز لیره‌سیدر.
چوق پاره‌ك وار می ؟	بر عثمانلو لیراسی پاره‌م وار.
ناپولیون کیم ایدی ؟	فرانسزلرك بر ایمپراطوری ایدی.

درس ۱۰ Lesson 10.

كنايات The Pronouns. (Continued.)

6. Interrogative Pronouns. ضمير استفهامى

§ 169. The Interrogative Pronouns are the follo ing. [The Interrogative sign مى *-mi* is never us with them.]

§ 170. كيم *kim?* who? whoever?

This is applied to persons, and is declined alo and with possessive affixes.

سن كيم سين ? *sén kim sin?* who art thou?

كيم در او ? كيم او ? اوكيم او ? *kim dir o? kim o? o kim o?* who is i

§ 171. Sometimes when there is no question, *ki* expresses the meaning of 'some'.

كيمى كلدى كيمى كيتدى *kimi géldi kimi gitdi,* some came others we

كيمم وار ? كيمڭ وار ? كيمى وار ? *kimim' var? kimiñ' var? kimi' va* whom have I? whom hast thou? whom has h

كيمسەسى يوق *kimsési yoq* he has nobody.

كيمڭكى ? *kimiñki'?* whose?

§ 172. نه *né?* How? (with adjectives); wha (with nouns).

It is applied to inanimate object and is declin alone and with possessives.

نه او ? نه در او ? *né' o? né' dir o?* What is it?

نه ايسترسڭز ? *né istérsiñiz?* What do you want?

نەم = نم ' نەڭ = نڭ ' نەسى = نسى ' نەمز = نمز ' نەڭز = نڭز ' نەلرى = نى
ném'? néñ'? nési'? némiz'? néñiz'? néléri?

Ném' var? néñ' var? nési' var? What have I? What hast tho What has he?

Némiz' dir? néñiz' dir? What thing, part or belonging to to you, is it?

ندە = نەدە ? *nédé'?* at or in what?

? نه دیمك *né'démék?* What does it mean?

نه لر = نلر *nélér'!* What things! What wonderful things!

? نه ایچون = نیچون *né'ichin? ni'choun? ni'chin?* For what? Why?

§ 173. ? هانکی ? قنغی[1] ***han'gî? han'ghî?*** Which?

It is applied to persons and to inanimate objects without distinctions. It may be used either alone or with possessives, and is declined:

? هانکیسی *han'gîsî?* Which?

? هانکیمز *han'gîmîz?* Which of us?

? هانکیکز *han'gîñîz?* Which of you?

? هانکیلری *han'gîlarî?* Which of them?

? هانکیسندن ? هانکیسنك ? هانکیسی Which? of —? from —?

? هانکی کتاب *han'gî kîtab?* Which book? ? هانکی آدم Which man?

§ 174. ? قاچ ***qach?*** How many?

It is applied to pronouns and to inanimate objects, and may be used either alone or with possessives, and it is declined:

? قاچیمز ? قاچیکز ? قاچی *qa'chîmîz? qa'chîñîz? qa'chî'?* How many of us, of you, of them?

? قاچ کونده *qach' gûndé?* In how many days?

? آیك قاچنده *ayîñ qachînda'?* On what (day) of the mouth?

§ 175. ? نصل ***na'sîl?*** How? What sort of a thing? What kind?

? نصل سکز *na'sîl sîñiz?* How are you?

? نصل بر آدم در *na'sîl bir adém dir?* What sort of a person is he?

هر نصل ایسه *hér na'sîl isé* In whatever way it may be.

§ 176. ? نیجه ***nijé?*** What kind? How?

? بو آدم نیجه آدمدر *bou adém nijé adémdir?* What kind of a man is this (man)?

? بو آغاج نیجه آغاجدر What sort of a tree is this (tree)?

§ 177. It is also used indefinitely: it then means how much? how many?

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[1] *Qanghî* is the old form, now it is obsolete.

نیچه دفعه‌لر *ni'che* or *ni'jé déf'alar!* How many times!

نیچه‌یه‌دك *nijéyé'dék? nichéyé'dék!* Till how many times!

نیچه‌لر ، نیچه آدملر *ni'jélér? ni'chélér? ni'ché adémlér?* How many peoples?

7. Indefinite Pronouns. ضمیر مبهم

The Indefinite Pronouns are:

§ 178. کیمسه ، کیمسنه ***kimsé, kimésné*** anybody.

These are applied to persons only, and are declined alone and with possessives.

اوراده بر کیمسه وارمی *orada bir kimsé var'mi?* Is there anybody there?

کیمسه یوق ، کیمسنه یوق *kim'sé yoq, ki'mésné yoq.* There is nobody.

کیمسه‌سز *kimsésiz'* without anybody, without patron; friendless.

§ 179. قدر ***qadar.***

Expresses quantity or number (§§ 199, 229).

نه قدر اکمك ? *né' qadar ekmék?* How much bread?

نه قدر ? نه قدر کون ? *né' qadar? né' qadar gûn?* How many days?

بو قدر ، شو قدر ، او قدر ، اوللم قدر So much.

یتیشه‌جك قدر ، یته‌جك قدر ، یتر قدر *yétér' qadar, yétéjék' qadar, yétishéjék' qadar* So much as will suffice, enough.

اشك قدر ، آیی قدر *éshék' qadar, ayî' qadar* As (big) as an ass as a bear.

پارمق قدر *parmaq' qadar* As (small as a little) finger.

§ 180. p. هر ***hêr*** each, every, -soever.

Hêr is always an adjective and is used with all other indefinite pronouns.

هر کس ، هر کیمسه ، هر آدم *hér' kés, hér' kimsé, hér' adém* everybody.

هر نه *hér né'* whatsoever.

هر هانکی *hér ha'ngî* whichever

هر بر *hér' bir* each, every.

هر بریمز *hér' birimiz* every one of us.

هر یرده *hér' yérdé* every where.

هر کیم *hér' kim* whoever, whosoever.

هر کیمیکز *hér ki'miñiz* whoever of you.

هر بری *hér' biri* every one of them.

هر ایکیسی *hér' ikisi* both, each, either.

§ 181. بر آز ' a. بعض ***bir az, ba'zî*** some (§ 135). ***Ba'zî*** means a certain number of persons or things.

بعض آدملر *ba'zî adémlér* ' بعض کیمسه‌لر *ba'zi kimsélér* Some people.

بعض دفع ' بعض کره *ba'zî défa, bazî kér'ré* sometimes.

بعضیمز ' بعضیکز ' بعضلری *ba'zîmîz, ba'zîñîz, ba'zîlarî* some of us, of you, of them.

بعضیسی *ba'zîsî* some people, some of them.

§ 182. ***Bir az*** expresses a small quantity, a few (§ 135).

بر آز اکمك ' بر آز صو *bir' az ékmék, bir' az sou* a little bread, water.

بر آز پاره some money; بر آزی *bir' azî* some of it.

§ 183. بر قاچ ***bir qach*** a few, several (§ 135).

بر قاچ غروش *bir qach' ghouroush* a few piastres.

بر قاچ آدم *bir qach' adém* a few persons.

بر قاچ کون اول *bir qach' gûn év'vél* several days ago.

§ 184. باشقه or بشقه ' a. آخر ' p. دیکر ***bashqa', a·khér', digér'*** other, another; as:

دیکر بر آدم ' آخر بر آدم ' بشقه بر آدم another man.

بشقه بشقه *bashqa' bashqa'* separately. بشقه‌جه somewhat apart.

بشقه‌لری ' آخرلری ' دیکرلری *bashqalarî, akhérléri, digérléri* others.

§ 185. a. فلان ***filan*** a certain (definite or indefinite person or thing), so-and-so.

فلان آدم *filan' adém* so-and-so, such a one.

فلان شی *filan' shéy* such a such a thing.

فلان وقتده *filan' vaqîtda* at such and such a time.

§ 186. a. کافه ' a. جمله : هپ ***kiaf'fé, jûmlé, hép*** all.

کافهٔ عالم ' جمله عالم *kiaf'féyi além, jûm'lé além* all the world.

هپ آدملر ، جمله آدملر *hép adémlér, jûm'lé adémlér* all men.
كافه‌مز ، جمله‌مز ، هپیمز *kiaf'fémiz, jûm'lémiz, hé'pimiz* all of us.
كافه‌سی ، جمله‌سی ، هپیسی *kiaf'fési, jûm'lési, hé'pisi* all of it.

§ 187. بوتون ، اولانجه ***olanja, bûtûn*** whole.

بوتون كون *bûtûn' gûn* the whole day.
بوتون دنیا *bûtûn' dûnya* the whole world.
پاره‌ڭك اولانجه‌سی *paranîñ olan'jasi* all the money.
اولانجه‌م بو در *olan'jam bou dour* this is all I have.
اولانجه پاره‌م all my money. بوتون اككمكی the whole loaf (acc.)

§ 188. هیچ ***hich*** nothing, [never] (§§ 131—132).

هیچ بری *hich' biri* none. هیچ بر كیمسه *hich' bir kimsé* nobody.
هیچ بر وقت *hich' bir vaqît* not at any time, never.

مطالعات *Mûta-la-at* Remarks.

§ 189. a) The English pronoun **one** [pl. ones] after an adjective is not expressed in Turkish; as:

Have you the fresh loaf? — No! I have the old one.
Tazé somoun séndé'mi? — Khayr! bayati' béndé dîr.
Two old lions and two young ones. The little ones.
Iki ikhtiyar vé iki génj arslanlar. Kûchûklér.
The great ones of the world. *Dûnyanîñ béöyûkléri.*

§ 190. b) **Somebody** is expressed by بری ، بریسی *biri, birisi.*

Somebody is asking for you. *Biri séni chaghîrîyor.*
Somebody is knocking at the door. *Qapouyou vourouyorlar.*

§ 191. c) **Each other, one another,** are expressed by p. یكدیكری ، بربری ، بربرلری *yékdigéri, birbiri, birbirléri.*

They love each other. *Birbirini sévérlér.*
We will help each other. *Birbirlérimizé yardîm'édéjéyiz.*
You see one another. *Yékdigériñizi géörûr'sûñûz.*

مثاللر *Misal'lér* Examples.

Chiftjiniñ béyaz qoyounlarî var'mî?	Has the farmer the white sheep?
Khayr', siyahlar onda dîr.	No! he has the black ones.
Hojanîñ béöyûk oghlou bourada' mî dir?	Is the teacher's elder son here?

Khayr' éféndim! ol biri' bourada dîr.	No, Sir, that one (= the other) is here.
Bou qalémlériñ hér han'gîsî.	Either of these pens.
Han'gîsînî istérsiñiz?	Which will you have?
Han'gîsî oloursa olsoun.	Either, whichever it may be.
Dostlarîmîn hich'birisi évdé déyil idi.	Neither of my friends was at home.
Né onou' istérim, né ol'birini.	I will have neither.
Né'var? dérdiñ né'?	What is the matter?

لغتلر Words.

ايشجى *ishji* workman.	يتكين *yétgin* ripe.
طولى ' دولو *dolou* full.	p. خام *kham* unripe.
a. جنس *jins* kind.	پوكار *pouñar* fountain.
a. قيمت *qîymét* value.	آرا *ara* relation.
a. ماعدا *ma'da* except.	چيفت *chift* pair.
p. شاكرد *shayird* pupil.	خيرسيز *khîrsîz* thief.

تعليم ٢٠ Exercise 20.

١ بو چوجوقلر كيمدر ؟ — شورادهكى آيشجيلردن بعضيلرينك اوغللرى در . هپسيده اوغلان مى ؟ — خير افندم ! كيمى اوغلان كيمى قيز در . ٢ بندهكى قلملردن بعضيلرى سزده كيلردن چوق ايو در . لكن برادركزككيلر هپيسى ده ايو در . ٣ نهقدر پارهك وار ؟ — كيسهم پاره ايله طوليدر . نهجنس پاره ايله طوليدر ؟ — بعضيسى آلتون بعضيسى كوموش پاره ايله طوليدر ؟ — ٤ بو ميوهلردن هانكيلرى خام وَ هانكيلرى يتكين در ؟ — كيراز وَ طوتلردن ماعدا ' الملر ' آرمودلر وَ بوتون باشقه ميوهلر خام درلر . ٥ بربركز ايله آراكز نصلدر ' ايوميدر ؟ — يكديكريمز ايله آرامز هر وقت ايو در : هيچ كوتو دكلدر . ٦ اوده نهكز وار ؟ — ايپكدن بر چيفت مندیلم وار . ٧ خسته شاكردلر نيجه درلر ؟ — بعضيسى ايو ايسه ده ' ديكرلرى هيچ ايو دكلدرلر .

ترجمه ٢١ Translation 21.

1. How many lessons have the boys? They have five lessons every day. 2. There are many thieves in these mountains. 3. God is the father of all men. 4. What kind of a young man is he? — He is a man sometimes good, sometimes bad. 5. "Everything has its time". "Everything has its place". 6. Who were with Mr. Joseph? — His wife and some of his grandchildren. 7. There were two thieves: one on one side, the other on the other side. 8. Are Mary and Ann here to-day (this day)? — Neither of them is here. 9. Have you any friend in this village? — Yes, several of the rich families in this village are my friends. 10. Has Néjibé a white rose? — No, but she has a red one. 11. Are there many mosques and churches in this country? — Yes, Sir, every city and village has some churches or mosques.

مكالمه Conversation.

هر آدم ايو ميدر ؟	خير ! بعضيلر ايو بعضيلر كوتو در.
قلمك وار ميدر ؟	بالديزيمك برقاچ قلمى وار ايسه ده ؛ بنم هيچ يوقدر.
اَويكز نصلدر ؟	ايو دكلدر؛ بوتون اَو صوغوقدر.
او كيم او ؟ (Qui vive?)	هيچ بر كيمسه دكلدر.
اوراده كيم وار ؟	كيمسه يوقدر.
هانكيسى غيرتلى در مارى مى ، آننا مى ؟	هيچ برى ده غيرتلى دكلدر ، ايكيسى ده تنبلدر.
بوكار باشنده‌كى قيز نه‌كز در ؟	يكنم مارى خانمك قيزى در.
آبلاكك اسمى نه در ؟	ابلامك اسمى قاطارينا در.
بيوك والده‌ك نره‌ده در ؟	چه‌چه‌مك اونده در.

درس ١١ Lesson 11.

اسماء اعداد Numeral Adjectives.

§ 192. The numerals are of four kinds: Cardinal, Fractional, Ordinal and Distributive numbers [اعدادِ اصليّه ‘ اعدادِ وصفيّه ‘ اعدادِ كسريّه ‘ اعدادِ توزيعيّه].

1. Cardinal numbers. *Adadî asliyé.*

1	بر	*bir*	١	30	اوتوز	*otouz*	٣٠
2	ایکی	*i-ki*	٢	40	قيرق	*qîrq*	٤٠
3	اوچ	*ûch*	٣	50	اللی	*él'li*	٥٠
4	درت	*dëôrt*	٤	60	آلتمش	*altmish*	٦٠
5	بش	*béṡh*	٥	70	يتمش	*yétmish*	٧٠
6	آلتی	*altî*	٦	80	سکسان	*séksén*	٨٠
7	يدی	*yédi*	٧	90	طقسان	*doqsan*	٩٠
8	سکز	*sékiz*	٨	100	يوز	*yûz*	١٠٠
9	طقوز	*doqouz*	٩	200	ايکيوز	*iki yûz*	٢٠٠
10	اون	*on*	١٠	300	اوچيوز	*ûch yûz*	٣٠٠
11	اونبر	*on bir*	١١	1000	بيك	*biñ*	١٠٠٠
12	اون ایکی	*on i-ki*	١٢	10000	اون بيك	*on biñ*	١٠٠٠٠
13	اون اوچ	*on ûch*	١٣	100000	يوز بيك	*yûz biñ*	١٠٠٠٠٠
20	يکرمی	*yirmi*	٢٠	million	مليون	*milyon*	
21	يکرمی بر	*yirmi bir*	٢١	milliard	ملیار	*milyar*	

بو سنه خريستوسك بيك طقوز يوز ایکی سنه‌سيدر

Bou séné Kristosoun biñ doqouz yûz iki sénesi dir

This is the year 1902 (of Christ). A. D.

Hijrétin biñ ûch yûz yirmi sénésindé هجرتك بيك اوچيوز يکرمی سنه‌سنده

In the 1320th year of the Hejira.

§ 193a. A hundred, one hundred; a thousand, one thousand are in Turkish simply يوز ‘ بيك *yûz, biñ.*

It is not common in Turkish to say twelve hundred, twenty five hundred, but simply *biñ iki yûz*, *iki biñ bésh yûz.*

§ 193b. For the sum of 100,000 piastres in financial circles the word ***yûk*** يوك load, burden is used, and in the olden times the sum of 500 piastres was called كيسه ***késé*** bag, purse.

اون يوك *on yûk* one million. بش كيسه پاره *bésh késé para* 2500 piastres.

§ 194, The hours of the day and night are expressed as follows (§ 78):

Sa'at qach dîr? What o'clock it is? — ***Sa'at yarîm dir.*** It is 12.30 o'clock.

Sa'at dëôrt dûr. It is 4 o'clock. — ***Sa'at yédi bouchouq dour.*** It is 7.30 o'clock.

§ 195. Minutes are reckoned as follows:

Béshé on' var بشه اون وار Ten minutes to five.

Ikiyi bésh' géchmish ایکیی بش کچمش Five minutes past two.

§ 196. A person's age is expressed thus:

قاچ یاشنده سین؟ *qach yashînda sîñ?* How old are you?

قرق یاشنده ایم *qîrq yashîndayîm.* I am 40 years old.

§ 197. **Numeral Adverbs** are formed by joining دفعه ، کره *déf'a, kér'ré* to the cardinals; as:

Bir déf'a once; *iki déf'a* twice; *ûch kér're* thrice. ***Dëôrt déf'a besh yirmi édér*** four times five makes twenty.

§ 198. The **Variative numerals** are formed by adding جنس ، جنسدن ؛ چشید ، چشیددن *jins, jinsdén; chéshid, chéshid'dén.*

Bir jinsdén of one kind; *iki chéshid'dén* of two kinds; ***ûch jins, ûch jinsdén*** three sorts.

§ 199. Some thirty, some forty is **expressed** by قدر *qadar*; as (§§ 179, 229):

Otouz qadar, qirq qadar. Some fifty persons ***El'li adém qadar.***

§ 200. The word **or** between two numbers in English is omitted in Turkish.

Iki ûch gûn some two or three days. ***Bésh on adém qadar*** some five or ten men. ***Dëôrt bésh ghouroush*** some four or five piastres.

§ 201. The **Multiplicative numbers** are generally formed by the addition of قات *qat* fold to the cardinals; as:

تك *ték* simple, single.
يالڭز *yalîñîz* only, single.
بريجك *birijik* only (begotten).
ايكى قات *îki qat* twice.
اوچ قات *ûch qat* triple.
دورت قات *dëört qat* quadruple.
يوزلرجه *yûzlérjé* hundreds of.
بيڭلرجه *biñlérjé* thousands of.
مليونلرجه *milyonlarja* millions of.
دورت كوشه *dëört këöshé* } square.
چام چارشى *cham charshî* }
يوز قات *yûz qat* a hundred fold.

§ 202. The **Collective numbers** are:

p. جفت *chift* a pair of (boots).
p. جفته *chifté* paired, double.
f. دوزينه *douzina* a dozen [It.].
اش، تك *ésh, ték* mate; one of the pair.
طاقم *taqîm* a set, lot.
جفته توفنك double-barrelled gun.
f. غروسه *grosa* a gross [It.].
سورو *sûrû* a flock.

§ 203. When using a numeral with a noun, the Turks frequently introduce a second noun between the two, which is quite superfluous in European languages, but occasionally employed in English, as 'ten head of cattle, six sail of ships' etc. This noun varies according to the nature of the things defined by the numeral. For men it is نفر *néfér* individual; for beasts it is رأس *rés* head; for bulbs it is باش *bash*; for ships, gardens, fields, letters, maps it is قطعه *qît'a* piece; for cannons, ships and villages, it is پاره *paré*, *para*; for things usually دانه ' عدد *dané*, *tané*, *adéd*; as:

ايكى نفر عسكر ***iki néfér askér*** two soldiers; ***dëört rés bargir*** four pack-horses; ***ûch qît'a méktoub*** three letters; ***altî qît'a tarla*** six pieces of ground; ***yédi bash soghan*** seven bulbs of onions; ***on paré këöy*** ten villages; ***sékiz adéd tûféng*** eight guns; ***bir bab maghaza*** a magazine (store); ***bir qîta arzouhal*** a petition.

The common people uses the word دانه for all these different words; as: *iki dané asgér, dëört dané bargir* etc.

لغتلر Words.

طوغدی *doghdou* was born.
پنجره *pénjéré* window.
یازدیم *yazdîm* I wrote.
f. غزته *gazéta* newspaper.
فرون *fouroun* oven.
a. حمام *hamam* bath.
تارلا *tarla* field.
آخور *akhor* stable.
a. الحمرا *él-hamra* Alhambra.
p. سرای *séray* castle, palace.
a. عصر *asr* century.
a. درهم *dîrhém* dram.
p. خان *khan* inn.
p. دکرمان *déyirman* mill.
چایر *chayîr* pasture.
a. صفر *sîfîr* zero.

تعلیم ٢٢ Exercise 22.

١ قاچ یاشنده سکز ؟ — اوتوز یاشندهیم. — برادر افندی قاچ یاشنده در ؟ — اوتوز یدی یاشنده در . خرستوسك ١٨٦٣ سنهسنده طوغدی. ٢ آخورمزده قرق رأس صغیر وار. چایرلقده اون رأس آت ' یوز رأس قویون ' اللی رأس اینك و سوروارده اوچ درت یوز باش قدر کچیلریز وار. ٣ اشبو ١٩٠٢ سنهسنده مرزیفون شهرنده ١١٧٩ قطعه دکان ' ٣٥ قطعه فرون ' ١٥ عدد خان ' ١٤ دانه دکرمان ' ٣٠٩١ قطعه باغ ' ١١٢٨ قطعه تارلا ' ١٣٩ قطعه باغچه ' ١ دانه چایر ' ٤٥ باب جامع ' ٢٦ باب مکتب ؛ ١١٤ قطعه پوکار ؛ ٣٢١٠ باب اَو وَ ٥ باب کلیسه وار ایدی . ٤ آناطولیا قولهجینك اشبو ١٩٠٢ سنهسنده ٢٤٠ نفر ارکك وَ ١٦٠ نفر قیز شاکردی وار ایدی . ٥ اوچ قطعه عرضحال وَ ایکی قطعه مکتوب یازدیم . ٦ درت قطعه خاریطهم وار در ؟ ٧ بر عصرده یوز سنه ' بر سنهده ٣٦٥ کون ' بر کونده ٢٤ ساعت ' بر ساعتده ٦٠ دقیقه وَ بر دقیقهده ٦٠ ثانیه وار در . ٨ یوز اونك اون قاتی در. اون دفعه اون یوز ایدر . ٩ ١,٠٥٠,٩٣٤ ' ٦٨٧,٤٩٥ ' ٢,٣٤٥,٦٧٨

ترجمه ٢٣ Translation 23.

1. An oke is 400 drams; a batman is six okes. 2. My father is 70 years old, my mother 62, my brother 40 years old. 3. Take 200 (units) eggs, 500 walnuts, 50 pounds of apples and three batmans of pears. 4. What is the name of that book? — It is the Thousand and One Nights. 5. The palace of Alhambra has 999 windows. 6. Here are two sets of cloths. 7. There were two kinds of handkerchiefs, a blue one and a black one. 8. This cloth has three folds. 9. There are 40 loads of money in the bank. 10. I have three dozen pencils. Twelve dozens make a gross. 11. The shoemaker has three pairs of shoes. 12. How many paras make a piastre?

مكالمه Conversation.

ساعت قاچدر ؟	ساعت دردی اون ایکی كچمشدر .
مونجسونك قاچ پاره كوپی وار ؟	یوز اللی پاره كوپی وار.
خانده چوق آدم وار می ایدی ؟	یوزلرجه و بیكلرجه آدملر وار ایدی .
توفنكك وار میدر؟	اوت ! بر عدد چیفته توفنكم وار.
دون بو وقتده ساعت قاچ ایدی ؟	ساعت اوچ بوچوق ایدی .
اون كیسه پاره قاچ غروش ایدر ؟	بش بیك غروش ایدر.
قوندورامك تكی نره‌ده در ؟	شوراده‌كی قوندوراجی دكاننده در .
یوسف افندی كیمدر ؟	عالی افندینك بریجیك اوغلیدر.
بو اویونده اشیكز كیم در ؟	نجیبه خانم در.
اوطه‌ده كیم وار ؟	كیمسنه یوقدر، یالیكز ایم .
اوطه‌كز نصلدر ؟	چام چارشی در.
بر دوزینه قاچ دانه در ؟	اون ایكی دانه در.
بر غروسه‌ده قاچ دانه وار ؟	یوز قیرق درت دانه وار.
الیكزده‌كی خاریطه نه خاریطه‌سی در ؟	آوروپا خاریطه‌سیدر.
چوجوق قاچ باش صوغان یه‌دی ؟	ایكی باش صوغان یه‌دی .
انكلترانك قاچ قطعه كمیسی وار ؟	چوق ! بر قاچ یوز پاره وار.
نقدر صابونك وار در ؟	آلتی قالب صابونم وار در.

درس ۱۲ Lesson 12.

اسماء اعداد Numeral Adjectives. (Continued.)

2. Fractional numbers. *Adadî késriyé.*

§ 204. The Fractional numbers are derived from the Cardinals; the denominator is put in the locative and the numerator in the nominative, and the latter follows the former.

اونده بر *onda bir* one tenth, بشده ایکی *beshdé iki* two fifths,

۱/۱۰ = 1/10, ۲/۵ = 2/5.

Yuzdé iki, 2 % = ۲ ٪.

بیکده یکرمی *biñdé yirmi* 20 ‰ = ۲۰ ‰.

یوزده آلتی *yûzdé alti* 6 % = ٦ ٪.

§ 205. Sometimes one of the words p. پای *pay,* a. جزء *jûz,* a. حصه *his'sé,* a. قسم *qîsîm,* all meaning 'a portion', is introduced:

Déôrt payda biri, déôrt jûzdé biri, déôrt hissédé biri, 1/4 = ۱/٤.

Yirmi parchada on déôrdû, 14/20 = ۱٤/۲۰.

§ 206. Other fractional numbers are as follows:

یاری ' یارم ' بوچوق ' a. نصف ' p. نیم *yarî, yarîm, bouchouq, nîsîf, nim* half.

a. توم ' تم *tûm* whole (number).

p. چیرك *chéyrék* a quarter.

a. ربع *roub, ouroub* one fourth.

مطالعات *Mûta-la-at* Remarks.

§ 207. There are three Turkish, one Arabic and one Persian word used for half (§ 75). ***Yarîm*** is used before a noun, like an adjective: *yarim sa'at,* ***yarîm*** *élma.* ***Bouchouq*** is always used in conjunction with a cardinal number: *iki bouchouq gûn.* ***Yarî, nîsîf*** are used like a noun: *élmanîn yarîsî, kitabîn* ***nîsfî*** the

half of the apple, the half of the book. The use of *nim* is very rare in Osmanli-Turkish: *nim résmi* half official (sources, papers).

§ 208. The Persian fractional number چاریك *char'yék* a quarter, commonly spelt چیرك *chéyrék* is used for a quarter of an hour or of a méjidiyé: f. قارت *qart* is used also for a quarter of a méjidiyé: a. ربع *roub, ouroub* is used to express one fourth of an arshîn (yard) and sometimes of a piastre.

Sa'at biré chéyrék var.	It is a quarter to one.
Bir arshîn ûch ouroub.	One and three quarter yards.
Elmanîn oqqasî dëortdén roub éksiyé dir الالك اوقه‌سی دردتدن ربع اکسیکه در	One oke of apples is worth $3^3/_4$ piastres.
Ûch méjidiyé qartî.	Three quarters of a méjidiyé.
Besh méjidiyé chéyréyi.	Five quarters of a méjidiyé.

3. Ordinal numbers. *Adadî vasfîyé.*

§ 209. These are formed from the cardinals by adding the termination نجی *-inji, -înjî, -ounjou, -ûnjû.* The first has, however, an irregular form also, which is ایلك *ilk*, which is corrupted from اولکی *év'vélki* 'first'

1st	برنجی	*birinji.*	8th	سکزنجی	*sékizinji*
2nd	ایکنجی	*ikinji.*	9th	طقوزنجی	*doqouzounjou.*
3rd	اوچنجی	*ûchûnjû.*	10th	اوننجی	*onounjou.*
4th	دردنجی	*dëordûnjû.*	20th	یکرمنجی	*yirminji.*
5th	بشنجی	*béshinji.*	100th	یوزنجی	*yûzûnjû.*
6th	آلتنجی	*altînjî.*	1000th	بیکنجی	*biñinji.*
7th	یدنجی	*yédinji.*	the last	صوك	*soñ.*

Ingiliz Qîralî yédinji Edward. Edward VII, king of England.

مطالعات *Mûta-la-at* Remarks.

§ 210. In compound numbers, only the last unit assumes the ordinal form; all the others remain cardinals, as:

بیك دوقوز یوز اون آلتنجی *Biñ doqouz yûz on altînjî* 1916th.

§ 211. The date is expressed as follows:
Bou gûn ayîñ qachinjî gûnû dûr? Bou gûn ayîñ qachî dîr? Ayîn qachî' dir? What day of the month it is to-day?
Bou gûn ayîñ sékizi dir. To-day is the 8th of the month.
Mayisiñ yirmi dëor'dûnjû gûnû dûr. It is the 24th of May.

§ 212. **Distinctives.** There is no special form for the distinctive adverbs, the ordinals are used directly without any alteration:
Firstly *Birinji*; Secondly *Ikinji*; Tenthly *Onounjou.*

4. Distributive numerals. *Adadî tévziyiyé.*

§ 213. Distributive numerals are formed by the addition of ـَر ***-ér***, ***-ar*** to the cardinal numbers ending in consonant, and ـشَر ***-shér***, ***-shar*** to those ending in ی *yé.*

بِرر *birér'* one each; بِرر بِرر *birér' birér* one by one.
ایکیشر *ikishér'* two each; ایکیشر ایکیشر *ikishér' ikishér* two by two.
اوچر *ûchér'* three each; اوچر اوچر *ûchér' ûchér* three by three.
دردر *dëordér'* four each; دردر دردر *dëordér' dëordér* four by four.
آلتیشر *altîshar'* six each; آلتیشر آلتیشر *altishar' altishar* six at a time.
یوزر *yûzér'* 100 each. بیکر *biñér'* a thousand each.

§ 214. When there are hundreds or thousands in the number, the *ar* or *shar* comes after the numeral expressing the number of hundreds, or thousands, and nothing is put after *yuz* or *biñ.*

یوز اللیشر بیك *yûz él'lishér biñ* 150000 each.
ایکیشر یوز *ikishér yûz* 200 each.
اوچر بیك *ûchér biñ* 3000 each.

§ 215. **The Ottoman-Turkish Calendar.** There are three principal calendars or reckonings of time in Turkey. The Christians usually observe the **Christian** calendar, which is called either تاریخ میلاد *tarikhi meelad* the date of the Birth (of Christ) [*meelad* meaning birth-day, Christmas-day], or *Kristosoun tarikhi* the date of Christ. In this are used the Latin months: January, February etc. *(Hounvar, Pédîrvar).*

Table of the Months.

Sacred months.		Civil months.		Popular names.	English.
محرم	Mouhar'rém	مارت	Mart	Mard	March
صفر	Séfér	نسان	Nisan	Abril	April
ربيع الاول	Rébil év'vél	مايس	Mayis	Mayis	May
ربيع الاخر	Rébil akhîr	حزيران	Haziran	Oraq ayî	June
جماذى الاول	Jémazil év'vél	تموز	Tém'mouz	Témiz	July
جماذى الاخر	Jémazil akhîr	آغستوس	Avosdos	Avosdos	August
رجب	Réjéb	ايلوك	Ey'loul	Gûz ayî	September
شعبان	Sha'ban	تشرين اول	Tîshrini év'vél	Orta gûz ayî	October
رمضان	Ramazan	تشرين ثانى	Tîshrini sani	Soñ gûz ayî	November
شوال	Shév'val	كانون اول	Kianounou év'vél	Qara qîsh	December
ذى القعده	Zil qadé	كانون ثانى	Kianounou sani	Zam'harir	January
ذى الحجه	Zil hij'jé.	شباط	Shoubat.	Gûjûk.	February.

§ 216. Among the Ottoman Turks there are two calendars, the Sacred and the Civil. The lunar year is adopted for the sacred and the solar for the civil. The Sacred year is dated from the Hejira or Flight, the first year of which Era began with the new moon of the 15th of July A. D. 622. The lunar year is 10 days shorter than the solar year, it is used in religious chronology and religious Law (sher'i). The months are reckoned differently from ours; they run thus: Mû-har'rem, Séfér etc.; and *shérif* 'sacred' is always added to their names; as: Shabanî shérif.

§ 217. The other is the Civil or the Financial calendar: the first day of which coincides with the first day of March O. S., and is now two years behind the Sacred. It is commonly used in all matters except those pertaining to religion. The months are: March, Nisan etc. —, the old Arabic and Syrian calendar, with slight changes. The year 1902 corresponds to the year 1320 of the Hejira and 1318 of the Financial or Civil year.

§ 218. The common people have a different reckoning of the months, running thus: Zamharir etc. (See the Table.)

§ 219. There is another popular division of the year into two parts: the summer and the winter divisions: قاسم *Qasîm*, St. Demetrius' Day, the 26th Oct. O. S., is popularly reckoned as the beginning of the winter season, this has 180 days. خضر الياس *khîdîr-él'léz*, St. George's Day, the 23rd April O. S., is celebrated as the beginning of the summer season, which lasts for 185 or 186 days.

§ 220. The New Style calendar is called in Turkish *alafranqa* and the Old Style *roumi* (Greek).

§ 221. The Ottoman Turks commence their reckoning of time from sunset. This is with them the twelfth hour, an hour later it is one o'clock, and so on till the twelfth hour in the morning (6 a. m.), when they begin again. This is called *alatourqa* (Turkish), to distinguish it from European time, which is called *alafranqa* (French, European).

لغتلر Words.

a. تاريخ *tarikh* date.
a. وفات ايتدى *véfat étdi* died.
a. مساوى *mûsavi* equal.
آلندى *alîndî* was taken.
آطه ' آدا *ada* island.
قره ' قاره *qara* land.
a. متصادف *mûtésadîf* corresponding.
p. بخشيش *bakh'shish* present.

٢٤ تعليم Exercise 24.

١ استانبول شهرى ميلادك ١٤٥٣ نجى سنه‌سى آلافرانقه مايسك ٢٩ نجى كونى آلندى . بو تاريخ هجرتك ٨٥٧ نجى سنه‌سى جماذى الاول يكرمى برينه متصادف در . ٢ بو كونكى تاريخ نه‌در ؟ — ١٩٠٠ سنه‌سى كانون اوّلك آلافرانقه يكرمى ايكى وَ رومى طوقوزى در . بو كون قاره قيشدر . ٣ درت وَ قيرق : قيرق درده مساويدر . ٤ ساعت قاچدر ؟ — ساعت آلافرانقه درت وَ آلاتورقه اونبر بوچوقدر . ٥ كوچوك برادرم صنفده برنجى در : سز قاچنجى سكز ؟ — بن ده صنفده اوچنجى ايم . ٦ سزه نقدر بورجلو ايم ؟ سزه اولان بورجم نه‌قدر در ؟ — بر عثمانلو ليراسى بر ليرا چيركى وَ اوچ مجيديه قارتى بورجك وار در . ٧ رمضانِ شريف بو سنه كانون اولك برنجى كوننه متصادفدر . ٨ اكمكك نصفى بكا آز در ؛ تومى ده چوقدر . ٩ چوجوقلره اوچر غروش بخشيش وير . ١٠ دنيانك درتده اوچ پايى صو وَ بر پايى ده قره در .

٢٥ ترجمه Translation 25.

1. April is the fourth month of the year, October the tenth and December the twelfth. 2. He is in his sixtieth year; and my father is in his 68th year. 3. Give them each 10 piastres. Give those children a present of five piastres each. 4. A para is one fortieth of the piastre. A month is one twelfth of the year. 5. Come six by six. In the middle of the year. 6. Six per cent,

50 per thousand. 7. We are in the third year of the twentieth century. 8. Is Ali a good man? — No, Sir! he is in prison four fifths of the time. 9. At twelve o'clock, or a quarter to twelve, I shall be here (I am). 10. $_4$Leon VI., the $_2$last $_3$king of $_1$Cilicia, died at Paris in 1393, Nov. 19^{th}, in the 60^{th} year of his age.

مكالمه Conversation.

پدركزك نقدر پارەسی وار؟	آلتمش يتمش غروش قدر پارەسی وار.
سنك پارەك نقدر در؟	بابامك پارەسنك اوچ درت قاتی قدر در.
سزده بو كتابدن قاچ نسخه وار؟	يدی يوز نسخه قدر وار در.
درت دفعه يوز اللی قاچه مساويدر؟	آلتی يوزه مساوی در.
آوروپاده چوق آدم وار می؟	يوزبيكلرجه وَ مليونلرجه آدملر وار در.
او باغچه نقدر اوزون در؟	چلم چارشو يكيرميشر آرشوندر.
ايشجيلرك كونلكی قاچر غروشدر؟	كونلكلری اوچر بوچوق غروشدر.
بو باصمەنك آرشونی قاچ پارەيه آلدك؟	يوز اون پارەيه آلدم.
يوز اون پاره قاچه مساويدر؟	اوچدن ربع آكسيكه مساويدر.

درس ۱۳ Lesson 13.

درجات وصف Degrees of Comparison.

§ 222. In Turkish, as in English, there are three degrees of comparison, the Positive, the Comparative and the Superlative.

§ 223. The Comparative degree is generally expressed by putting the word with which the comparison is made in the ablative case, and leaving the adjective unaltered. The word دها *daha* 'more' is sometimes put before the adjective, for the sake of emphasis, or to prevent ambiguity; as:

بن سندن بويوكم *bén séndén bèöyûg'ûm (bèöyû'yûm)* } I am older
بن سندن دها بويوكم *bén séndén daha' bèöyûg ûm* } than you.

بو كون هوا دونكيندن صغوقدر ؛ بو كون هوا دونكندن دها صغوقدر
Bou gûn hava dûnkindén sovouq dour, Bou gûn hava dûnkindén daha' sovouq dour. To-day the weather is colder than yesterday.

§ 224. The Superlative degree is in general expressed by the word اك *éñ*, prefixed to the adjective; as:

اك يوكسك طاغ *éñ' yûksék dagh* the highest mountain.

اك صوغوق هوا *éñ' sovouq hava* the coldest weather.

§ 225. The word *éñ* is sometimes omitted:

آدملرك قباسی *adamlarîñ qabasî'* the rudest of men.

حيوانلرك بويوكى فيلدر *Hayvanlarîñ bèöyûyû fil'dir.* The largest of [all] the animals is the elephant.

Elmalarîñ éyisini' séch Choose the best of the apples.

§ 226. The words پك *pék* very, a. زياده *ziyadé*, آشرى *a'shîrî* 'exceedingly' are used to signify an excess of any quality above what is requisite, as it is done in English by prefixing the adverbs 'too' or 'very' to adjectives; as:

پك يورغوندر *pék' yorghoundour* he is very tired.

زياده بهاليدر *ziyadé' bahalîdîr* it is too expensive.

آشرى صغوقدر *a'shîrî sovouqdour* it is too cold.

§ 227. Other superlatives are formed in a way peculiar to Turkish, by prefixing to certain adjectives a syllable somewhat similar in sound, commencing with the same vowel and consonant, or the same vowel, and ending with ب ، م ، س; as:

بم بياض *bém' béyaz* very white, exceedingly white.

ap' achîq very open.
yam' yassî very flat.
sap' saghlam very healthy, sound.
tas' tamam very complete.
bèös' bèöyûk very big, great.
qap' qara quite black.
sip' sivri very sharp.
sim' siyah very black.
dop' dolou quite full.
dos' doghrou quite straight, quite right.

ملاحظات *Mûlahazat* Observations.

§ 228. Spoken Turkish has the singular usage

of repeating nouns, adjectives and verbs, substituting in the repetition an **m** for the first letter of the word, if it begins with a consonant, and prefixing an **m** if it begins with a vowel, for the purpose of generalizing the idea contained in the word so repeated [compare the English shilly-shally, the French pêle-mêle, etc.]; as:

Kitab mitab boul'madîm. I sought for books or anything of the kind, but found nothing.

Dûk'kîân mûkîân év mév bir' shéy qal'madî. Not a shop or anything like one remained.

Evîñiziñ qouyousou mouyousou yoq'mou? Has your house a well, a cistern, a fountain? etc.

Ekméyi gétir, qourou mourou né'oloursa olsoun. Bring the bread, no matter if it be somewhat dry or crumbled.

Sachî machî yoq'dour. He has not a hair nor anything like one.

Further: *Oufaq téféq.* Little trifling matters.
Eyri bûyrû. Zigzag, serpentine.

§ 229. Certain idiomatic English phrases used in expressing comparison are expressed in the following way (§ 179).

as ... as ... is expressed by قدر *qadar*, which is not repeated as in English.

as much as — قدر چوق — — *qadar choq*
as little as — قدر کوچوك — — *qadar kûchûk*
as few as — قدر آز — — *qadar az*
as far as — قدر اوزاق — — *qadar ouzaq*
as near as — قدر یاقین — — *qadar yaqîn*
as long as — قدر اوزون — — *qadar ouzoun*
as short as — قدر قیصه — — *qadar qîs'sa*

Shékérim qadar qah'vém var. I have as much coffee as sugar.

Shékér bal qadar tatlî dîr. Sugar is as sweet as honey.

Ol qadînîñ qîzlarî qadar [choq] oghlanlarî var dîr. That lady has as many boys as girls.

Atîmîz bou at qadar éyi deyil dir. Our horse is not good as this.

Ingiltérra qadar ouzaq bir mahalé gitdi. He went to a place as far as England.

Gûnlér shimdi qishdaki qadar qîs'sa dîr. The days are now as short as in the winter.

Eshék qadar iri idi. It was as big as an ass.

Ol vaz Béôyûk Perhiz qadar ouzoun oudou. That sermon was as long as Lent.

لغتلر Words.

a. صادق *sadîq* loyal, true.
آغیر *aghîr* heavy.
a. خفیف *hafif* light (in weight).
a. معدن *ma'dén* metal.
f. پیلاتین *platin* platinum.
a. ظالم *zalim* cruel.
a. فاره *faré* mouse.
قورشون *qourshoun* lead.
کسکین *késkin* sharp.
a. فائده *fay'dé* use, advantage.
سیرکه *sirké* vinegar.
a. اعلا *a'la* best, excellent.
کیفلی *kéyflî* gay.
a. کامل *kîamil* sober, grave.
a.t. قوتلو *qouv'vétli* strong.
باقه‌رق *baqaraq* looking, in comparison with.
a. البته *élbét'té* of course.
بوی *boy* stature.

Proper Names هارون *Haroon* Aaron. هانری *Hanri* Henry. نوری *Noori* Luke, Lucas. نوریه *Nooriyé* Lucy.

تعلیم ٢٦ Exercise 26.

١ هارون افندی کیمدر ؟ — اك صادق دوستلرمدن بریدر.
٢ اك آغیر معدن هانکیسی در ؟ معدنلر اغیرلقده هپ بر ایسه‌ده؛
پیلاتین اك آغیریدر . فقط اك فائده‌لیسی دمیردر . صوکه‌کی اولکندن
خفیف در . ٣ او سیرکه ایو میدر ؟ — خیر اغام ! بالدن طاتلودر.
سزده دها ایوسی وار میدر ؟ — اوت افندم ! قیرمیزی سیرکه‌مز
سزککندن چوق اعلا در. ٤ اك اعلا دوستکز کیمدر ؟ — عموجه‌مك
اك بیوك اوغلی هانری افندی در. ٥ سزده اك یاشلیسی کیمدر ؟ —
اك یاشلیمز وَ اك زنکینمز نوری افندی در. ٦ کدی فاره‌یه باقه‌رق
آرسلان در؛ لکن آرسلانه باقارق فاره در. ٧ بغداد قدر اوزاق برشهره
کیتدی. ٨ بنم بویم سزککی قدر اوزوندر . ٩ پارمق قدر کوچوك
بر قلمی وار . ١٠ ال قدر ایری بر کاغدلری وار . ١١ دون هفته‌نك
اك صوغوق کونی ایدی، فقط اولکیلردن صوغوق دکل ایدی.

ترجمه ۲۷ Translation 27.

1. Mr. Luke is taller than I am, but he is not the best in the class. 2. To-day is hotter than yesterday. 3. Iron is heavier than stone. Gold is more precious than silver, but iron is the most useful metal in the world. 4. Which is lighter: a pound of wool or a pound of lead? — Of course a pound of wool is as light as a pound of lead. 5. Your knife is as sharp as mine: but it is not as long as mine. 6. This young gentleman is much gayer than his friend. 7. The last week has been the worst of the year; it was very cold. 8. What kind of a man is Mr. Joseph? — He is a very good and useful man. 9. That mountain is higher than the other mountains of the country. 10. Henry is rich, Hassan is richer, and Ali is the richest of all.

مكالمه Conversation.

اَویكز نصلدر بویوكمیدر؟
اَویمز سزككینه باقه‌رق چوق كوچوكدر.

اك بویوك قلم بو میدر؟
بنده بوندن بویوك بر دانه وار.

دده‌كز پك اختيار می؟
اوت؛ فقط صاپ صاغلامدر.

سنده پاره وار می؟
بنده پاره ماره بر شی یوقدر.

كتاب اونده میدر؟
اونده كتاب میتاب بر شی یوقدر.

قورشون قلمك نصلدر؟
ایودر؛ اوجی سیپ سیوری در.

قَدحده چای وار می؟
اوت؛ طوپ طولی در.

باغچه‌نك قپوسی آچیق می؟
اوت؛ آپ آچیقدر قپالی دكلدر.

ترجمه‌ك طوغری میدر؟
اوت افندم! طوس طوغریدر.

درسكز حاضر میدر؟
اوت! تاس تمام حاپ حاضر در.

اوده اشكدن آتدن برشی وار می؟
آت مات اَشك مَشك بر شی یوقدر.

چارشیدن نه آلدك؟
بعض اوفاق تفك شیلر آلدم.

١٤ درس Lesson 14.

اسم جرّايله حرف Noun with Prepositions.

§ 230. In the Turkish language there are no repositions, properly so called, but their place is ipplied by words or syllables, called post-positions, aced after the words which they govern.

§ 231. Post-positions, as well as prepositions, are articles which serve to show the relation which exists etween two words. These relations being of different inds, the post-positions indicating them are used with ifferent cases, namely the Genitive, Dative or Ablative, id also with the uninflected form of the noun.

§ 232. **1. Post-positions appended to the un-inflected form or stem.**

ه ' ، *-é, -a* to. (Sign of Dative case.) (§ 82.)

له ' ايله *-ilé, -lé* with, by. (Sign of Instrumental case.) (§ 82.)

ايچون *îchîn, ichoun* for, in order to, for the sake of.

كبى ' كى *gibi* like, so that.

ى *-i, -î.* (Sign of Acc. case.) (§ 83.)

ده *-dé* in, on. (Sign of Locative case.) (§ 84.)

دن *-dén* from. (Sign of Ablative case.) (§ 85.)

ظرفنده *zarfînda* during, in the space of.

§ 233. But when the object, which the post-positions govern is a Pronoun (personal or demonstrative), it must be in the genitive case, except اونلر *onlar.*

مثاللر *Misal'lér* Examples.

بنم ايچون *bénim' ichin* for me.

اونلر ايچون *onlar' ichin* for them.

پاره ايله *para' ilé* with money.

سينك كبى *sinék' gibi* like a fly.

سزك ايله or سزكله *siziñ'lé* with you.

قوتده *qouv'vétdé* in the strength.

§ 234. 2. Post-positions with the Dative case.

دك *dék* / دکین *déyin* — until, till, as far as.	طوغری *doghrou* towards, straight.
	a. دائر *dayir* concerning.
قدر *qadar* until, as much as.	یاقین *yaqîn* near.
قارشی *qarshî* against.	کوره *gêôré* according to, after.

مثاللر *Misal'lér* Examples.

استانبوله دك ، ـــ دکین ، ـــ قدر *Istambola'dék, Istambola'déyin, -'qadar* up to Constantinople, as far as Const.
عقلمه کوره *aqlîma' gêôre* according to my judgement.
Bizé qarshî against us. *Shéhré' doghrou* towards the city. „*Séndén ouzaq' Al'laha yaqîn'*" far from you, near to God. *Kitaba' dayir* concerning the book.

§ 235. 3. Post-positions with the Ablative case.

اوزاق *ouzaq* far.	طیشاری ، دیشاری *dîsharî* out of.
a. ماعدا *ma'da* / باشقه *bashqa* — except, besides.	اول *év'vél* before.
	صوکره *soñra* after.
اوتورو *êôtûrû* / طولایی *dolayî* — regarding, about.	برو ، بری *bérou, béri* since.
	ایسه *i-sé* instead of, rather than.
اوته *êôté* on the other side of, beyond.	

مثاللر *Misal'lér* Examples.

Shéhirdén' ouzaq far from the city.
Îrmaqdan êôté beyond the river.
Sizdén' ma'da, onlardan bashqa except you, them.
Yirmi bésh' sénédén bérou for the last 25 years (25 years ago).
Bou ishdén' dolayi, -'êôtûrû concerning this business.
Béndén' év'vél before me. *Béndén soñra* after me.
Gélmésindén' i-sé gél'mémési éyi dir his not coming is better than his coming.

§ 236. 4. Declinable Post-positions requiring the Genitive.

اوزره *ûzré* on, upon.	طیشاری ، دیشاری *dîsharî* out of.
آلت *alt* under.	ایچری ایچه‌ری *ichéri* inside.
آرقه *arqa* behind.	ایچ *ich* in
اوك *êôñ* before.	یان *yan* by, near.

اوزرمه ' اوزرکه ' اوزرینه *ûzérimé, ûzériñe, ûzériné* | on me, thee, him or it.
اوزرمده ' اوزرکده ' اوزرنده *ûzérimdé, ûzériñdé, ûzérindé*

ایچمزه ' ایچیکزه ' ایچلرینه *ichimizé, ichiñizé, ichlériné* | in us, in you, in them.
ایچمزده ' ایچیکزده ' ایچلرنده *ichimizdé, ichiñizdé, ichlérindé* | among us, you, them.

یانمده *yanîmda* at, by my side. یانمه *yanîma* to my side.

§ 237. These eight post-positions, when in the locative case, indicate a state of location or rest, and answer to the question نرهده *nérédé?* **where?** They require the dative after the question **whither?** or **where to?** نرهیه *néréyé?* with a verb denoting direction or motion from one place to another.

Examples with the Locative [rest].

1. کتاب صفرانك اوزرنده در *Kitab sofranîñ ûzérindé dir.* The book is on the table.
2. قوشك یاوروسی یووانك ایچنده در *Qoushouñ yavrousou youvanîñ ichindé dir.* The birdling is in the nest.
3. شهرك دیشاریسنده اوطوردیلر *Shéh'riñ dîsharîsînda otourdoular.* They dwelt [on] [the] outside [of] the city.
4. چوجوق آغاجك آردنده صاقلاندی *Chojouq aghajîñ ardînda saqlandî.* The boy hid himself behind the tree.
5. پدرك اوکنده طوردم *Pédériñ éöñûndé dourdoum.* I stood in front of my father.
6. بالیق کولك ایچنده در *Balîq géölûñ ichindé dir.* The fish is in the lake.

Examples with the Dative [motion].

1. کتابی صفرانك اوزرینه آتدم *Kitabî sofranîñ ûzériné atdîm.* I threw the book on the table.
2. قوش یاوروسنی یووانك ایچینه قویدی *Qoush yavrousounou youvanîñ ichiné qodou.* The bird put its young into the nest.
3. شهرك دیشاریسنه چیقدیلر *Shéh'riñ dîsharîsîna chîqdîlar.* They went [to the] out[side] of the city.
4. چوجوق آغاجك آردینه قاچدی *Chojouq aghajîñ ardîna qachdî.* The boy ran behind the tree.
5. پدرك اوکنه دوغری کیتدم *Pédériñ éöñûné doghrou gitdim.* I went towards the father.

6. بالیق کولك ایچینه آتلدی *Balîq gêôlûñ îchiné atîldi.* The fish jumped into the lake.

Motion, where to? whither? *néréyé?* قاره‌یه ' استانبوله ' شهره ' قاپونك یانینه ' اَوك ایچریسنه ' صویك ایچینه ' باغه ' باغچه‌یه ' اَوه ' دکیزه ' ایرماغه .

Location, where? *nérédé?* باغده ' باغچه‌ده ' کتابده ' دکیزده ' اَوده ' صوده ' قپونك یاننده ' اَوك ایچریسنده ' صویك ایچینده ' تارلاده ' آغاجده ' کتابده .

۲۸ تعلیم Exercise 28.

۱ اوطه‌دن طیشاری . اوطه‌نك طیشاریسنده . اوطه‌نك ایچریسنده . اوطه‌نك قپوسنده ' اوطه‌نك قپوسنه . ۲ باغه یاقین . اَوه یاقین . ال ایله . آیاق ایله . الی ایله = الیله[1] . آیاق ایله ' آیاغم ایله . آیاغی ایله = آیاغیله[1] . ۳ کوز ایله ' کوزم ایله . کوزیکز ایله[1] = کوزیکزله ؛ کوزی ایله = کوزیله . ٤ اورمانك ایچینده ' اورمانده . اورمانك ایچینه ' اورمانه ' اورماندن . ٥ آغاج ایچون ' آغاجی ایچون = آغاجیچون[1] . کتابم ایچون . کتابی ایچون = کتابیچون[1] . ٦ کتابلریمك آرقه‌سنده کوزل آلتون یازیلر وار . بو سوزلری کتابکه یاز . ۷ الکی بنم اوزریمه قوی ! اَلك بنم اوزریمده در . ۸ قوش آغاجده در . قوش آغاجه اوطوردی . ۹ قدحی صویه قوی . قدح صوده در . ۱۰ قدحلریچون[1] .

۲۹ ترجمه Translation 29.

1. Towards the mountains: on the mountains; by the mountains (rest), by the mountains (motion). 2. From the door: by the door; with the door; for the door. 3. For me, for him; like you, like them; with me, with him. 4. As far as Sivas; as far as London; until

[1] If ایله ' ایچون are added to nouns to which the pronominal affixes of the 3rd person Sing. and Pl. are attached, the ای is omitted, but the sound *i* is retained.

to-day. 5. There is nobody except us. 6. What have you in your purse? — There is nothing in my purse except ten paras. 7. After to-morrow come at half past eleven. 8. He went ten days earlier than my father. 9. There is a thief among us. 10. Come among us (motion).

مكالمه Conversation.

كتابكزده نلر وار؟	كوزل تصويرلر وار در.
اك قيصه آى هانكيسيدر؟	اك قيصه آى شباط آيى در.
استانبول چوق اوزاق ميدر؟	خير افندم! حلب قدر اوزاق دكلدر.
اوطه‌نك اوكنده كيم وار؟	فقير بر قارى وار.
باغچه‌ده‌كى آغاجلرده ميوه وار مى؟	خير خانم افندى! هيچ يوقدر.
ايرماقده باليق چوق ميدر؟	اوت بكم! پك چوقدر.
شهردن پك اوزاق ميز؟	خير آغام! چوق ياقين ايز.
آلتيكزده‌كى حيوان نه ايدى؟	آلتيمزده‌كى حيوان آت ايدى.

١٥ درس Lesson 15.

The Substantive Verb. (Continued.)

§ 238. We have already treated of the Present and Past (Preterite) tenses of the substantive verb. (§§ 65, 73.) The Perfect and Conditional tenses of the verb remain to be spoken of.

The Conditional.

ايسم = ايسه‌م *isém*	ايسك = ايسه‌ك *isék*
ايسك = ايسه‌ك *isén*	ايسكز = ايسه‌كز *iséñiz*
ايسه = ايسه *isé*	ايسلر = ايسه‌لر *isélér.*

If (or though or perhaps) I am, if thou art, if he is —. etc.

The Negative Conditional.

دكلسم = دكل ايسه‌م *déyilsém*	دكلسك = دكل ايسه‌ك *déyilsék*
دكلسك = دكل ايسه‌ك *déyilzén*	دكلسكز = دكل ايسه‌كز *déyilséñiz*

دکل ایسه = دکلسه *déyilsé* دکل ایسه‌لر = دکلسه‌لر *déyilsélér.*
If I am not, if thou art not, if he is not —, etc.

Perfect (Dubitative).

ایمشم *imishim*	ایمشز *imishiz*	(They say that) I was or I have been, etc.
ایمشسن *imish-siñ*	ایمشسکز *imish-siñiz*	
ایمش *imish*	ایمشلر *imishlér*	

This tense, which is also called in Turkish Dubitative, denotes mere hearsay or report, founded on the authority of others (§ 312). The Negative is دکل ایمشم *déyil imishim* (They say that) I have not been.

مطالعات Remarks.

§ 239. a. When ده *-dé* is added to the Conditional tense of the substantive verb, it expresses the meaning of "but" or "yet":

ایسم ده ، ایسک ده ، ایسه ده : ایسک ده ، ایسکز ده ، ایسه‌لر ده
isém dé, iséñ dé, isé dé; isék dé, iséñiz dé, isélér dé
If (or though) I am —, yet —; thou art —, yet —; he is —, yet —.

§ 240. b. By the addition of the 3rd person sing., to the Past tense (§ 73), the Past Conditional is obtained:

ایدمسه ده ، ایدکسه ده ، ایدیسه ده : ایدکسه ده ، ایدیکزسه ده ، ایدیلرسه ده
idimisé dé, idiñsé dé, idiysé dé; idikisé dé, idiñizisé dé, idilérisé dé
Though I was —, yet —; thou wast —, yet —; he was —, yet —.

مثاللر Examples.

Pédériñ évdé' isé, gilsiñ.	If your father is at home, let him come.
Pédérim évdé' isédé gélémez.	My father is at home, but he cannot come.
Biradériñ né'rédé imish?	Where is your brother?
Evdé' imish.	(I heard that, they say that) he is at home.
Chojouqlar hasta'mî imishlér.	Were the children ill? (Did you hear anything?)
Ev'vét, hasta' dîrlar.	Yes, they are ill (I know).
Qonshoumouz zéngin' isé dé, éyi bir adém déyil' imish.	Our neighbour is rich, but they say that he is not a good man.
Bén génj'im, sén isé ikhtiyar' siñ.	I am young, but thou art old.

The Conditional and Dubitative tenses of the verb To Have.

§ 241. The Conditional and Dubitative tenses of the verb To Have are obtained by the addition of ایسه *isé* and ایمش *imish* to وار *var*.

§ 242. **The Conditional of To Have** [with an indefinite object][1].

بنده وار ایسه	بنم وار ایسه	*béndé var îsa*	*bénim var îsa*	If I have a —, etc.
سنده وار ایسه	سنك وار ایسه	*séndé var îsa*	*séniñ var îsa*	
اونده وار ایسه	اونك وار ایسه	*onda var îsa*	*onouñ var îsa*	
بزده وار ایسه	بزم وار ایسه	*bizdé var îsa*	*bizim var îsa*	
سزده وار ایسه	سزك وار ایسه	*sizdé var îsa*	*siziñ var îsa*	
اونلرده وار ایسه	اونلرك وار ایسه	*onlarda var îsa*	*onlarîñ var îsa*	

The Negative.

بنده یوغیسه	بنم یوغیسه	*béndé yoghousa*	*bénim yoghousa*	If I have not a —, etc.
سنده یوغیسه	سنك یوغیسه	*séndé yoghousa*	*séniñ yoghousa*	
اونده یوغیسه	اونك یوغیسه	*onda yoghousa*	*onouñ yoghousa*	
بزده یوغیسه	بزم یوغیسه	*bizdé yoghousa*	*bizim yoghousa*	
سزده یوغیسه	سزك یوغیسه	*sizdé yoghousa*	*siziñ yoghousa*	
اونلرده یوغیسه	اونلرك یوغیسه	*onlarda yoghousa*	*onlarîñ yoghousa*	

§ 243. *Note.* a. The abridged form of یوق ایسه *yoq isé* is یوغیسه *yoghousa* which is much used.

b. یوق ایسه *yoq isé*, یوغیسه *yoghousa* or یوخسه *yokhsa*, when used without object or subject, is considered as a conjunction: meaning or, otherwise; as:

کتاب سنده می ، یوخسه قارداشکده میدر؟ *Kitab séndé' mi, yokhsa qardashiñda' mîdîr?* Who has the book, you or your brother?

§ 244. **The Conditional with a definite object.**

بنده ایسه ، سنده ایسه ، اونده ایسه ؛ بزده ایسه ، سزده ایسه ، اونلرده ایسه

béndé isé, séndé isé, onda isé; bizdé isé, sizdé isé, onlarda isé

If I have the —, if thou hast the —, etc.

[1] Vide §§ 119, 122, 127.

اونلرك ایسه ' سزك ایسه ' بزم ایسه ؛ اونك ایسه ' سنك ایسه ' بنم ایسه
bénim isé, séniñ isé, onouñ isé; bizim isé, siziñ isé, onlarîñ isé
If the (book) is mine, thine, his, etc.

The Negative.

اونلرده دكلسه ' سزده دكلسه ' بزده دكلسه ؛ اونده دكلسه ' سنده دكلسه ' بنده دكلسه
béndé déyilsé, séndé —, onda —; bizdé déyilsé, sizdé —, onlarda —
بنم دكلسه ' سنك دكلسه — *bénim déyilsé, séniñ déyilsé,* etc.
If I have not the —, etc. If the — is not mine, etc.

§ 245. *Remark.* When ده *-dé* is added to the conditional of the verb To Have, it expresses the sense of but.

بنده وار ایسه ده	*béndé var isé dé,*	I have a —, but —
بنده یوغیسه ده	*béndé yoghousada,*	I have not a —, but —
سنك ایسه ده	*séniñ isé dé,*	It is yours, but —
سنك دكلسه ده	*séniñ déyilsé dé,*	It is not yours, but —
اونده ایسه ده	*onda isé dé,*	He has the —, but —
اونده دكلسه ده	*onda déyilsédé,*	He has not the —, but —.

§ 246. **The Dubitative tense of To Have** [with a definite object].

اونلرده ایمش ' سزده ایمش ' بزده ایمش ؛ اونده ایمش ' سنده ایمش ' بنده ایمش
béndé imish, séndé —, onda —; bizdé imish, sizdé —, onlarda —.
اونلرك ایمش ' سزك ایمش ' بزم ایمش ؛ اونك ایمش ' سنك ایمش ' بنم ایمش
bénim imish, séniñ —, onoun —; bizim imish, siziñ —, onlarîñ —.
I have the —, thou hast the —; (That) was mine, thine, his —.

§ 247. **The Dubitative tense of To Have** [with an indefinite object].

اونده وار ایمش ' سنده وار ایمش ' بنده وار ایمش *béndé var imish* etc.
اونك وار ایمش ' سنك وار ایمش ' بنم وار ایمش *bénim var imish* etc.
(They say that) I have a —; thou hast a —, etc.

مثاللر Examples.

Séniñ parañ varîsa.	If thou hast money.
Inéyiñiz varîsa.	If you have a cow.
Parañ varîsa, baña bésh ghouroush vér.	If you have money, give me five piasters.
Param var'îsa da vérmém.	I have money, but I will not give.

Ekméyiñiz yoghousa alîñ.	If you have not bread, take some.
Kitablarî yoghousada —	They have not books, but —
Qalém béndé isédé vérmém.	I have the pen, but I will not give it.
Atî var'idi isé —	If he had a horse —
Eshéyi yogh'oudou isédé —	Though he had not a donkey, yet —.

لغتلر Words.

وارمز يوغمز *varimîz' yoghoumouz'* all that we have.

آلمام *almam'* I do not take. a. لسان *lisan* language.

كسكين *késkin* sharp (knife). آز *az* less.

آغير باشلى *aghîr bashlî* sedate (man). a. كامل *kiâmil* sober, wise.

Proper Names: آرسلان *Arslan* Leon. a. صادق *Sadîq* Justin, Justus. a. نوريه *Nooriyé* Lucy.

۳۰ تعليم Exercise 30.

١ آرسلان مى كيفليدر يوخسه برادرى حَسَن مى ؟ هانكيسى كيفلى در ؟ — آرسلان كندى قارداشى حَسَندن كيفلى ايسه ده ؛ حَسَن پك كامل وَ آغير باشلى برچوجوقدر. ٢ واريمز يوغيمز هپيسى درت غروشدر ، زياده بر پارەمز يوقدر. ٣ آرسلان قرەدەكى حيوانلرك الك قوتليسى ايسەده ، پك ظالمدر. ٤ بزم آتيمز بياض آتيكزدن كنج ايسەده ؛ اوندن قوتلى دكلدر. ٥ هانكى لسان دها قولايدر ، تركجه مى يوخسه انكليزجه مى ؟ — تركجه انكليزجه قدر قولايدر ، اوندن زور دكلدر ؛ فقط روسجه چوق زور ايمش. ٦ كاغدك يوغيسه بندن آل ! — تشكّر ايدرم ؛ كاغدم يوغيسەده كيمسەدن آلمام. ٧ «پارەك وار ايسه هر كس دوستك ؛ پارەك يوغيسه هر كس دشمنك در». ٨ «دوستك دوستى دوست ايسه ، دوستك دشمنى ده دشمن در. دشمنك دوستى دشمن در وَ دشمنك دشمنى دوست در». ٩ كتابلر سزده ميدر ؟ — كتابلر بزده دكللرسه ده ؛ قلملر بزده در.

ترجمه ٣١ Translation 31.

1. The apples are sweet; the pears are sweeter; the grapes are the sweetest. 2. Your maid servant is diligent, but [I heard that] my neighbour (woman) is more diligent than she. 3. Though Mr. Justus is a rich man, yet [they say that] he has not a good name. 4. Miss Lucy is the handsomest girl in town, but she is sick. 5. The strength of the strongest man is far less than that of an elephant. 6. I am as tall as you, but my brother Leon is not so tall as you. 7. Is your fruit as fresh as ours? — Yes, Sir, it is as good as yours, but it is too little [in quantity]. 8. Your knife is as large as mine, but it is not as sharp as mine.

مكالمه Conversation.

سنده اكمك وار ايسه بر آز وير !
يوقدر افندم ؛ وار ايسه ويريرم .

واريكز يوغيكز قاچ غروشدر ؟
واريمز يوغيمز اونبش غروشدر .

پدر افندى نرەده ايمش ؟
باغچەده ايمش .

آرسلان بك پك زنكين مى ايمش ؟
اون سنه اول چوق زنكين ايمش .

پيچاغك اوزركده ايسه وير !
خير اوستمده دكلدر .

والده خانم اوده ميدر ؟
اوده دكلسه باغده در .

قوش آغاجده دكل مى ايمش ؟
خير افندم قفسده ايمش .

خسته دكلميديكز ؟
خسته ايدم ايسەده كلدم .

آتلرى يوغيسه ، بنمكنى آل !
پك ايى افندم !

درس ١٦ Lesson 16.

مصدر The Infinitive of Verbs.

§ 248. The Infinitive (or the Masdar) is the basis of the Turkish verb[1]. It ends either in مق -*maq* or مك

[1] The Turkish verb is the most highly organised part of the language, being most minutely subdivided, most extensively

-mék: *-maq* is peculiar to roots with hard and *-mék* to roots with soft vowels. When we remove the ending *maq* or *mék* we get the stem or the root of the verb, which is also the 2nd person Sing. of the Imperative; as:

آلمق *almaq'* to take: آل *al'* take thou.

ويرمك *vérmék'* to give: وير *vér'* give thou.

§ 249. The Negative form of the verb is obtained by adding مه ' م *-mé-* to the root when it has a soft vowel and ما *-ma-* when it has a hard vowel; as:

آلمامق *al'mamaq* not to take: آلمه or آلما *al'ma* do not take.

ويرمهمك or ويرممك *vér'mémék* not to give: ويرمه *vér'mé* do not give.

Different kinds of verbs.

§ 250. There are six kinds of verbs in Turkish: Transitive, Intransitive, Causal, Passive, Reciprocal and Reflexive.

§ 251. I. Transitive (or Active) verbs indicate such an action as cannot be completed without something else becoming directly affected thereby. They always require a direct object taking the nominatival form of the noun, if the object is indefinite and the full accusative form if the object is definite (§§ 83 note, 291).

صو ايچمك *sou ichmék* to drink some water (indefinite).

صويى ايچمك *souyou ichmék* to drink the water (definite).

يازمق ايستهمك *yazmaq istémék* to wish to write (indefinite).

§ 252. II. An Intransitive (or Neuter) verb indicates such an action of the agent as is complete in itself without directly affecting anything else. When an action is implied, an Intransitive verb requires an indirect object in the dative case, if motion is implied: if rest is denoted, it requires its indirect object to be in the locative (§ 237); as:

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developed, and at the same time most simple and regular in its formation and in the modification of the signification of its various branches. It is a perfectly symmetrical system, through all the ramifications of which the eye or mind can run with ease.

اوه كيتمك *é-vé gitmék* to go home (motion).

اوده اوطورمق *évdé otourmaq* to sit in the house (rest).

يازمغه باشلامق *yazmagha bashlamaq* to begin to write (motion).

§ 253. III. Causal or Causative verbs. This form of the verb is not much used in English, but it is very common in Turkish. It implies an order or command from the speaker to a second or third person. The action is performed not by the agent or speaker but by the person to whom the order is given. These verbs are translated into English by adding to cause, to make, to have, to get, to allow and to let, to the simple verb according to the sense[1]; as:

قالفه‌يه بر او ياپديره‌جغم *Qalfaya bir év yapdîrajaghîm.* I shall cause the architect to build a house.

مكتوبى اوحانسه يازديره‌جغم *Méktoubou Ohan'nésé yazdîrajaghîm.* I shall get John to write the letter.

آرتينه بر چيفت قوندوره ياپديردى *Artiné bir chift qoundoura yapdîrdî.* He got Pascal to make a pair of shoes.

Ol tasvirli kitabî chojouqlara bou' gûn oqoudajaghîm. I shall allow the boys to read that book full of pictures to-day.

Bénim ichin bir sétri yapdîrabilir'misiñ? — *Yarîn bir danésini gétirdé bilirim.* Can you get (or have) a coat made for me? — I shall have one brought to-morrow.

§ 254. IV. Passive verbs. The English and Turkish languages have this peculiarity, that they can form passive verbs from Intransitive, as well as from Transitive verbs; as:

باقمق *baqmaq* to look at (intrans.): باقيلمق *baqîlmaq* to be looked at.

آلمق *a'lmaq* to take (trans.): آلينمق *alînmaq* to be taken.

§ 255. V. Reciprocal verbs express an action performed together with or against each other. They are translated by adding to the infinitive the words one another, each other, together; as:

سويشمك *sévishmék* to love each other.

[1] The meaning and use of the Causal verb are seen by comparing the verb raise with the verb rise, of which the former is the Causal, in English. So also we may call to set the causal of to sit, the former meaning to cause to sit. Similarly to lay is the causal of to lie, the former (to lay) meaning to cause to lie.

قوشوشسونلر *qoshoushsounlar'* let them run together.

ووروشه‌جقلر *vouroushajaqlar'* they will beat each other.

§ 256. VI. Reflexive verbs. When the action of a verb returns to the subject from which it proceedes, the verb is called Reflexive. These verbs are translated into English by the reflexive pronouns (§ 145); as:

اورتونمك *éörtünmék'* to cover himself.

صویوندیلر *soyoundoular'* they undressed themselves.

ییقانه‌جغم *yïyqanaja'ghim* I shall wash myself.

تعلیم قرائت Reading Exercise.

كدی ایله دوه حكایه‌سی
The Story of the Cat and the Camel.

بركون دوه صیرتده آغیر بر یوك ایله كیدركن ، كدی‌یه راست كلدی . كدی صیرتنی قانبورلاده‌رق دوه‌یه دیدی:

كدی — اوغورلر اولسون؛ دوه قارداشلق ! نره‌یه بویله ؟

دوه — اللّهه امانت اول ! امّا بن ناصل سنك قارداشك ایشیم ؟ سن نره‌ده ؟ بن نره‌ده !

كدی — اوكا شبهه یوقدر ! البتّه بن سنك قارداشكیم . باق هله ! سنككی قدر ایری وبویوك قانبورم یوقمیدر ؟

دوه — بلكه ! لكن عجبا بنمكی قدر ده قوتلی می ؟

كدی — وای ! نه بوش سوز ! شو صیرتكده یومروق قدر كوچوك بر شی وار ایسه ، عجبا سوزك اونك ایچون میدر ؟

دوه — امّا ایو باق ! بو یوك سنك ایچون پك بویوك دكلمی ؟

كدی — بوش سوزلر سویله‌مه ! شونی بكا ویر ، تنبل هریف !

دوه — پك اعلا ! برآز بری كل ! هوپ بالا ! دیمش وَ یوكنی كدینك صیرتینه یوكلتمش !

کدی — آمان ! آمان ! آمان ! نه آغیر ایمش ! ایشیم بیتدی ! وای ! وای ! وای !

دوه — ایشته بلاکی بولدك ! کیت بویوك سوز سویله‌مکی اوکرن !

قصه‌دن حصه — بویوك لقمه‌یه ، بویوك سوز سویله‌مه !

Talimi Qîra'at.

Kédi ilé dévé Hikîayési.

Bir gûn Dévé sîrtînda[1] *aghîr bir yûk ilé gédérkén*[2], *Kédiyé rast géldi*[3]. *Kédi sîrtînî qambourladaraq*[4] *dévéyé dédi*[5]:

Kédi — *Oughourlar olsoun*[6], *dévé qardashlîq*[7]*! néréyé béöylé?*

Dévé — *Al'laha émanét ol*[8]*! am'ma bén na'sîl séniñ qardashîñ imishim? sén' nérédé? bén' nérédé?*

Kédi — *Oña shûb'hé yoqdour*[9]*! Elbét'té*[10] *bén séniñ qardashîñ îm. Baq hélé*[11]*! séniñki qadar iri vé béöyûk qambouroum*[12] *yoq'mou dour?*

Dévé — *Bélki*[13]*! lakin ajéba*[14] *bénimki qadar' da qouv'-vetli' mi?*

Kédi — *Vay! né' bosh séöz*[15]*! shou sîrtîñda youmrouq*[16] *qadar kûchûk bir shéy var îsa, ajaba séözûñ onouñ' ichoun mou dour?*

Dévé — *Am'ma éyi baq! bou yûk séniñ ichin pék béöyûk deyil'mi?*

Kédi — *Bosh séözlér séöylémé! Shounou baña vér! témbél hérif*[17]*!*

Dévé — *Pék a'la! bir az béri*[18] *gél! hop'bala*[19]*! — démish*[20], *vé yûkûnû kédiniñ sîrtîna yûklétmish*[21].

Kédi — *Aman! aman! aman*[22]*! né' aghîr imish! ishim bitdi*[23]*! vay! vay! vay*[24]*!*

Words. 1. on his back. 2. while going. 3. he met. 4. arching (making hunch-back). 5. said. 6. good speed! 7. half brother, good brother. 8. thank you! (I commit you to the charge of God). 9. there is no doubt about it. 10. of course. 11 look here! 12. hunch. 13. perhaps. 14. I wonder. 15. what a useless word. 16. as large as a fist. 17. villager, rude man (lazy fellow!). 18. nearer. 19. Heyday! (hoop po loo!) 20. he said. 21. he burdened, he placed (leaded). 22. O dear! O dear! 23. my work is finished, i. e. I am lost, it is all up with me. 24. Oh! Alas!

Dévé — *Ishté bélañî bouldouñ*[25]*! git', beôyûk séôz séôyléméyi eôyrén'*[26]*!*
Qîs'sédén hîs'sé[27] — *Beôyûk loqma*[28]*yé, beôyûk séôz séôylémé!*

25. you have got (found) your punishment. 26. go and learn the [calamity of] speaking conceited (haughty) words. 27. moral from the story. 28. morsel (of food).

مكالمه Conversation.

بو قرائت درسی نه در؟
بر كوزل حكايه در.

بو حكايه‌نك مادّه‌سی نه‌در؟
«دوه ایله كدینك حكایه‌سی» در.

دوه كیدركن كیمه راست كلدی؟
كدی‌یه راست كلدی.

دوه‌نك صیرتینده نه وار ایمش؟
غایت آغیر بر یوك وار ایمش.

دوه نه‌در؟
دوه ایری بر یوك حیوانی در.

كدی می بویوك؟ دوه می بویوك؟
كدی دوه‌یه باقه‌رق پك كوچوكدر.

كدی دوه‌یه نه دیدی؟
«اوغورلر اولسون قارداشلق» دیدی.

اوغورلر اولسون كیملره دیرلر؟
یولجیلره دیرلر افندم!

دوه نره‌یه یولجی ایمش عجبا؟
بلكه بغداده طوغری یولجی ایدی.

كدی دوه‌نك قارداشی می ایدی؟
خیر افندم! بو پك بوش بر سوز ایدی.

كدی صوكره دوه‌یه نه دیدی!
شو كوچوچك یوككی بكا ویر دیدی.

یور! بو حكایه‌یی صوكنه قدر سویله!
پك اعلا افندیجكزم!

درس ۱۷ Lesson 17.

Primitive and Derivative Verbs.

مجرّد و مزیدٌ فیه مصدرلر[1]

§ 257. Simple or Primitive Verbs are those which have no letters or syllables inserted after the root: for instance یازمق *yazmaq* to write, سومك *sévmék* to love, اوقومق *oqoumaq* to read, are simple verbs, because there

[1] *Mûjér'réd vé Mézeedûn feehi masdarlar.*

are no letters added to the roots √ياز *yaz*, √سو *sév*, √اوقو *oqou*.

§ 258. But if I say يازديرمق ' سويشمك ' اوقونمق *yazdîrmaq*, *sévishmék*, *oqounmaq:* these are derivative verbs, the new or secondary roots are يازدير ' سويش ' اوقون *yazdîr*, *sévish*, *oqoun*. These are formed by inserting certain letters between the simple roots and the infinitive termination, and thus changing the meaning of the verb, more or less.

سومك *sévmék;* √سو *sév* to love:

سويشمك *sévishmék;* √سويش *sévish* to love each other.

يازمق *yazmaq:* √ياز *yaz* to write:

يازديرمق *yazdîrmaq;* √يازدير *yazdîr* to cause to write.

اوقومق *oqoumaq;* √اوقو *oqou* to read:

اوقونمق *oqounmaq;* √اوقون *oqoun* to be read.

§ 259. The so-called servile letters are those letters, which, when added to the roots, change, more or less, the meaning of the verb. They are: ت *t*, در *dir*, ر *r*, ن *n*, ل *l*, ش *sh*.

§ 260. These letters or syllables have each their own special signification when inserted to form a new root. Each alters the meaning of the verb in a regular manner. 1, 2, 3. ت *t*, دير *dir*, ر *r* have the power of making verbs Transitive, if the original root is Intransitive; and Causal, if the original verb is Transitive. 4, 5. A verb is made either Reflexive or Passive by adding ل *l* or ن *n* to the root of a primitive verb. 6. Reciprocal verbs are formed by adding ش *sh* to the root of primitive verbs.

§ 261. There are six measures [باب ' وزن *bab*, *vêzn*], as they are called in Turkish, which serve as formulas

to enable the student always to remember the addition and the changes of meaning caused by the insertion of the servile letters.

1. Oqoutmaq اوقوتمق [Transitive and Causal].

§ 262. This form is obtained by adding ت ***t***, (***it***, ***ût***, ***out***) to the stem (§§ 52, 56).

The effect of the insertion of this letter is twofold:

1. If the original primitive form is intransitive, it is made transitive; as:

اوطورمق *otourmaq* to sit: اوطورتمق *otourtmaq* to make to sit, seat.

باقمق *baqmaq* to look: باقيتمق *baqîtmaq* to make to look, to show.

2. If the original simple form be transitive, it changes to causal; as:

اوقومق *oqoumaq* to read: اوقوتمق *oqoutmaq* to cause to read.

ييقامق *yîy'qamaq* to wash: ييقاتمق *yîy'qatmaq* to cause to wash.

Note. This ت ***t*** is added, generally, when the root of the verb ends in a vowel, or in one of the semivowels ل ***l***, ر ***r***, ن ***n***.

۳۲ تعليم **Exercise 32.**

Change the following verbs into the first measure and give their meanings.

Transitive verbs. 1. سويلمك *séôylémék* to speak. دوشەمك *déôshémék* to floor, to carpet. 2. چاغيرمق *chaghîrmaq* to call. باشلامق *bashlamaq* to begin. 3. قازيق *qazîmaq* to dig, to engrave. آرامق *aramaq* to seek. 4. آقمق *aqmaq* to flow. بيلەمك *bilémék* to sharpen (a knife). 5. يوكلەمك *yûklémék* to load. ديكلەمك *diñlémék* to listen.

Intransitive verbs. 6. صيچرامق *sîchramaq* to jump. اريمك *érimék* to be melted. 7. اوشومك *ûshûmék* to feel cold, shiver. صوغومق *sovoumaq* to become cold, cool. قوقمق *qoqmaq* to smell, to have a smell. 8. اويومق

ouyoumaq to sleep. یاشامق *yashamaq* to live. آغلامق *aghlamaq* to cry, to weep.

2. ***Yazdîrmaq*** یازدیرمق [Transitive and Causal].

§ 263. This measure is formed by adding دیر (***dîr***, ***dîr***, ***dûr***, ***dour***) to the root (§§ 52, 56).

The effect of this syllable on the root is just the same as that of the first measure:

1. If the primitive verb is intransitive, it is made transitive; as:

اولمك *éôlmék* to die (intrans.): اولدرمك *éôldûrmék* **to kill (trans.).**

اویانمق *ouyanmaq* to awake (intrans.):

اویاندیرمق *ouyandîrmaq* to awaken (trans.).

2. If the primitive verb be transitive, it is changed into a causal; as:

آچمق *achmaq* to open (trans.): آچدیرمق *achdîrmaq* **to cause to open.**

یازمق *yazmaq* to write (»): یازدیرمق *yazdîrmaq* **to cause to write.**

Note. This در ***dîr*** is added generally to those verbs whose stem ends in a consonant other than those mentioned above.

There are some exceptions:

كورمك *géôrmék* to see: كوستermك، كوردرمك *géôstermék, géôrdûrmék* to make to see, [to show.

كلمك *gélmék* to come: كتيرمك *gétirmék* to bring.

كیتمك *gitmék* to go: كوتورمك *géôtûrmék* to carry.

قالقمق *qalqmaq* to rise: قالدیرمق *qaldîrmaq* to raise, to lift up.

تعلیم ۳۳ Exercise 33.

Change the following verbs to this measure and give the meanings.

Intransitive verbs. 1. كزمك *gézmék* to walk. كولمك *gûlmék* to laugh. 2. اوصانمق *osanmaq* to become tired of. اوتانمق *outanmaq* to be ashamed. 3. اینمك *énmék* to come down. بینمك *binmék* to ride on. 4. اولنمك *évlénmék* to marry. چالیشمق *chalîshmaq* to work.

Transitive verbs. 5. بولق *boulmaq* to find. بيلمك *bilmék* to know. 6. آلق *almaq* to take. ويرمك *vérmék* to give. 7. سومك *sévmék* to love كسمك *késmék* to cut.

3. Ichirmék ايچيرمك [Transitive and Causal].

§ 264. This measure is formed by adding ر (*-ir-*, *-îr-*, *-our-*, *-ûr-*) to the stem (§§ 52, 56).

It changes the Intransitive into Transitive and the Transitive into Causal; as:

طوغمق *dogh'maq* to be born (intrans.): طوغورمق *doghourmaq* to give birth.

پيشمك *pishmék* to be cooked (intrans.): پيشيرمك *pishirmék* to cook.

ايچمك *ichmék* to drink (trans.): ايچيرمك *ichirmék* to give to drink.

Note. This form is a modification of the second form, losing the د *d;* therefore its derivatives are very limited, and almost all are here given.

تعليم ٣٤ Exercise 34.

Change the following verbs into the third measure and give the meanings.

Intransitive verbs. 1. اوچمق *ouchmaq* to fly. ياتمق *yatmaq* to lie down. 2. آرتمق *artmaq* to be increased. باتمق *batmaq* to sink. 3. دوشمك *dûshmék* to fall. شاشمق *shashmaq* to miss one's way. 4. بيتمك *bitmék* to be finished: طاشمق *tashmaq* to overflow. 5. دويمق *douymaq* to hear of. طويمق *doymaq* to become satiated. 6. قاچمق *qachmaq* to flee. كچمك *géchmék* to pass. ييتمك *yitmék* to be lost.

4. Tarannmaq طارانمق [Reflexive, Passive].

§ 265. This measure is formed by adding ن *n*, *in*, *ûn*, *oun*) to the root of the verb (§§ 52, 56).

It changes the Transitive into the Reflexive and Passive; as:

طارامق *taramaq* to comb: طارانمق *taranmaq* to be combed, to comb himself.
اورتمك *éörtmék* to cover: اورتونمك *éörtünmék* to be covered, to cover oneself.
اوقومق *oqoumaq* to read: اوقونمق *oqounmaq* to be read.
بولمق *boulmaq* to find: بولونمق *boulounmaq* to be found.

§ 266. In spelling there is no difference between the reflexive and the passive, as both are formed by adding ن *n*. The difference is in the meaning. If the verb deals with the subject, it is reflexive; if the verb refers to the logical object, it is passive, because passive verbs have no grammatical object; as:

Efféndi yîyqandî The Master washed himself (reflexive).
Qadéhlér yîyqandî The cups have been washed (passive).

تعليم ۳۵ Exercise 35.

Change the following verbs into the fourth measure.

1. چالمق *chalmaq* to steal; to knock at (the door); to play (a tune). 2. دوكمك *déökmék* to pour. *déöymék* to beat. 3. صويمق *soymaq* to undress, strip. 4. قيلمق *qîlmaq* to do, to perform. طيقامق *tîqamaq* to plug, stop. 5. كزمك *gézmék* to walk about. ييقامق *yîyqamaq* to wash. 6. باقمق *baqmaq* to look. سومك *sévmék*. 7. دايامق or طيامق *dayamaq* to prop up. سويلەمك *séöylémék* to speak.

5. *Yazîlmaq* يازيلمق [Passive].

§ 267. The measure is formed by the addition of ل *l*, (*il*, *ûl*, *oul*) to the root (§§ 52, 56).

It changes the primitive verbs into passives; as:

يازمق *yazmaq* to write: يازيلمق *yazîlmaq* to be written.
كسمك *késmék* to cut: كسيلمك *késilmék* to be cut.

Note. a. The passive of those verbs which end in a vowel, or liquid letter, is never formed according to this measure, but according to the fourth.

b. The passive form of the verbs ایتمك ' ایلهمك *étmék, éyl-měk* to do, perform is ایدیلمك *édilmék.*

٣٦ تعليم Exercise 36.

Change the following verbs into this measure and ive the meanings.

1. ویرمك ' سومك 2. وورمق ' قیرمق 3. کیتمك ' آچمق

. ایچمك ' چاغیرمق *chaghîrmaq* to call. 5. بینمك ' اوطورمق '

باقمق 6. دیکمك to plant. کورمك · بویورمق

6. *Gĕôrûshmék* کورشمك [Reciprocal].

§ 268. This measure is formed by adding ش ***sh***, ***'sh***, ***oush***, ***ish***) to the root of the verb (§§ 52, 56).

It changes the meaning of the verb into a reci- rocal one; as:

کورمك *gĕôrmék* to see: کوروشمك *gĕôrûshmék* to see one another.

اورمق *vourmaq* to beat: اوروشمق *vouroushmaq* to fight with one another.

٣٧ تعليم Exercise 37.

Change the following verbs into the sixth form.

آغلامق *aghlamaq* to cry, weep. کولمك *gûlmék* to laugh.

دورتمك *dûrtmék* to poke. اوینامق *oynamaq* to play. سومك *vmék.* بولمق · بوزمق *bozmaq* to ruin, to disconcert.

مطالعات *Mûta-la-at* Remarks.

§ 269. **a.** The meaning of the Negative form is, of urse, in general perfectly clear; but the negative form the causal verbs, besides its ordinary signification, metimes expresses a prohibition or prevention of the tion being done. Thus *oqout'mamaq* means 'not to use to read', but also 'to prevent some one from reading'; *zdîr'mamaq* 'not to cause to write', and also 'to prevent om writing'.

§ 270. b. A Transitive verb, or a verb which has been converted into one, according to the rules mentioned above, may become doubly, and even triply, transitive, causative, or passive; as:

اوقومق *oqoumaq* to read: اوقونمق *oqoun'maq* to be read.

اوقوتمق *oqout'maq* to cause to read: اوقونلمق *oqounoul'maq* to be read.

اوقوتديرمق *oqoutdour'maq* to cause to cause to read:

اوقوتديرتمق *oqoutdourt'maq* to cause to cause to cause to read.

تعليم قرائت Reading Exercise.

The Divisions of Turkey. ١ الك محروسهٔ شاهانه‌نك تقسيملری

ممالكِ محروسهٔ شاهانه ولايتلره، ولايتلر لوا ياخود سانجاقلره، سانجاقلر قضالره، قضالر ناحيه‌لره، ناحيه‌لر دخی قريه‌لره تقسيم اولنور. — ولايتدن مسؤل اولان ذات والی، سانجاقدن مسؤل اولان متصرف، قضادن مسؤل اولان قائممقام، ناحيه‌دن مسؤل اولان مدير وَ قريه‌لردن مسؤل اولانلر اختيار مجلسلری و مختارلر در.

ممالكِ محروسهٔ شاهانه ٢٩ ولايته تقسيم اولنور. بونلردن التيسی آوروپاده، يكرمی بری آسياده، بری آفريقاده وَ بری دخی اق دكيزده در.

Mémaliki Mahrouséyi Shahanéniñ taqsimléri

₂Mémaliki ₁Mahrouséyi ₃Shahané[1] *Vilayétléré, Vilayétlér*[2] *Liva*[3] *yakhod*[4] *Sanjaqlara, Sanjaqlar*[3] *Qazulara Qazalar*[3a] *Nahiyéléré, Nahiyélér*[5] *dakhi Qaryéléré*[5a] *taqsim olounour*[6]. — *Vilayétdén mé'soul*[7] *olan*[8] *zat*[8a] *vali*[9], *Sanjaqdan mé'soul olan Mûtésar'rîf*[10], *Qazadan mé'soul olan Qayim'maqam*[11], *Nahiyédén mé'soul olan Mûdir*[12] *vé Qaryélérdén mésoul olanlar*[13] *Ikhtiyar méjlisléri*[14] *vé moukhtarlar*[15] *dir*

Words. 1. The Protected Countries of His Majesty (Royal 2. province. 3. a county, arrondissement 3a. a district, canton 4. or. 5. a sub-district (parish or commune). 5a. village. 6. are divided 7. responsible. 8. who is (who governs). 8a. person. 9. governor general. 10. governor. 11. sub-governor. 12. a governor of a sub district, mûdir. 13. who are. 14. bailiff courts. 15. bailiffs.

Mémaliki Mahrouséyi Shahané 29 vilayété taqsim olounour. Bounlardan altîşî Avropada, yirmi biri Asiyada, biri Afriqada vé digér biri dakhi Aq dénizdé dîr.

مكالمه Conversation.

ممالك شاهانه نه‌يه تقسيم اولنور؟
يكرمى طقوز قطعه ولايتلره تقسيم اولنور.

بو ولايتلرك نقدرى آوروپاده در؟
آلتى قطعه‌سى آوروپاده در.

آسياده بولنان ولايتلر قاچ قطعه در؟
يكرمى بر قطعه در.

ديكر ايكيسى نره‌لرده در؟
برى آفريقاده وَ ديكرى آق دكيزده [در.]

لوا وَ ياخود سانجاق نه‌در؟
ولايتدن آشاغى اولان تقسيمدر.

والى كيمدر؟
ولايتك اداره‌سنه مسؤل اولان ذاتدر.

لوانك اداره‌سنه كيم مسؤلدر؟
متصرفلر مسؤلدرلر.

قائمقام كيمدر؟
بر قضانك اداره‌سنه مسؤل اولان [ذات در.]

ناحيه‌نك اداره‌سنه كيم مسؤلدر؟
مديرلر مسؤلدر.

قريه نه ديمك در؟
كوى ديمكدر.

قريه‌لرك اداره‌سنه كيم مسؤلدر؟
اختيار مجلسلرى وَ مختارلر مسؤلدرلر.

ممالك شاهانه‌ده‌كى لوالرك عددى قاچدر؟
افندم! لوالرك عددى ١١٩ در.

قضالرك عددى قاچدر؟
افندم! قضالر ٥٥٠ قطعه در.

قاچ ناحيه و قاچ قريه وار در؟
ناحيه‌لرك عددى ١٣٩٠ وَ قريه‌لركك ايسه ٦٠٣٠٧ در.

لوايه دها نه ديرلر؟
متصرفلق ده [ده ديرلر.]

ديكرلرينه نه ديرلر؟
قضايه قائمقاملق وَ ناحيه‌يه مديرلك

١٨ درس Lesson 18.

مركّب فعللر Compound Verbs.

§ 271. Compound verbs are formed by employing Arabic, Persian and Turkish words with the Turkish auxiliary verbs, or by affixing certain particles to nouns and adjectives in order to turn them into verbs.

1. Compound verbs, formed by using nouns with auxiliary verbs.

§ 272. I. Compound Transitive verbs are constructed by uniting with nouns and adjectives (generally of Arabic and Persian origin) one of the four purely Turkish synonymous auxiliary verbs ایتمك ، ایلمك or ایلهمك ، قیلمق ، بویورمق *étmék*, *éylémék*, *qîlmaq*, *bouyourmaq*, all meaning to do, to perform; but the first is most frequently used.

a. سوال *sival* question: سوال ایتمك ، سوال ایلمك ، سوال قیلمق ، سوال بویورمق to question.

p. آزاد *azad* free: آزاد ایتمك ، آزاد ایلمك ، آزاد قیلمق ، آزاد بویورمق to free.

t. صوص *sous* silent: صوص ایتمك to still, to hush.

t. یاش *yash* moisture; wet: یاش ایتمك to moisten; to wet.

Note. The original meaning of بیورمق *bouyourmaq* is to command, to deign, to be kind enough, but as an auxiliary it is used when the agent is a person of rank or is politely treated as such.

§ 273. II. Compound Intransitive verbs are formed by uniting Arabic or Persian adjectives and active and passive participles *(ismî fayil, méfoul)* to the intransitive verb اولمق *olmaq* "to be, to become"; as:

p. خسته *hasta* sick: خسته اولمق *hasta olmaq* to be sick.

a. ممنون *mémnoun* glad: ممنون اولمق *mémnoun olmaq* to be glad.

t. صوص *sous* silent: صوص اولمق *sous olmaq* to be silent.

§ 274. III. Compound Passive verbs are constructed with the same kind of words and with the passive form of the auxiliaries ایدلمك ، قیلنمق ، بیورلمق *édilmék*, *qîlînmaq*, *bouyroulmaq*, or more frequently with the passive forms of the verb اولمق *olmaq*; viz. اولنمق *olounmaq* to become, to which there is nothing to correspond in English; as:

a. سوال *sival:* سوال ایدلمك ، سوال اولنمق ، سوال قیلنمق ، سوال بیورلمق to be asked.

p. آزاد *azad:* آزاد ایدلمك ، آزاد اولنمق ، آزاد قیلنمق ، آزاد یورلق to be free.

§ 275. IV. Compound Causal verbs are constructed with the same kind of words and with the causal forms of the auxiliaries ایتدرمك ، بیورتمق *étdirmék, bouyourtmaq,* to cause to do.

p. فروخته *firoukhté* sale: فروخت ایتدرمك *firoukht' étdirmék* to cause to sell.
a. قتل *qatl* slaughter: قتل ایتدرمك *qatl étdirmék* to cause to kill.
a. احسان *ihsan* grant: احسان بیورتمق *ihsan bouyourtmaq* to help to be granted.

تعلیم ٣٨ Exercise 38.

Form verbs from the following words:

1. a. كرم *kerem* kindness. a. رجا *rija* request. 2. a. ایجاد *ijad* invention. a. تشریف *téshrif* honour, visiting. 3. p. شاذ *shaz* glad. a. تبدیل *tébdil* change. 4. a. عزیمت *azimét* departure. a. عودت *avdét* return. 5. a. تعلیم *talim* instruction. a. ترجمه *térjémé* translation. 6. a. ظهور *zouhour* appearance. a. بنا *bina* building. 7. a. وعظ *vaz* sermon. p. كور *keôr* blind. 8. a. حفظ *hifz* keeping. a. غیرت *ghayrét* labour. a. هدیه *hédiyé* present, gift.

2. Verbs derived from Nouns and Adjectives.

§ 276. I. Transitive verbs are formed from nouns and adjectives by the addition of لامق ***lamaq*** to those containing hard vowels, and لمك ***lémék*** to those containing soft vowels. When this termination is added to a noun, it has the meaning of to provide with, and when added to an adjective signifies to render; as:

كوز *géöz* eye:	كوزلهمك *géözléméк* to watch.
باش *bash* head:	باشلامق *bashlamaq* to begin.
قره *qara* black:	قره لامق *qaralamaq* to blacken.
تميز *témiz* clean:	تميزلهمك *témizléméк* to clean.

§ 277. II. Intransitive and Passive verbs are formed by the addition of لنمك ' لانمق ***lénmék***, ***lanmaq*** to nouns or adjectives; as:

اولنمك *évlénmék* to marry. كوزللنمك *gûzél'lénmék* to grow pretty.
خرصلانمق *khîrslanmaq* to be angry. حاضرلانمق *hazirlanmaq* to be ready.

§ 278. III. By adding simply مق ***-amaq***, مك ***-éméк***, المق ***-almaq***, لك ***-élmêk***, to the adjectives or nouns, another kind of Intransitive or Passive verbs is obtained; as:

قان *qan* blood:	قانامق *qanamaq* to bleed.
قوجه *qoja* old:	قوجهمق *qojamaq* to become old.
ياش *yash* age:	ياشامق *yashamaq* to live.
چوق *choq* much:	چوغالمق *choghalmaq* to increase.
آز *az* little:	آزالمق *azalmaq* to diminish.

§ 279. IV. Some Intransitive verbs are formed from adjectives by the addition of لشمك ' لاشمق ***-léshmék***, ***-lashmaq***, meaning to grow, to become, to get (gradually).

a. فنا *féna* bad:	فنالاشمق *fénalashmaq*	To become worse (gradually).
كوتو *kéötû* bad:	كوتولشمك *kéötûléshmék*	
ايو *éyi* good:	ايولشمك *éyiléshmék* To grow better (grad.).	

§ 280. The same termination, however, added to nouns produces reciprocal verbs; as:

a. مكتوب *méktoub* letter: مكتوبلاشمق *méktoublashmaq* to correspond.
خبر *khabér* information: خبرلشمك *khabérléshmék* to communicate (intelligence).

§ 281. V. Causal compound verbs are obtained by inserting ت *t* in the first and 3rd forms and در ***dir*** in the 2nd and 4th forms.

1. باشلاتمق ***bashlatmaq*** to let be begun.
2. اولندرمك ***évléndirmék*** to make marry.
3. چوغالتمق ***choghaltmaq*** to make abound.
4. ایولشدرمك ***éyiléshdirmék*** to make grow gradually better.

§ 282. VI. There are some exceptions to the above-mentioned rules; as:

یان ***yan*** side:	یاناشمق ***yanashmaq*** to approach.
صاری ***sarî*** yellow:	صارارمق ***sararmaq*** to grow yellow.
اوزامق ***ouzamaq*** to elongate.	صوصامق ***sousamaq*** to thirst.
پارلامق ***parlamaq*** to shine.	آجیقمق ***ajîqmaq*** to be hungry.

تعلیم ۳۹ Exercise 39.

Form verbs from the following words.

I., II., V. 1. آو *av* game. 2. p. مهر *mêôhür* a seal. 3. a. حاضر *hazîr* ready. 4. قات *qat* fold, p. پاره ' پارچه *paré, para, parcha* piece. 5. طوپ *top* ball, قیش *qîsh* winter, یاز *yaz* summer, گوز *güz* autumn. 6. طاش *tash* stone, یاغ *yagh* oil, باغ *bagh* bind, tie. 7. طوز *touz* salt, کاغد: پول *poul* postage stamp. III. اسکی ' قورو *qourou* dry, بوش *bosh* empty, بكز *béñz* countenance, اکشی *ékshi* sour, گنج *génj* young. IV. پای *pay* portion, قوجاق *qoujaq* bosom, آل : گوج *güj* hard, ایری *iri* big. VI. کوچوك ' قیزیل red ' یشیل.

The Potential Verb.

§ 283. To be able to do an action is expressed by the verb بیلمك *bilmék* 'to know, to be able' put after

the root of any verb, with ه *hé* joined to it. This is called in Turkish the Potential verb. It somewhat resembles the Potential mood of the English verb. But this is a class of verbs in the Turkish language, which has all the moods, tenses and modifications which the regular verbs have; as:

یازمق *yazmaq* ' یازه : یازه‌بیلمك *yazabilmék* to be able to write, i. e. to know how to write.
سومك *sévmék* ' سوه : سوه‌بیلمك *sévébilmék* to be able to love, i. e. to know how to love.
بیلمك *bilmék* ' بیله : بیله‌بیلمك *bilébilmék* to be able to know, i. e. to know how to know.

§ 284. If the root of the verb end in a vowel, a *yé* is inserted between the stem and *hé* (§ 53); as:

سویله‌مك *séôylémék* √ سویله : سویله‌یه‌بیلمك *séôyléyébilmék* to be able to speak.

§ 285. The negative which expresses inability or impossibility, is made by adding مامق *-mamaq* or ممك ' مه‌مك *-mémék* to the stem of the verb instead of *bilmék*; as:

یازه‌مامق *yaza'mamaq* not to be able to write (not یازه‌بیلمه‌مك).
اوقویه‌مامق *oqouya'mamaq* not to be able to read.
گیده‌مه‌مك or گیده‌ممك *gidéméméк* not to be able to go.

Accelerative Verbs.

§ 286. By adding the verb ویرمك *vermék* to the root of any verb, another verb is formed which expresses doing the same action, but in a very off-hand way. This verb is called by native grammarians فعل تعجیل *Fee-li Tajil* Accelerative verb or Verb of Facility.

§ 287. If the root of the original verb end in a consonant it takes a vowel ی *yé* after it; and if it end in a vowel the syllable یی *-yi* must be added to it (§ 53); as:

یازمق : √یاز : یازی ویرمك *yazî vérmék* to write quickly.

اوقومق : √اوقو : اوقویی ویرمك *oqouyou vérmék* to read quickly.

٤٠ تعلیم Exercise 40.

Change the following verbs into the affirmative and negative forms of the Potential and Accelerative verbs.

1. کلمك ‘ کورمك ‘ قیزمق ‘ اورمق ؛ 2. آچمق ‘ ایچمك ‘ دوکمك *deôkmék* ؛ 3. دوکمك *deôymék* ‘ کسدرمك ؛ 4. کوسترمك ‘ اورتونمك *eortûnmék* ؛ 5. کچیرمك ‘ سویلتمك ‘ وعظ ایتمك ؛ 6. ترجمه ایتمك ؛ 7. آلامق ‘ هدیه‌اولنمق ‘ باشلامق ؛ 8. مهرلتدرمك ‘ باشلامامق ؛ 9. باشلاتمق ‘ باشلانمق .

مکالمه Conversation.

١ اولنمك نیتنده[1] میسکز ؟ — خیر افندم ! بن اولنمك نیتنده دکلم . آنام بابام بنی اولندرمك نیتنده‌درلر . ٢ شو قدحلری ییقامق لازم می ؟ — اوت افندم ! هپسنی ده تمیزلمك لازمدر . ٣ آرسلان آولامق قولای میدر ؟ — خیر ! کوجدر ؛ هم ده چوق تهلکه‌لیدر[2] . ٤ بو سنه نره‌یه کیتمك مرامنده[1] سکز ؟ — صامسونه عزیمت وَ عودت ایتمك نیتنده یم . ٥ بو درسی ترجمه ایتمك قولایمیدر ؟ — پك قولایدر

1. *niyét, méram* intention. 2. *téhliké* danger.

تعلیم قرائت Reading Exercise.

ولایتلر The Provinces.

ممالك محروسهٔ شاهانه‌نك آوروپا قطعه‌سنده بولنان ولایتلری شونلردر : ادرنه ‘ سلانیك ‘ قوصوه ‘ یانیه ‘ اشقودره ‘ مناستر .

آسيا قطعه‌سنده بولنان ولايتلر : حجاز ، يمن ، بصره ، بغداد ، موصل ،
حلب ، سوريه ، بيروت ، خداوندكار ، قونيه ، آنقره (انكورو) ، آيدين ،
آطنه ، قسطمونى ، سيواس ، دياربكر ، بيتليس ، ارضروم ، معمورت العزيز ،
وان ، طربزون .

افريقا قطعه‌سنده : طربلس ؛ آق دكيزده : جزائر بحر سفيد .

بونلرك مركزلرى شونلر در : حجازككى جدّه ؛ سوريه‌نككى
شام ، خداوندكارككى بروسه ، آيدينككى ازمير ، معمورت العزيزككى
خرپوت ، وَ ديكرلرككى همنامى اولان شهرلر در .

Vilayétlér.

*Mémaliki Mahrouséyi Shahanéniñ Avropa **qit'asînda**[1] boulounan vilayétléri shounlar dir: **Edirné**[2], **Sélanik**[3], Qosova, Yan'ya, Îshqodra, **Monastîr**.*

*Asiya qît'asînda boulounan vilayétlér: **Hijaz**, **Yémén**, **Basra**, **Baghdad**, **Mousoul**, **Haléb**[4], **Sûriya**[5], **Béyrout**, **Khûdavéndigiar**, Qonya[6], Anqaré (Engûrû)[7], **Aydîn**, **Adana**[8], Qastamouni, Sivas, Diyarbékir, **Bitlis**, **Erzroum**, **Mamourétûl-Aziz**, Van, Trabzoun.*

*Afriqa qît'asînda: Tarablous[9]; Aq-Dénizdé: 1**Jézayiri** 3bahrî 2séfîd[10].*

***Bounlarîñ** mérkézléri[11] shounlar dîr: **Hijazîñki Jid'dé**; **Sûriyanîñki** Sham[12], **Khûdavéndikiarîñki Brousa**, **Aydîniñki Izmir**[13], **Mamourétûl-Aziziñki Kharpout**, **vé digérlérîñki** hémnamlarî[14] olan[15] shéhirlér dîr.*

Words. 1. part, segment. 2. Adrianople. 3. Thessalonica. 4. Aleppo. 5. Syria. 6. Iconium. 7. Galatia. 8. Cilicia. 9. Tripoli. 10. (the islands of the White Sea) Archipelago, Rhodes. 11. centre, central city of the province. 12. Damascus. 13. Smyrna. 14. having the same name, homonymous. 15. which are.

درس ۱۹ Lesson 19.

The Derivative forms of the Infinitive.

§ 288. There are three formations of verbal Substantives derived from the Infinitive: By appending to the Infinitive the syllables لك ' لق *-lîq*, *-lik*, and by affixing to the root of the verb the terminations مه *-ma*, *-mé*; ش ' يش *-ish*, *-îsh*, the three derivative forms of the Infinitive are obtained; as:

سومك *sévmék* to love: 1. سومكلك *sévméklik* Loving, the action of loving.

يازمق *yazmaq* to write: 1. يازمقلق *yazmaqlîq* Writing, the action of writing.

2. √سو *sév*: سومه *sévmé* Loving, the action of loving.

3. √سو *sév*: سويش *sévish* Loving, the mood of loving.

§ 289. Turkish Infinitives and verbals are frequently used substantively, and when so used they can be declined like substantives, with or without the pronominal affixes.

Declension of the Infinitive.

N. سومك *sévmék* loving	A. سومكى *sévméyi*	loving.
G. wanting	L. سومكده *sévmékdé* in	
D. سومكه *sévméyé* for loving, to love	A. سومكدن *sévmékdén* from	

Declension of the first Derivative form.

N. سومكلك *sévméklik* loving

G. سومكلكك *sévmékliyiñ* of loving

D. سومكلكه *sévmékliyé* to loving

A. سومكلكى *sévmékliyi* loving

L. سومكلكده *sévméklikdé* in loving

A. سومكلكدن *sévméklikdén* from loving.

Declension of the second and third Derivative forms.

N.	سومه *sévmé*		سویش *sévish*	loving, the action or the mood of loving.
G.	سومه‌نك *sévméniñ* of		سویشك *sévishiñ* of	
D.	سومه‌یه *sévméyé* to		سویشه *sévishé* to	
A.	سومه‌یی *sévméyi*		سویشی *sévishi*	
L.	سومه‌ده *sévmédé* in		سویشده *sévishdé* in	
A.	سومه‌دن *sévmédén* from		سویشدن *sévishdén* from	

Note. The Plurals are not in common use.

§ 290. The first, second and third forms of these Verbal Derivative nouns are often used with the pronominal affixes; as:

1. یازمقلغم *yazmaqlîghîm* my, یازمقلغك *yazmaqlîghîñ* thy, یازمقلغی *yazmaqlîghî* his } writing | یازمقلغمز *yazmaqlîghimîz* our, یازمقلغکز *yazmaqlîghîñîz* your, Not used } writing.

2. یازمه‌م *yazmam* my, یازمه‌ك *yazmañ* thy, یازمه‌سی *yazmasî* his } writing | یازمه‌مز *yazmamîz* our, یازمه‌کز *yazmañîz* your, یازمه‌لری *yazmalarî* their } writing.

3. یازیشم *yazîshîm* my, یازیشك *yazîshîñ* thy, یازیشی *yazîshî* his } writing | یازیشمز *yazîshîmîz* our, یازیشکز *yazîshîñîz* your, یازیشلری *yazîshlarî* their } writing.

§ 291. Turkish Infinitives govern nouns and pronouns, which are always put before them; the object is to be put in the nominatival form, if indefinite; and in the accusative if definite. This is the case also for Verbal nouns and Participles (§§ 83, Note, 251); as:

کتابی آچمق *kitabî achmaq* to open **the** book.

کتاب اوقومقلق *kitab oqoumaqliq* reading **a** book.

صو ایچمه *sou ichmé* drinking **some** water.

§ 292. The logical subject of the Infinitive is to be put in the Genitive case: or to use another expression,

the infinitive or verbal noun, if considered as a substantive, requires a noun or pronoun before it in the genitive. In the case of Pronouns this is not always necessary, as the affixed pronoun represents the logical subject; as:

کلمم ، بنم کلمم *bénim gélmém, gélmém* my coming.

سنك کلمککلیکك *séniñ gélmékliyiñ* your coming.

افندیمزك کلیشی *eféndimiziñ gélishi* the coming of our Lord.

§ 293. If the Infinitive is to be used as the object, it may be put in three different cases: With neuter verbs following it is always in the dative; with active verbs, if the object is definite, in the accusative; if indefinite, it assumes a nominatival form (§ 83, Note); as:

اوقومغه باشلامق *oqoumagha bashlamaq* to begin to read.

یازمه بیلمز *yazma bilméz* he does not know how to write.

یازمقلغی بیلمز *yazmaqlîghî bilméz* he does not know the writing.

§ 294. The first Derivative formed from the Infinitives denotes the act, the action. The negative of this form is composed in two ways:

یازمامقلق *yaz'mamaqlîq* and یازمامزلق *yaz'mamazlîq*

Méktoubon yazmamazliq étmé Don't fail to write the letter.

§ 295. But the negative, dative and ablative forms when used with some verbs mean to behave as if:

Geör'mémézlikden géldi, geör'mémézliyé vourdou He pretended not to see.

Tanîmamazlîq étmék To behave as if not acquainted.

§ 296. The second Derivative of the Infinitive is سومه ، یازمه *sévmé'*, *yazma'* the mode of writing, the manner of loving; loving, writing. Always accent the last syllable.

§ 297. The pronunciation and the spelling of this second form is just the same as that of the second person Imperative negative singular; but the accent is decisive. The second Derivative has the accent on the last syllable, while in the Imperative the penultimate (the syllable before the negative suffix) is accented:

یازمه *yazma'* writing, to write: *yaz'ma* don't write (thou).

سومه *sévmé'* loving, to love: *sév'mé* don't love (thou).

§ 298. The English Impersonal verbs and those verbs whose objects are not mentioned, but understood, are rendered in Turkish as follows. The subject of the Impersonal verb and *the object must be mentioned*; as:

yazî yazmaq to write.	*yaghmour yaghmaq* to rain.
gêôk gûrlémék to thunder.	*qar* » to snow.
dikish dikmék to sew.	*dolou* » to hail.
tûtûn ichmék to smoke.	*shimshék chaqmaq* to lighten.
yémék yémék to eat (food).	*ish ishlémék* to work.

The Infinitive used as a Substantive.

§ 299. It has been several times mentioned that the Infinitive is regarded as a noun, and that, like a noun, it is liable to every kind of change which the noun undergoes (§ 289). The student will understand these peculiarities from the study of the following examples.

یازمق ایچون ، یازمق اوزره *yazmaq ichin, yazmaq ûzré* for the purpose of writing.

یازمقسزین ، یازمقسز *yazmaqsîzîn, yazmaqsîz* without or before writing.

یازمقله ، آلمقله *yazmaq'la, almaq'la* by writing, by taking.

یازمه‌یه نیتی یوق *yazmaya niyéti yoq* he has no intention to write.

یازمقدن مقصدم *yazmaqdan' maqsédim* my intention in writing.

یازمقدن ایسه *yazmaqdan' isé* } instead of writing.
یازمه‌دن ایسه *yazmadan' isé* }

دشمنی سومکده *dûshméni sévmékdé'* in loving the enemy.

کلمه‌دن ، یازمه‌دن *gél'médén, yaz'madan* without, before coming, writting.

بزه کلمه‌دن کیتمه *bizé gél'médén git'mé* do not go before you come to see us.

دعا ایتمه‌دن *douva ét'médén* before prayer [praying].

یازمقده ایکن *yazmaqda' ikén* while I was writing.

کلمه‌سی اوزرینه *gélme'si' ûzériné* on his coming.

کلمه‌سیله کیتمه‌سی *gélmésiy'lé gitmési* his coming and going.

سویله‌یشی *sêôyléyishi* his manner of speech.

§ 300. **The Continuative** tenses are formed from the Infinitive as in the following examples:

یازمقده یم ، یازمقده سین ، یازمقده در ، یازمقده یز ، یازمقده سکز ، یازمقده درلر
yazmaqda'yim, -'sîn. -'dîr, -'yiz, -'siniz, -'dîrlar.
I am writing ...

یاغمور یاغمقده ایدی *yaghmour yaghmaqda' idi* it was raining.

یمك یمکده ایمش *yémék yémékdé' imish* (I heard that) he was eating.

دیکیش دیکمکده ایسه *dikish dikmékdé isé* if he is sewing.

قار یاغمقده *qar'yagmaqda* it snows.

§ 301. Some of the derivatives of the second and third forms are used as common nouns (§ 443); as:

اوچورمه *ouchourma* a kite.	یاڭلیش *yañlish* a mistake.
ایصیتمه *isitma* malaria.	طوغش *doghoush* birth.
باصمه *basma* print, calico.	یاپمه *yapma* made up.
بولمه *bêôlmé* partition.	دوندورمه *dondourma* ice-cream.
دونانمه *donanma* { illumination. a fleet.	قازمه *qazma* a pickaxe.
شکرلمه *shékérlémé* sugar-plums.	یارمه *yarma* crushed wheat.
آلیش ویریش *alîsh vérish* business transaction, trade.	قیزارتمه *qîzartma* roasted meat.
قاوورمه *qavourma* fried meat.	آصمه *asma* (hanging) a vine.

لغتلر Words.

p. روزکار *rûzgîar* wind.	اسمك *ésmék* to blow.
a. کاتب *kîatib* clerk.	کوجبلا *gûjbéla* hardly.
یتیشمك *yétishmék* to reach.	at. خیرلی *khayrlî* better.
a. قادر *qadir* able.	a. تکلیف *téklif* proposition.
بکلهمك *béklémék* to wait.	آنجق *anjaq* only.
پوسته‌خانه *posta-hané* post office.	a. مراد *mûrad* intention.
a. سبب *sébéb* reason.	a. تحصیل *tahsil* learning.

Proper Names: شاهین *Shahin.* احسان *Ihsan* Grant.

تعليم ۴۱ Exercise 41.

۱ بنم مكتبه كيرمه‌م ٬ آنجق اوقومه يازمه تحصيل ايتمك ايچوندر. ۲ بنم بو قلمی كسمه‌م ٬ سنك ايو يازی يازمقلغك ايچوندر. ۳ نيچون برادركزك مكتبدن كلمه‌سنی بكلمه‌كده سكز؟ اونك مكتبدن كلمه‌سنه دها برساعت وار در. ۴ سزی بو كون بوراده بكلمه‌مزدن مراديمز آنجق سزكله كوروشمك ايچوندر. ۵ قوزوم! بن بوراده يوغيكن ٬ آنجق سنك درسلركه چالشمه‌كی آرزو ايتمكده‌يم. ۶ بو ايشی يكا ياپدرمقدن مقصديكز نه در؟ — بنم نيتم سزه پاره قازاندرمق در. يك اعلا! قازان قازان وير قازانه. ۷ ييككی يه‌دن مكتبه كيتمه! چوق ييه ٬ آزيه! — ايش ايشله‌مكسزين اكمك ييمك هيچ طوغری دكلدر. ۸ اخشاملری نه ياپمقده‌سكز؟ — بن بر كتاب اوقومقده ٬ والده‌م ديكيش ديكمكده ٬ پدرم توتون ايچمكده ٬ كوچول همشيره‌م ده اويون اوينامقده در. ۹ بو كون پادشاهمزك طوغش كونی در. بو كيجه شهرمزده بيوك دوناغه وار در.

ترجمه ۴۲ Translation 42.

1. Giving is better than taking. 2. Every ascent has its descent and every going has its coming. 3. I have no intention of [to] writing a letter to the father; have you? 4. To mount a donkey is a shame, to dismount another (two). 5. Nobility is [gained] by giving, bravery by killing. 6. The wind is blowing very hard. 7. Which is better, smoking tobacco or drinking coffee? — Neither of them is [not] useful for health. 8. Are those sugar-plums nice? — Yes, Sir! 9. This ice-cream is made of milk, ice and lemon. 10. This cup is made *(yapma)* in Germany. 11. Seal the letters and send them to the post-office; don't forget to seal them, seal and tie. 12. Why are these children crying? — I don't know the reason. 13. Don't go to see the teacher without

taking me. 14. To begin to read his lesson. 15. The days began to grow shorter.

مكالمه Conversation.

س) بو ترجمه‌يي حاضرلامق ايچون قاچ ساعت لازمدر؟

ج) افندم! بو ترجمه او قدر قولاى دكلدر. بونى حاضرلامق ايچون اوچ ساعت لازمدر.

س) بو چوجقلرك درس وقتنده كوزل جواب ويرمه‌لرينك سببى نه‌در.

ج) درسلرينه ايو چالشمه‌لرى در.

س) اكر مرادك بكا ايولك ايتمك ايسه، بو ايشى بكا تكليف ايتمه!

ج) بو تكليفم زور بر شى دكلدر. سن اونى ايتمكه قادر سين.

س) آليش ويريشلر بو سنه نصلدر؟

ج) چوق ايى در.

س) پازار اخشامى هوا نصل ايدى؟

ج) پك فورطونه‌لى ايدى. ياغمورلر ياغمقده، كوكلر كورله‌مكده، شيمشكلر چاقمقده وَ روزكارلر اسمكده ايدى.

س) سز اولوقت نره‌ده ايديكز؟

ج) باغده ايدك؛ اخشام ساعت يارمده كوجبلا اوه يتيشمكه قادر اولدق.

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٢٠ درس Lesson 20.

The Finite Verb.

§ 302. Turkish verbs, like nouns, have two numbers: the singular and the plural. They have three persons, which do not vary for gender as they do in Arabic.

§ 303. **The Moods of the Verb.** In Turkish the verbs have six moods[1]: the Infinitive[2], the Imperative, the Indicative, the Assertive, the Narrative and the Conditional. The Infinitive, the Imperative and the Indicative are common to almost all languages; but the Assertive, Narrative and Conditional are peculiar to the Turkish.

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[1] صورت *sourét.* — [2] مصدر *masdar,* امريه *émriyé,* اخباريه *ikhbariyé,* حكايه *hikiayé,* روايت *rivayét,* شرطيه *shartiye.*

§ 304. **The Conjugation of Verbs.** All the Turkish verbs are conjugated in the same way, these being no irregular Verbs, except the Substantive defective verb 'to be'; but there are certain modifications required by the law of euphony which hold good in the inflections of the verbs as in those of other parts of speech. We employ as examples in each mood and tense the verbs سومك and یازمق, verbs which are generally used as models for the conjugation of all verbs, soft or hard.

§ 305. The Indicative mood has eight tenses and the three other moods seven each: they are as follows.

1. Present حال [1] 4. Dubitative ماضئ نقلى 7. Necessitative وجوبى
2. Aorist مضارع 5. Future مستقبل [2] 8. Suppositive فرضيه
3. Past ماضئ شهودى 6. Optative التزامى

§ 306. Of the six moods of the verb, the Infinitive has been fully described in the previous chapters.

§ 307. The Indicative mood is the simple conjugated form of the verb and is the basis of the other three compound moods. It has eight tenses.

§ 308. The Compound moods, the Assertive, Narrative and Conditional are formed by the aid of the three tenses of the substantive verb, which latter is called in Turkish the Auxiliary verb[3].

§ 309. The Substantive verb in general corresponds to the English verb 'to be', but it is defective. It has been mentioned several times in the previous chapters[4]; but it is useful to bring it in again here (§§ 65, 72, 73, 238).

[1] *Hal; Muzari, Maziyi shouhoudi; Maziyi naqli; Mûstaqbél; Iltizami, Vûjoubi; Farziyé.* — [2] The Imperative, Optative and Necessitative are really moods according to the European Grammarians. But they are not considered as moods according to the Turkish idea; they are *variations of the Future tense.* The Turkish language acknowledges only four moods as has been mentioned. — [3] فعل اعانه *Fiy'li-Ia'né.* — [4] *vide* §§ 65, 73, 238.

	Present	Past	Dubitative	Conditional
Terminations	م *-im*	دم = ایدم	ایمشم	سم = ایسه‌م
	سین *-sin*	دك = ایدك	ایمشسین	سك = ایسه‌ك
	(در) *-dir*	دی = ایدی	ایمش	سه = ایسه
	ز *-iz*	دك = ایدك	ایمشیز	سه‌ك = ایسه‌ك
	سکز *-siñiz*	دیکز = ایدیکز	ایمشسکز	سه‌کز = ایسه‌کز
	درلر *-dirlér*	دیلر = ایدیلر	ایمشلر	سه‌لر = ایسه‌لر

§ 310. The Assertive mood, is used when the fact mentioned is asserted by the knowledge of the speaker; or it is stated on the authority of the speaker; he knows it of his own experience or knowledge, without depending upon hearing it from others; as:

کوچوکلکمده داٸما اوقور ایدم *kûchûklûyûmdé dayima oqour idim* In my childhood I was always reading.

§ 311. This mood is obtained by adding to the third person singular of the tenses of the Indicative mood the past tense of the substantive verb. It has all the tenses of Indicative.

§ 312. **The Narrative Mood** is employed when a fact is stated, but not on the authority of the speaker. It is a hearsay or report founded on the statement of others (§ 238); as:

کوچوکلکمده چوق اوینار ایمشم *kûchûklûyûmdé choq oynar imishim.* (It is said that) I was playing much in my childhood.

دون مکتوبی یازمالی ایمشسکز *Dûn méktoubou yazmalî imishsiñiz* You ought to have written the letter yesterday (it is said).

§ 313. This mood is obtained by adding to the third person singular of the tenses of the Indicative mood the Dubitative or Perfect tense of the Substantive verb. It has all the tenses of Indicative save the Past.

§ 314. **The Conditional Mood.** This states the condition on which another action takes place, has taken place, or will take place. It corresponds to what is called in European languages the Subjunctive; as:

کلسه، ممنون اولورم *gélsé, memnoun olouroum* If he comes I shall be glad.

پارهم اولورسه‌ایدی سکا بر لیرا ویریرایدم *param oloursayîdî saña bir lira vériridim* If I had money I would give you a pound.

§ 315. This mood is formed by adding to the third person singular of the tenses of the Indicative, the Conditional tense of the substantive verb.

It has all the tenses of the Indicative, except the Imperative.

§ 316. The Imperative Mood. صورتِ امریه

Per. 1. wanting

2. سو *sév′* love thou

3. سوسون ، سوسین *sévsin′* let him love

1. سوه‌لم *sévélim* let us love

2. سویکز ، سویك *séviñiz* / *séviñ* } love you

3. سوسونلر ، سوسینلر *sévsinler* let them love!

Per. 1. wanting

2. یاز *yaz′* write

3. یازسون ، یازسین *yazsiñ′* let him write

1. یازه‌لم *yazalim* let us write

2. یازیکز ، یازیك *yazîñiz* / *yazîñ* } write you

3. یازسونلر ، یازسینلر *yazsînlar* let them write!

§ 317. The Negative. نفئ امر

Per. 1. wanting

2. سومه *sév′me* don't love

3. سومه‌سون ، سومه‌سین *sév′mésin* let him not love

1. سومه‌یه‌لم *sév′meyélim* let us not love

2. { سومه‌یك / سومه‌یکز } *sév′méyiñ* / *sév′méyiñiz* } don't love

3. سومه‌سونلر ، سومه‌سینلر *sév′mésinlér* let them not love!

§ 317 a. The first person Singular is wanting. The root of the verb is the second person Imperative Singular, the plural of which is formed in two ways: *séviñ*, *yazîñ* is very common in speech; *séviñiz*, *yazîñiz* is used in literature and among literary people.

لغتلر Words.

f. غزته *gazéta* newspaper at. ! زواللى *zéval'li!* poor!
a. ! كرم ايت *kérém ét!* please! ! هايده *haydé!* Now then!
! هايدەك *haydéñ!* (used as pl.) Let us go! Come along!

تعليم ٤٣ Exercise 43.

١ پدركه سويله ؛ بو كون بزه كلسون . ٢ چوجوقلر مكتبه كيتسونلر . ٣ درسلركزى ايوجه اوكرنمكه چاليشيك ' بوش طورمه يك . ٤ هايده افنديلر ! آتلره بينه لم ' كزمكه كيده لم . ٥ كلمه سندن كلمه مه سى خيرليدر . بر آدم كوندەريكز كلمه سين . ٦ كيت ' سؤال ايت ' باقالم ساعت قاچدر ؟ كليسه يه كيتمك وقتى ميدر ' دكلميدر ؟ اكر كليسه وقتى ايسه ؛ شاكردلرك هپسى ده كليسه يه كيتسونلر . ٧ هايدەك برادرلر ' براز چاپوق يورويه لم . ٨ بو مجيديه يى دكيشديريكز ' ايو دكيلدر . ٩ اوزومك اوقه سنى اوتوز پاره يه صاتيك . زياده يه صاتمه يك .

ترجمه ٤٤ Translation 44.

1. Where are you going? — I am going to the doctor. — Why are you going to the doctor? — I have malaria. I am going to show myself to the doctor. 2. What is the price of this calico? – It is four piastres a yard. 3. It is raining: let us go home and read the day's newspapers. 4. The flesh of those cattle is not good for the health: let nobody eat it. 5. What are the children doing? — They are reading their books. 6. Please call the maid-servant. 7. Bring me a little fried meat and a piece of roast meat. 8. There is a knife on the table.

مكالمه Conversation.

آغوب افندى ! نه ياپمقده سكز ؟ بوكونكى درسمى حاضرلامقده يم .
درس اوقومقدن خوشلانمقده ميسكز ؟ اوت افندم ! فقط پك يورغونم .

اوقومق ‹ √اوقو : اوقویور *oqouyor.* یازمق ‹ √یاز : یازییور *yazîyor.*

§ 320. *Note.* This tense is often called by English Grammarians the Present Progressive or Second Present Tense. It indicates that the action is going on *at the present moment*, while one is speaking; whereas the Aorist of the Indicative indicates that the action is *going on* but *is not over*, and is habitual. Hence the Aorist of the Indicative has often been regarded as the Present Tense of that mood; but it is not really so, as it expresses the action in an indefinite way, referring both to the present and the future (§ 328). Thus *yazîyoroum* means 'I write at the present moment, I am writing', just like the Continuative Present (§ 300) *yazmaqda'yîm;* whereas *yazarîm* means 'I write in general as a habit', or it conveys a promise, and then corresponds to 'I will write'.

§ 321. **1. Indicative Present.** حال اخباریه

سویيورم	***séviyoroum,***	I am loving,
سویيورسين	***séviyorsoun,***	thou art loving,
سویيور	***séviyor,***	he is loving,
سویيورز	***séviyorouz,***	we are loving,
سویيورسكز	***séviyorsouñouz,***	you are loving,
سویيورلر	***séviyorlar.***	They are loving.

Potential Present. حال اقتداری

سوه بيليورم	*sévébili'yoroum,*	سوه بيليورز	*sévébili'yorouz,*
سوه بيليورسين	*sévébili'yorsoun,*	سوه بيليورسكز	*sévébili'yorsouñouz,*
سوه بيليور	*sévébili'yor,*	سوه بيليورلر	*sévébili'yorlar.*

I am able to love etc. (lit. I know how to love).

The Negative Present. حال منفی

سومه‌يورم *sév'méyoroum* I am not loving, etc.

سوه‌مه‌يورم *sévé'méyoroum* I am not able to love, etc.

amlar déört mézhébé[7] *ayrîlmîshlar dîr*[8]: *Hanéfi*[9], *Hanbali*[10], *Shafiyi*[11] *vé Maliki*[12]. *Islamlarîñ béöyûk qîsmî*[13] *Hanéfi mézhébindén dir: Tûrklér vé Kûrdlérdén bazîlarî Hanéfi dirlér. Ajémlér*[14], *Qîzîl-bashlar*[15] *vé Kûrdlérdén bazîlarî Shafiyi dirlér. Arablardan bazî qabilélér*[16] *Hanbali vé bazîlar Maliki dirlér. Hér kéöydé vé shéhirlérdé jamilér*[17] *vé imamlar*[18] *var dîr.*

Mémaliki Mahrousédé boulounan Khristiyanlar dakhi bashlîja déört béöyûk mézhébléré ayrîlmîshlar dîr: Protéstan, Qatolik, Erméni vé Roum. Hér Khristiyan kéöylérdé vé shéhirlérdé kilisélér vé papas[19] *vé vayizlér*[20] *var dîr. Yéhoudilér pék az dîr. Anjaq Istanbolda vé Mémaliki shahanéniñ bazî shéhirlérindé boulounourlar.*

7. denomination, sect; religious opinion; one of the four orthodox schools of opinions in Islam. 8. are divided. 9. the Hanéfi sect or school of Sunni Moslems, founded by Imam Ebou Hanifé. 10. The Hanbali sect, founded by Imam Ahméd ibni (son of) Hanbal. 11. The Shafiyi school or sect, founded by the great lawyer Muhamméd son of Idris, called Imam Shafiyi. 12. The school founded by Imam Malik. 13. part. 14. Persians. 15. Red-heads: the non-Sunnite Turks (said in contempt as though worshipping the round red stone in Kérbéla, on which were beheaded Hassan and Hûséyin, the two sons of Caliph Ali; they are also called Alévee: i. e. followers of Ali, while the Hanéfees are called Sunnites). 16. tribes. 17. mosques. 18. a leader in public worship of Islam. 19. priest. 20. preacher.

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٢١ درس Lesson 21.

زمان حال The Present Tense.

§ 318. In the formation of the tenses, the third person singular is first made by the addition of some suffix to the root of the verb. The other persons are made by the addition of the present tense of the Substantive verb. Every tense has its characteristic suffixes.

§ 319. The characteristic sign of the Present is the syllable يور **-yor** or ييور **-iyor**, which, added to the root of the verb, makes the third person singular of this tense (§ 54). The other persons are obtained by simply adding the present tense of the Substantive verb to the stem thus formed (§§ 309, 522).

اوقومق ' $\sqrt{}$اوقو : اوقويور *oqouyor*. يازمق ' $\sqrt{}$ياز : يازييور *yazîyor*.

§ 320. *Note.* This tense is often called by English Grammarians the Present Progressive or Second Present Tense. It indicates that the action is going on *at the present moment*, while one is speaking; whereas the Aorist of the Indicative indicates that the action is *going on* but *is not over*, and is habitual. Hence the Aorist of the Indicative has often been regarded as the Present Tense of that mood; but it is not really so, as it expresses the action in an indefinite way, referring both to the present and the future (§ 328). Thus *yazîyoroum* means 'I write at the present moment, I am writing', just like the Continuative Present (§ 300) *yazmaqda'yîm;* whereas *yazarîm* means 'I write in general as a habit', or it conveys a promise, and then corresponds to 'I will write'.

§ 321. **1. Indicative Present.** حال اخباريه

سويبورم	***séviyoroum,***	I am loving,
سويبورسين	***séviyorsoun,***	thou art loving,
سويبور	***séviyor,***	he is loving,
سويبورز	***séviyorouz,***	we are loving,
سويبورسكز	***séviyorsouñouz,***	you are loving,
سويبورلر	***séviyorlar.***	They are loving.

Potential Present. حال اقتداری

سوه بيليبورم	*sévébili'yoroum,*	سوه بيليبورز	*sévébili'yorouz,*
سوه بيليبورسين	*sévébili'yorsoun,*	سوه بيليبورسكز	*sévébili'yorsouñouz,*
سوه بيليبور	*sévébili'yor,*	سوه بيليبورلر	*sévébili'yorlar.*

I am able to love etc. (lit. I know how to love).

The Negative Present. حال منفی

سومهيورم *sév'méyoroum* I am not loving, etc.

سوهمهيورم *sévé'méyoroum* I am not able to love, etc.

Interrogative Present. حال استفهامی

سویيورمیمین ، سویيورمیم *sévi'yormouyoum?* —*mousoun?* Am I loving?

سومه‌یورمیم *sév'méyormouyoum?* Am I not loving?

سوه‌مه‌یورمیم *sévé'méyormouyoum?* Am I not able to love?

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§ 322.

2. Assertive Present (Imperfect). حال حکایه

The Assertive Present, which corresponds to the Imperfect tense of the English, indicates that an action had begun, but was not finished at the time spoken of; as:

سویيور ایدم *sévi'yor idim,* سویيور ایدك *sévi'yor idik,*

سویيور ایدك *sévi'yor idiñ,* سویيور ایدیکز *sévi'yor idiñiz,*

سویيور ایدی *sévi'yor idi,* سویيور ایدیلر *sévi'yor idilér.*

I was loving, thou wast loving, etc.

سومه‌یور ایدم *sév'méyor idim,* or —*oudoum* . . . I was not loving.

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§ 323. 3. Narrative Present. حال روایت

سویيور ایمشم *sévi'yor imishim,* سویيور ایمشز *sévi'yor imishiz,*

سویيور ایمشسین *sévi'yor imish'sin,* سویيور ایمشسکز *sévi'yor imishsiñiz,*

سویيور ایمش *sévi'yor imish,* سویيور ایمشلر *sévi'yor imishlér.*

It is said that I was loving (I may have been loving).

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§ 324.

4. Conditional (Subjunctive) Present. حال شرطی

سویيورسه‌م *sévi'yorsam,* سویيورسه‌ك *sévi'yorsak,*

سویيورسه‌ك *sévi'yorsañ,* سویيورسه‌کز *sévi'yorsañiz,*

سویيورسه *sévi'yorsa,* سویيورسه‌لر *sévi'yorsalar.*

If I am loving, etc.

§ 325. Further:

یازيیورسه‌مده *yazi'yorsamda* I am writing, but —

یازمایور ایسه‌مده *yaz'mayor isémdé* I am not writing, but —.

لغتلر Words.

p. آفرین! *aférin!* well done! p. چارشی ، چارشو *charshî* market
قارین *qarîn* abdomen, stomach قارنم آج *qarnîm aj* I am hungry
طوق *toq* satisfied صوسز *sousouz* thirsty
at. شدّتلی *shid'détli* violent a. عجله *ajélé* hasty, pressing
a. قلم *qalém* a (government) office [(money) at. نظامسز *nizamsîz* irregular
بوزمق *bozmaq* to change a. شمسیه *shémsiyé* umbrella.

تعلیم ٤٥ Exercise 45.

۱ احمد افندی نره‌دن کلمکده سکز ؟ — مکتبدن کلیورم افندم ، سز نره‌دن کلیورسکز ؟ — بن ده باغلر آراسنده کزمه‌دن کلییورم . ۲ ای کوچوك چوجوقلر ! اوراده نه یاپییورسکز ؟ — درس اوکره‌نیورز ، افندم ! بوش اوطورمایورز . — اکر درسلرکزه چالیشیور ایسه‌کز ، آفرین سزه . ۳ کیمی آرایورسکز ؟ کیمه باقییورسکز ؟ — چارشویه کوندرملك ایچون خدمتجی‌یی آرایورم . ٤ دون ساعت درتده نه یاپییور ایدیکز ؟ — هیچ بر شی یاپمیور ایدك ، آج ایدك یمك یه‌یور ایدك . ٥ شدتلو یاغمور یاغیور ، اکر شیمدی کلمه‌یور ایسه‌کز ، بر آزدن کلیك ! ایشم پك عجله دکلدر . ٦ بنی می چاغیرییور ایدیکز ؟ — اوت ، سنی چاغیرییوردم . چابوق کل وشو مکتوبلی پوسته‌خانه‌یه کوتور . ۷ کاتب افندی نره‌ده در ؟ — قلمده در چالیشیور . ۸ مملکتدن خبر آلییورمیسکز ؟ اورالر بو سنه ناصل ایمش ؟ — اوت ، افندم ! پدر افندیدن هر هفته مکتوب آلییورم . هوالر چوق نظامسز ایمش . هر کون بوزیلییور ایمش . هر کون یا یاغمور یاغییور ایمش یا قار .

ترجمه ٤٦ Translation 46.

1. I am eating bread and drinking water; what art thou doing? — I am preparing myself to go to Iconium. 2. Thou art reading thy lesson: but thy classmates are not studying (working); they are lazy. 3. No, Sir, why do you say so? How hard they are working! But it is very difficult, they cannot do better. 4. Are they coming to our house to-morrow? — If they are coming tell them to bring my umbrella. 5. He was thirsty; you are hungry. — No, Sir, I am satisfied. 6. I wish to go to Smyrna, do you wish to see that city? 7. Can you change a mejidiyé for me? — I cannot change it; but if you can give me ten paras, I can give you four quarters. 8. The bread is very cheap now; they are giving an oke of it for 23 paras.

مكالمه Conversation.

نه ایسته‌یورسکز ، قارنکز آج می ؟	خیر افندم ! قارنم طوق ایسه‌ده [صوسزم .
قواص مصطفی اغا سن میسین ؟	بن اونك قوكشوسیم .
بربریکزه چوق بکزه‌یورسکز ؟	اوت ؛ بعض دفعه آدم آدمه بکزه‌یور .
نه جنس توتون ایچییورسکز ؟	اعلا صامسون توتونی ایچییورم .
کونده قاچ سیغاره ایچه‌بیلییورسکز ؟	کونده بش سغاره‌دن زیاده ایچه‌مه‌یورم .
واغظ افندی سزه کله‌مه‌یورمی ؟	کله بیلیر ایسه‌ده ، کلمك ایسته‌مه‌یور .
خدمتجی نره‌ده ایدی ؟	مطبخده بوش اوطورویور ایمش .
نیچون بوقدر ارکن یاتییورسکز ؟	اویقوم کوزلرمدن آقییور ، هیچ طوره‌مایورم .
بوماللری چارشیدن اوه کوتوره بیلییورمیسکز ؟	کوتوره‌مم ! ایکی حمال لازمدر .
مصطفی اغا باغچه‌سنی صاتییور می ؟	اویله بر نیتی وار ایدیسه‌ده ، شیمدی صاتمایور ، بابادن قالمه بر باغچه ایمش .

تعلیم قرائت Reading Exercise.

حیوانلرك بزه اولان فائده‌لری The Use of Animals.

حیوانلرك بزه چوق فائده‌سی وار در .

ایلك یرده حیوانلرك برچوغی بزم ییه‌جكلرمزی تدارك ایدییورلر.
صیغیر، طانه، قویون، كچی، قوزو وَ اوغلاق كبی حیوانلرك؛ وَ طاوق،
قاز، اوردك كبی قوشلرك اتلرینی یه‌یورز. آو اتلریله بالیقلر دخی بعض
لذیذ طعاملر یاپمغه قوللانیلیور.
اینك، كچی، قویون وَ جاموس كبی حیوانلرك سودندن سودلی
قهوه، سودلی چای، سودلاج، یوغورت وَ بونلر كبی بعض لذیذ طعاملر
یاپیلییور. بونلردن بشقه بونلرك سودیله تره یاغی وَ پینیر یاپیلمقده در.
دیشی اشك سودینی ده حكیملر خسته‌لر ایچون پك چوق قوللانییورلر.

Hayvanlarîñ bizé olan ba'zî faydéléri.

Hayvanlarîñ bizé pék choq faydési[1] *var dir.*

Ilk yérdé hayvanlarîñ bir choghou bizim yéyéjéklérimizi[2] *tédarik*[3] *édiyorlar. Sîghîr*[4], *dana*[5], *qoyoun, kéchi, qouzou vé ovlaq*[6] *gibi hayvanlarîñ; vé tavouq, qaz*[7], *œrdék*[8] *gibi qoushlarîñ étlérini yéyorouz, av etlériylé balîqlar dakhi ba'zî léziz*[9] *ta'amlar*[10] *yapmagha qoul'lanîlîyor.*

Inék, kéchi, qoyoun vé jamous[11] *gibi hayvanlarîñ sûdûndén sûdlû qah'vé, sûdlû chay, sûdlaj*[12], *yoghourt*[13] *vé bounlar gibi ba'zî léziz ta'amlar yapîlîyor. Bounlardan bashqa bounlarîñ sûdûylé téré yaghî*[14] *vé péynir yapîlmaqda dîr. Dishi*[15] *éshék sûdûnû dé hékimlér hastalar ichin pék choq qoullanîyorlar.*

Words. 1. use, benefit. 2. food. 3. to prepare, procure. 4. cattle. 5. calf. 6. kid (§ 36). 7. geese. 8. duck. 9. delicious. 10. foods, *qoul'lanmaq* to use. 11. buffalo. 12. rice-milk. 13. thick curds of milk, madzoun. 14. butter. 15. female.

درس ۲۲ Lesson 22.

مضارع The Aorist.

§ 326. The characteristic sign of the Aorist of the Indicative is the letter ر *ré* added to the root of the verb, which forms the third person singular. The other

persons are formed by simply adding the abbreviated present of the Substantive Verb (§§ 52², 309).

§ 327. The vowel sound between the ***re*** and the root of the verb varies, being either ***-ar***, ***-ér***; ***-ir***, ***-îr***; ***-our***, ***-ûr***, and can only be learnt by practice or from a good dictionary. Ex.:

يمك ، يه‌مك *yémék* to eat:	ير *yér* he eats
ديمك *déméк* to say:	دير *dér* he says
اوتمك *êôtmék* to sing (the bird):	اوتر *êôtér* he sings
باقمق *baqmaq* to look:	باقار *baqar* he looks
كلمك *gélmék* to come:	كلير *gélir* he comes
آلمق *almaq* to take:	آلير *alîr* he takes
اوطورمق *otourmaq* to sit:	اوطورور *otourour* he sits
اولمك *êôlmék* to die:	اولور *êôlûr* he dies.

§ 328. 1. Indicative Aorist. مضارع اخباريه

سوه‌رم *sévé'rim*,	I love (habitually)	I shall love
سورسين *sévér'sin*,	thou lovest »	thou wilt love
سور *sévér'*,	he loves »	he will love
سوه‌رز *sévé'riz*,	we love »	we shall love
سورسكز *sévér'siñiz*,	you love »	you will love.
سورلر *sévérlér'*,	they love »	they will love.

The Potential Aorist. مضارع اقتداری

سوه‌بيليرم *sévébili'rim*,	سوه‌بيليرز *sévébi'liriz*,
سوه‌بيليرسين *sévébilir'sin*,	سوه‌بيليرسكز *sévébilir'siñiz*,
سوه‌بيلير *sévébilir*,	سوه‌بيليرلر *sévébilirlér'*.

I am able to love, I can love . . . I know how to love.

The Negative Aorist. مضارع منفى

سومم *sévméni'*,	سومه‌يز *sévmé'yîz*,
سومزسين *sévméz'sin*,	سومزسكز *sévméz'siñiz*,
سومز *sévméz'*,	سومزلر *sévmézlér'*.

I do not love or I shall not love . . .

سوه‌مم *sévé'mém*, سوه‌مه‌یز *sévé'méyiz*,
سوه‌مزسین *sévé'mézsin*, سوه‌مزسکز *sévé'mézsiñiz*,
سوه‌مز *sévé'méz*, سوه‌مزلر *sévé'mézlér*.

I am not able to love, I cannot love . . .

Interrogative Aorist. مضارع استفهامی

? سومزمیم *sévméz'miyim?* ? سومزمیز *sévméz'miyiz?*
? سومزمیسین *sévméz'misin?* ? سومزمیسکز *sévméz'misiñiz?*
? سومز می *sévméz' mi?* ? سومزلر می *sévmézlér' mi?*

Do I not love? dost thou not love? etc.

? سورمیم ? سورمیسین *sévér'miyim? -'misiñ?* Do I love?

? سوه‌مم می ? سوه‌مزمیسین ? سوه‌مز می *sévé'mem mi? sévé'mézmisin? sévé'méz mi?* } Am I not able to love?

مطالعات *Mûta-la-at* Remarks.

§ 329. I. The formation of the Negative Aorist is irregular, as is seen above.

§ 330. II. The use of the Aorist among the common people varies; as:

sévérim, ***sévéñ***, *sévér;* ***sévérik***, *sévérsiñiz*, *sévérlér*.
sévmém, ***sévméñ***, *sévméz;* ***sévmézik***, *sévmézsiñiz*, *sévmézlér*.

§ 331. **The First Gerund.** When جه‌سنه ***jésiné*** is added to the third person singular it gives the meaning 'as if, intending to do'.

اویورجه‌سنه کوزلرینی قاپادی *ouyour'jasîna gëozlérini qapadî*. He shut his eyes pretending that he was sleeping.

سسی آلیرجه‌سنه باغردی *sési alîr'jasîna baghîrdî*. He shouted out as loud as he could (take his voice).

§ 332. This ***jésiné*** is sometimes added to nouns, and signifies 'after the manner of, as, like'.

مردجه‌سنه طاورانیور ایدی *mérd'jésiné davranîyor oudou*. He was behaving himself in a manly way.

Eshék'jésiné baghirdî. He cried out like an ass.

§ 333. **The Second Gerund.** Such English phrases as 'before coming, before going' etc. consisting of 'be-

fore' with a gerund, are rendered in Turkish in two ways: one by the use of the second derivative from the Infinitive, as has been mentioned above (§ 299). The other by appending دن *-dén* or دن اول *-dén évvêl* to the third person singular of the Aorist, negative form; as:

بن كلمه‌دن كيتمه *bén gélmédén gitmé* } Don't go before my
بن كلمزدن كيتمه *bén gélmézdén gitmé* } coming.

بن سنی چاغیرمزدن اول كلمه *bén séni chaghîrmazdan év'vél gélmé.* Don't come before (my calling you) = I call you.

§ 334. **The Third Gerund.** When the third person affirmative and negative come together a gerund results:

يازار يازماز *yazar yazmaz.* As soon as I (you, he) wrote.
gélir gélméz chaghîrdî. He called me as soon as he came.

2. The Assertive Aorist (Conjunctive). مضارع حكايه

§ 335. The Assertive Aorist, which is called by English scholars Past Habitual (corresponding to the Imparfait and Conditionnel tenses of French) indicates that one was formerly, in the habit of doing an action or that one would do it on condition of something else happening. Thus كلير ايدم *gélir idim* signifies either 'I used to come or I would come (if something else happened)'.

Baña bir lira vérirsén̄ choq mémnoun olour idim. If you would give me a pound, I should be very glad.

يازار ايدم	*yazar idim*	I used to write, I should write, I should have written, etc.
يازار ايدك	*yazar idiñ*	
يازار ايدی	*yazar idi*	
يازار ايدك	*yazar idik*	
يازار ايديكز	*yazar idiñiz*	
يازار ايديلر	*yazar idilér*	

Negative and Interrogative.

سومزايدم or سومزدم *sévméz'idim, sevméz'dim; sévméz'idiñ . .* I used not to love or would not love or would not have loved, etc.

سورمیدم ? *séver'miyidim?*	سومزمیدم ? *sévméz'miyidim?*
Used I not to love? etc.	Did I not use to love? etc.

§ 336.

3. The Narrative Aorist. مضارع روایت

سور ایمشم *sévér' imishim,*	سور ایمشز *sévér' imishiz,*
سور ایمشسن *sévér' imishsiñ,*	سور ایمشسکز *sévér' imishsiñiz,*
سور ایمش *sévér' imish,*	سور ایمشلر *sévér' imishlér.*

(They say that) I used to love, (Perchance) I love . . .

§ 337.

4. The Conditional Aorist. مضارع شرطی

سورسەم *sévér'sém,*	سورسەك *sévér'sék,*
سورسەڭ *sévér'séñ,*	سورسەكز *sévér'séñiz,*
سورسە *sévér'sé,*	سورلرسە *sévérlér'sé.*

If I love, If thou lovest, etc.

سومزسەم *sévméz'sém, -'séñ.* If I do not love . . .

§ 338. *Note.* The Conditional Aorist is abbreviated sometimes by omitting the characteristic *ré*, and then resembles greatly the Suppositive tense § 378; as: *sévsém*, *sévséñ*, *sévsé.*

§ 339. Further:

سورسەمدە *séver'sémdé*	Though I love, yet —
سومزسەڭدە *sévméz'séñdé*	thou dost love, but —
هر کیم کلیرسە *hér kim' gélirsé*	whoever comes.
هر نە اولورسە *hér né' oloursa*	whatever it may be.
کلیرسەدە کلمزسەدە *gélir'sédé gélméz'sédé*	whether he comes or not.

§ 340. When two or more verbs follow one another in the same tense, number and person, the personal ending is generally omitted in all but the last:

یر ' ایچر و گزەرم *yér, ichér vé gézérim* for *yérim, ichérim vé gézérim.* I eat, drink and promenade.

Pédér hér akh'sham sizé gidiyor vé yarî géjéyédék otourouyoroudou, for *gidiyoroudou.* My father used to go every night to your house and stay there till midnight.

لغتلر Words.

p. كه *ki* that	a. سنبل *sûnbûl* hyacinth
a. مسافر *mûsafir* guest	صاچمق *sachmaq* to spread
p. اگر *éyér* if	a. موسم *mévsim* season
a. تكرار *tékrar* again	سورمك *sûrmék* to plough
a. طرف *taraf* place, side	اكمك *ékmék* to sow
اويله يا! *êôylé ya!* certainly!	يازين *yazin* in the summer.

تعليم ٤٧ Exercise 47.

١ خواجه افندی ساعت قاچده مكتبه تشريف ايدر؟ — هر كون آلافرانقه ساعت طقوزده كليبور ايدی ايسه ده ، بيلمم كه : بو كون كلير می كلمز می؟ اونده بر مسافری وار ايمش . ٢ اكر خواجه كز اول وقت كليرسه ، كرم ايت شو كتابی كنديسنه ويرر . اما اكر كلمزسه ، تكرار بكا كوندر . — پك اعلا ! خواجهم كلير كلمز ، كتابكزی ويريرم . لكن كلمزسه سزه كوندهريرم . ٣ بن تركجه بيليرم ؛ هم يازار هم اوقورسه‌مده چابوق سويله‌يه‌مم . سن هم صو كبی اوقويه بيليبور هم كوزل سويله‌يه بيليبورسين . ٤ بن سنی اوچ ياشنده ايكن بيليرم . هيچ طورماز آغلار ، چاغيرير ، باغيرير ايدك . ٥ شو بهار موسمی نه كوزل بر موسمدر ! هر طرف كولر ، آغاجلر چيچكله‌نير ؛ كللر ، سنبللر وَ بشقه چيچكلر آچيليرلر ، هر طرفه كوزل قوقولر صاچارلر . ٦ چيفتجيلر بهارين وَ كوزين سورَرلر و اكرلر . اكر سورمزلر و اكمزلرسه ، يازين و قيشين اللرينه بر شی كچمز . ٧ «پاره‌يی آلمازدن كيمسه‌ يه مال ويرمز» .

ترجمه ٤٨ Translation 48.

1. I know Armenian. Thou knowest German. Does he know Greek? 2. Before you came here, you did not know us (assertive). 3. Before seeing the property *(mal)*, I cannot give the money, but if I see and approve, I will give the money. — Well, Sir, if I can make you like it, then I hope you will pay. — 4. At what o'clock do you go to bed? — I eat at 12 o'clock Turkish time, and lie down at 3 o'clock, in summer, but in winter I eat at one o'clock and go to bed at five. Sometimes, if I have guests, I sit up until six o'clock. 5. I do not do so! I eat early and I retire early. I rise early in the morning. While others are sleeping, I read and write my lesson. Sometimes in the fresh morning air I take a walk in the field. 6. Well done! my boy; you do well. 7. Can you ride on horseback? — Yes, I can (ride), but you cannot ride. 8. What do they call this boy? — They call him Néjib.

مكالمه Conversation.

بو كويه نه ديرلر؟ [ايش ؟ — بو كويه بوياجی كويی ديرلر.

قوكشوكز حجازدن نه وقت كلير — اون كونه قالماز كلير ايش.

اون كوندن اوّل كلمز مى ؟ — كلمز ديبورلر.

شو آتی قاچه صاتهبيليرلر؟ — اون ليرادن اشاغی‌یه ويره‌مزلر.

چوجوقلر مكتبده نه ياپارلر؟ — اوقورلر، يازارلر، درس ويريرلر.

خدمتجی كلير كلمز بكا كونده‌ريرميسين؟ [ايديكيز ؟ — پك ايی افندم! كونده‌ريرم.

سز بو آوه كلمزدن نره‌ده اوطورور — شو قارشيده‌كی اوده اوطورمقده ايدك.

تعليم قرائت Reading Exercise.

حيوانلرك سسلری Voices of Animals.

بوتون حيوانلرك كنديلرينه مخصوصی سسلری وار در، وَ اول سسی
كوسترمك ايچون ده برر تعبيرلری وار در: مثلا —

آت كيشنر ، اشك آكيرير ، اينك بوكورور ، آرسلان كوموردَر ،
آيو خوموردار ، قورد اولور ، كوپك حاولار ، تيلكى اينجه بر سسله
سيكيلر ، قويون وَ كچى مه‌لر ، كدى مياولر ، خروس اوتر ، طاوق
غيداقلر ، پيليجلر وَ اوفاق قوشلر جيويلدر ، هند طاوغى غولوغولو ايدر ،
پاپاغان لاقيردى ايدر ، كوكرجين دم چكر ، بلبل شاقير ، اوردك واق
واق ايدر.

Hayvanlarîñ sésléri.

Bûtûn hayvanlarîñ kéndiïlériné makh'sous[1] *sesleri var dîr, vé ol sési gêostérmék ichin dé birér ta'birléri*[2] *var dîr; Méséla.*[3] —

At Kishnér[4], *éshék añîrîr*[5], *inék bëöyûrûr*[6], *arslan gëömûrdér*[7], *ayî khomaurdar*[8], *qourd oulour*[9], *këöpék havlar*[10], *tilki injé bir séslé siñilér*[11], *qoyoun vé kéchi mélér*[12], *kédi miyavlar*[13], *khoros ëötér*[14], *tavouq gîdaqlar*[15], *pilijlér vé oufaq qoushlar jivildér*[16], *hind tavoughou*[17] *goulou goulou édér*[18], *papaghan*[19] *laqîrdî édér*[20], *gëöyérjin*[21] *dém chékér*[22], *bûlbûl*[23] *shaqîr*[24], *ëördék vaq vaq édér*[25].

Words. 1. Especial. 2. term. 3. for instance. 4. ***Kishnémék*** to whinny. 5. ***añîrmaq*** to bray. 6. ***bëöyûrmék*** to moo. 7. ***gëömûrdémék*** to roar. 8. ***Khomûrdamaq*** to growl. 9. ***ouloumaq*** to howl. 10. ***havlamaq*** to bark. 11. ***siñilémék*** to squeak. 12. ***mélémék*** to bleat. 13. ***miyavlamaq*** to mew. 14. ***ëötmék*** to crow. 15. ***gîdaqlamaq*** to cackle. 16. ***jivildémék*** to chirp. 17. turkey (Indian) hen. 18. to gobble. 19. parrot. 20. to chatter. 21. pigeon. 22. to coo. 23. nightingale. 24. ***shaqîmaq*** to warble. 25. to quack.

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۲۳ درس Lesson 23.

ماضيلر The Past Tenses.

§ 341. There are two tenses denoting the Past.

§ 342. One is the Categorical Preterite called by the natives *Maziyi shouhoudi* 'eye-witness past', which depicts the speaker as having been present or as having witnessed something with his own eyes, so as to know it for certain without any doubt. Hence it corresponds

with the compound tense formed with the Past Participle and the auxiliary verb 'To have'. For instance *yazdî*, not only means *he wrote* (in the presence of the speaker), but also *he has written.*

It may also be translated by the English Past, formed with *did;* as: *yazdî mî?* Did he write? — *yazdî,* he did write.

§ 343. The other is the Dubitative Past, ***Maziyi naqli*** implying or expressing doubt. The speaker is not sure about the matter, he may have heard it from others. This tense can be correctly used only when the truth of an assertion is not guaranteed, and when the speaker means to state that he believes what he says, but cannot vouch for it; as: *yazmîsh* 'he wrote (as others say) he has written (I believe), I am not sure about it'. This tense is used in telling stories of the past or anecdotes which the speaker has heard from others or read in books.

1. Indicative Past. ماضئ شهودى

§ 344. The characteristic sign or suffix of the Past tense is دى ***-dî, -di*** in the third person. For the first person plural it is دك *-dik* for the soft vowels and دق *-dîq* for the hard ones.

يازدم *yaz**dîm**'*,	سودم *sév**dim**'*,	I wrote, I did write, I have written . . . I loved, etc.
يازدك *yaz**dîñ**'*,	سودك *sév**diñ**'*,	
يازدى *yaz**dî**'*,	سودى *sév**di**'*,	
يازدق *yaz**dîq**'*,	سودك *sév**dik**'*,	
يازديكز *yaz**dîñiz**'*,	سوديكز *sév**diñiz**'*,	
يازديلر *yaz**dîlar**'*.	سوديلر *sév**dilér**'*.	

Potential Past. ماضئ اقتدارى

سوه بيلدم *sévébildim'*,	سوه بيلدك *sévébildik'*,	I was able to love ...
سوه بيلدك *sévébildiñ'*,	سوه بيلديكز *sévébildiñiz'*,	
سوه بيلدى *sévébildi'*,	سوه بيلديلر *sévébildilér'*.	

Negative and Interrogative.

سومه‌دم *sév'médim* I did not love. سوه‌مه‌دم *sévé'médim* I was not able to love.

یازدم می؟ *yazdîm' mî?* Did I write? ? سودم می *sévdim' mî?* Did I love?

yaz'madîm mî? Did I not write? *yaza'madîm mî?* Was I not able to write?

§ 345. **The Fourth Gerund.** A very common expression is formed by adding ده ***-da, -dé*** to the first person plural of the Past, thus indicating when an action is performed.

یازدقده *yazdîqda* when he wrote. چان چالندقده هرکس اوطورسون *chan chalîndîqda hér kés otoursoun* when the bell is rung every body must sit down.

§ 346. **The Fifth Gerund.** By adding جه ***-jé,*** to the same person, another kind of gerund is made, which corresponds to *in proportion as*, *the more — the more:*

کتابی اوقودقجه سوییورم *kitabî oqoudouq'ja séviyoroum.* The more I read the book the more I like it.

اثوابکی کیدکجه خوشلانه‌جقسین *esvabîñî géydikjé hoshlanajaqsîn.* The more you weare your dress the more you will like it.

§ 347. **After** with a Participle, is rendered in Turkish by the addition of دن صوکره *-dén soñra* to the same person as:

بن اولدکدن صوکره *bén éöldûkdén soñra* after my death.

بن یازدقدن صوکره *bén yazdîqdan soñra* after I wrote.

Méktoubou yazdî, vé yazdîqdan soñra méöhûrlédi. He wrote the letter, and after writing he sealed it.

§ 348. Further:

Eoyrénémédik gitdi. At last we were not able to learn.
Séöylédim gitdi. At last I have spoken.

2. Assertive Past. حکایهٔ ماضئ شهودی

§ 349. The Assertive Past, which is called in English the Pluperfect, is made in two ways, one by adding the Past tense of the Substantive Verb to the

third person of the Past tense and the second by adding the third person of the Past of the Substantive Verb to the Past tense.

سودم ایدی *sévdim idi,*	سودی ایدم ***sévdi idim,***
سودك ایدی *sévdiñ idi,*	سودی ایدك ***sévdi idiñ,***
سودی ایدی *sévdi idi,*	سودی ایدی ***sévdi idi,***
سودك ایدی *sévdik idi,*	سودی ایدك ***sévdi idik,***
سودیکز ایدی *sévdiñiz idi,*	سودی ایدیکز ***sévdi idiñiz,***
سودیلر ایدی *sévdilér idi,*	سودی ایدیلر ***sévdi idilér.***

I had loved (I am sure), Thou hadst loved.

Note. The Narrative Mood is wanting.

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§ 350.

3. Conditional Past. ماضئ شهودئ شرطی

It is made in two ways, as in the Assertive Mood.

یازدم ایسه *yazdîm isé,*	یازدق ایسه ***yazdiq isé,***
یازدك ایسه *yazdîñ isé,*	یازدیکز ایسه ***yazdîñîz isé,***
یازدی ایسه *yazdî isé,*	یازدیلر ایسه ***yazdîlar isé.***

If I have written, If thou hast written ...

Further:

سودم ایسه‌ده *sévdim isédé* I loved, but —.

آله‌مادم ایسه‌ده *alamadîm isédé* I was not able to take, but —.

کیم یازدی ایسه *kim yazdî isé* whoever may have written.

The Dubitative Past. ماضئ نقلی

§ 351. The characteristic sign or suffix of this tense is مش ***-mîsh, -mish, -mûsh, -moush,*** according to the dominant vowel. The formation of the persons is regular.

§ 352. 1. Indicative Dubitative. نقلئ اخباریه

سومشم *sévmi'shim,*	سومشز ***sévmish'iz,***
سومشسین *sévmish'sin,*	سومشسکز ***sévmish'siñiz,***

سومش در *sévmish′ (dir),* سومشلردر *sévmishlér′(dir).*

I loved, I have loved (it is said) ...

Potential Dubitative. نقلیٔ اقتداری

یازه بیلمشم *yaza bilmish′im,* یازه بیلمشیز *yaza bilmish′iz,*
یازه بیلمشسن *yaza bilmish′sin,* یازه بیلمشسکز *yaza bilmish′siñiz,*
یازه بیلمشدر *yaza bilmish′(dir),* یازه بیلمشلردر *yaza bilmishlér′(dir).*

(They say that) I was able to write ...

Negative and Interrogative Forms.

یازمامشم *yaz′mamîshîm,* سومه‌مشم *sévmémishim* I did not write, ... love
یازه‌مامشم *yaz′amamîshîm* I was not able to write
یازمش میم *yazmîshmîyîm? -′mîsîn?* .. Did I write?
یازه‌مامشمیم *yaza′mamîshmîyîm?* Was I not able to write?

(as it was said or reported.)

§ 353. 2. Assertive Dubitative. نقلیٔ حکایه

سومش ایدم *sévmish idim,* سومش ایدك *sévmish idik,*
سومش ایدك *sévmish idiñ,* سومش ایدیکز *sévmish idiñiz,*
سومش ایدی *sévmish idi,* سومش ایدیلر *sévmish idilér.*

I had loved (I am sure), Thou hadst loved.

---

§ 354. 3. Narrative Dubitative. نقلیٔ روایت

سومش ایمشم *sévmish′ imishim,* سومش ایمشیز *sévmish′ imishiz,*
سومش ایمشسن *sévmish′ imishsin,* سومش ایمشسکز *sévmish′ imishsiñiz,*
سومش ایمش *sévmish′ imish,* سومش ایمشلر *sévmish′ imishlér.*

(They say that) I have loved, etc.

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§ 355. 4. Conditional Dubitative. نقلیٔ شرطی

سومش ایسه‌م *sévmish′ isém,* سومش ایسه‌ك *sévmish′ isék,*
سومش ایسه‌ك *sévmish′ iséñ,* سومش ایسه‌کز *sévmish′ iséñiz,*
سومش ایسه *sévmish′ isé,* سومش ایسه‌لر *sévmish′ isélér.*

If I loved (as they say), (as others say).

Yaz′mamîsh isém, -iséñ If I had not written (as others say).

§ 356. Further:

یازمش اولسه‌م *yazmîsh olsam* If I had written.

آلمش اولسه‌لر *almîsh olsalar* If they had taken.

لغتلر Words.

سوپورمك *sûpûrmék* to sweep

a. اعلاج *ilaj* medicine

اوكسورمك *eôksûrmék* to cough

یوله چیقمق *yola chîqmaq* { to start, to set out, to sail.

دكیرمن *déyirmén* mill

a. t. سعادتلی *sa'adétly* happy

f. تلغراف *télégraf* a telegram

p. درد *dérd* affliction, sickness.

كری *géri* back

دیو ، دیی *déyi* saying

ایصیتمه طوتمق *îsîtma* or *sîtma toutmaq* to suffer from malaria.

تعلیم ٤٩ Exercise 49.

۱ نجیب افندی بو كون استانبوله كیتمك ایچون یوله چیقدی. ۲ عجبا شاكر افندی نه وقت كیتدی ، بیلیرمیسكز ؟ — دون كیتمش دردیو ایشیتدم. ۳ دون درسكی چوق كوزل اوقومش سین ؛ ایشیتدم ده پك شاذ اولدم. ٤ بو نه قدر ضعیفلنمش سین ؟ دردك نه‌در ؟ — خسته‌یم ایكی كوندن برو ایصیتمه طوتیورم. ٥ نه یاپدك اعلاج آلدك می ؟ — خیر! حكیمه خبر كوندردم ، چوجوقلر كیتمشلر ، آرامشلر آرامشلر ، بوله‌مامشلر ، بوش كری كلدیلر. ٦ بو اوطه‌یی كیم سوپورمشدر؟ — نه وار كه ؟ — كیم سوپورمش ایسه هیچ ایی سوپوره‌مه‌مشدر. — اویله ایسه خدمتجی قیز كلسون وَ تكرار سوپورسون. — باش اوستنه افندم. ۷ پدرم والده‌مدن تلغراف آلمش ، ایكی كوندن كلییور ایمش. — والده خانم نره‌یه كیتمش ایدی ؟ — مایس آینده ازمیره كیتمشدی. ۸ نوازل اولمشم. حكیم ترله دیدی. ترله‌مك ایچون چوق چالیشدم ایسه‌ده ترله‌یه‌مه‌دم كیتدی. ۹ یه ! یدكجه اشتاهك كایر.

ترجمه ٥٠ Translation 50.

1. What has he planted in the garden? — He has planted there some lilies, potatoes and tomatoes. 2. Whose brother has two small knives? 3. It is reported [they say] that a man was killed yesterday in the town. 4. [They say] some one has been killed this week at the mill. 5. When did the ship sail? — She sailed on the first day of the month. 6. The mail from Samsoun arrived this morning. 7. Did you see my father? No, Sir, I waited for him in the market but I could not see him. My brother James saw him yesterday. 8. The more you learn the happier you are. 9. The more you advise him the angrier he gets. 10. When your brother comes from the town, please let me know.

مكالمه Conversation.

س) استانبول شهری میلادك هانكی تاریخنده[1] وَ كیمك واسطه‌سیله[2] فتح[3] اولونمشدر؟

ج) میلادك ١٤٥٣ تاریخنده فاتح[4] سلطان محمد اللی اوچ كونلك بر محاصره‌دن[5] صوكره فتح ایله‌مشدر. بونی جیبونك «رومانك زوالی[6]» نام[7] تاریخنده اوقودم.

س) عثمانلیلر ویانه‌یی قاچ دفعه وَ هانكی تاریخلرده محاصره ایتمشلر در؟ بیلیرمیسكز؟

ج) عثمانلی تاریخنده كوردم كه؛ ایكی دفعه محاصره ایتمشلر: بری قانونی سلطان سلیمانك[8] قوماندەسی[9] آلتنده ١٥٢٩ ده، وَ دیكری وزیر[10] قره مصطفی پاشانك قوماندەسی آلتنده ١٦٨٣ تاریخنده محاصره ایتمشلر در. مومی الیه[11] مرزیفوندن یاریم ساعت اوته‌ده بولونان مارینجه قریه‌سی اهالیسندن[12] بر اودونجینك اوغلی ایدی.

Words. 1. a. *tarikh* date, history. 2. a. *vasîta* hand, means. 3. *fet-h étmék* to conquer. 4. *fatih* conqueror (§ 601). 5. *mouhaséré* siege (§ 618). 6. *zéval* fall. 7. p. *nam* name. 8. *Qanouni Soultan Sûléyman* Sultan Suleyman, the Lawgiver (1520—66). 9. *qomanda* commandership. 10. *vézir* vizier. 11. *moumayiléh* His Excellency [the person refered to, i.e. the latter]. 12. *éhali* inhabitants.

س) سلطان سلیمانك نه قدر عسكری وار ایدی وَ اواوقت نمچه ایمپراطوری كیم ایدی؟

ج) سلطان حضرتلرینك[13] ۲۵۰ بیك عسكری وار ایدی. اول وقت نمچه ، (یعنی آلامانیه وَ آویستریا ایمپراطوری) مشهور بشنجی قارولوس ایدی. قارولوسك اسمندن عثمانلولر خرستیان حكمدارلرینه[14] قرال نامنی[7] ویردیلر.

س) اینجیل شریف[15] تركجه‌یه ایلك دفعه نه وقت وَ نره‌ده ترجمه وَ طبع[16] اولونمشدر؟

ج) اون یدنجی عصرك صوكلرنده[17] استانبولده مهتدی[18] علی بك ترجمه ایتمش وَ ۱۸۱۹ ده پاریسده انكلیز كتابِ مقدّس شركتنك[19] همتیله[20] طبع اولونمشدر.

13. *hazrétléri* His Majesty. 14. *hukûmdar* ruler. 15. *Injili Shérif* the Holy Gospel. 16. *tab* printing. 17. towards the end of the 17th century. 18. a pervert to Islam. 19. *Ingiliz Kitabi Mouqad'dés shirkéti* B. & F. B. Society. 20. *him'métiylé* through the assistance, by.

Proper Names: Jibon Ed. Gibbon. *Qarolos* Charles V.

درس ۲٤ Lesson 24.

مستقبل The Future Tense.

§ 357. The Future tense in Turkish corresponds to that of the English language; with this difference, that it simply asserts what will happen, without making a promise, which is always rendered by the Aorist.

§ 358. The Categorical Future is made by adding ه ، ـه *-é-*, *-a-* to the verbal root, if it ends in a consonant; and یه *-yé-*, *-ya-* if it ends in a vowel; and afterwards جك *-jék* is added if the verbal root is soft and جق *-jaq* if *it* is hard (53):

اوطورمق ، √اوطور ، اوطوره ، اوطوره‌جق *otourajaq*

ایسته‌مك ، √ایسته ، ایسته‌یه ، ایسته‌یه‌جك *istéyéjék*

كیتمك ، √كیت ، كیده ، كیده‌جك *gidéjék.*

§ 359. *Note.* The radical endings ت *-t*, ق *-q*, ك *-k*, are changed into د *-d-*, غ *-gh-*, *-y-*, when followed by a vowel: § 52², 88.

§ 360. 1. Indicative Future. مستقبل اخباریه

یازه‌جغم *yazaja'-ghîm,*	ایسته‌یه‌جکم *istéyéjé'-yim,*
یازه‌جقسین *yazajaq'-sîn,*	ایسته‌یه‌جکسین *istéyéjék'-sin,*
یازه‌جق در *yazajaq' (dîr),*	ایسته‌یه‌جك در *istéyéjék' (dir),*
یازه‌جغز *yazaja'-ghîz,*	ایسته‌یه‌جکز *istéyéjé'-yiz,*
یازه‌جقسکز *yazajaq'-sîñîz,*	ایسته‌یه‌جکسکز *istéyéjék'-siñiz,*
یازه‌جقلر در *yazajaq-lar' (dîr).*	ایسته‌یه‌جکلر در *istéyéjék-lér' (dir).*
I shall write, thou will —.	I shall ask, thou will ask ...

Negative and Interrogative.

یازمایه‌جغم *yaz'mayajaghim,-sîn...*	I shall not write...
یازه‌مایه‌جغم *yaza'mayajaghûm...*	I shall not be able to write...
یازه‌جقمیم؟ *yazajaq'mîyîm?*	Shall I write?
یازمایه‌جقمیم؟ *yaz'mayajaqmîyîm?*	Shall I not write?
یازه‌مایه‌جقمیم؟ *yaza'mayajaqmîyîm?*	Shall I not be able to write?

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§ 361. 2. Assertive Future. مستقبل حکایه

Assertive Future or Imperfect Future signifies that an action was going to take place in the past, Present, or future.

یازه‌جق ایدم *yazajaq idim,*	یازه‌جق ایدك *yazajaq idik,*
یازه‌جق ایدك » *idiñ,*	یازه‌جق ایدیکز » *idiñiz,*
یازه‌جق ایدی » *idi,*	یازه‌جق ایدیلر » *idilér.*

I was about to write, (yesterday, to-day or to-morrow).

Note. This tense is often written and pronounced in the following manner:

یازه‌جقدم ، سوه‌جکدك *yazaja'ghîdîm, sévéjé'yidiñ...*

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§ 362. 3. Narrative Future. مستقبل روایت

سوه‌جك ایمشم *sévéjék imishim,*		سوه‌جك ایمشز *sévéjék imishiz,*	
سوه‌جك ایمشسین » *imish'sin,*		سوه‌جك ایمشسکز » *imishsiñiz,*	
سوه‌جك ایمش » *imish,*		سوه‌جك ایمشلر » *imishlér.*	

[They say that] I was about to love . . .

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§ 363. 4. Conditional Future. مستقبل شرطی

سوه‌جك ایسه‌م *sévéjék isém,*	سوه‌جك ایسه‌ك *sévéjék isék,*
سوه‌جك ایسه‌ك » *iséñ,*	سوه‌جك ایسه‌کز » *iséñiz,*
سوه‌جك ایسه » *isé,*	سوه‌جك ایسه‌لر » *isélér.*

or *sévéjéyisém, sévéjéyiséñ; yazajaghîsaq, yazajaghîsañiz* . . .
If I shall love, If I am to love . . .

§ 364. Further:

یازه‌جق ایسه‌مده *yazajaq isémdé* I shall write, but —.

کوره‌میه‌جك ایسه‌کده *gêôréméyéjék isékdé* We shall not be able to see, but —.

یوروییه‌مه‌یه‌جك ایسه‌کزده *yêôrûyéméyéjék iséñizdé* You will not be able to walk, but —.

لغتلر Words.

کیفلنمك *kéyflénmék* to be delighted

ییل باشی *yîl bashî* New-Year's-Day

a. واعظ *vayiz* preacher

بیك باشی *biñ bashî* major

میرآلای *miralay* colonel

یایلا *yayla* summer-residence

صیق *sîq* thick

هانیا? *haniya?* where is it?

a. یعنی *yani* that is to say

یالدیزلی *yaldîzlî* gilt

سیرك *séyrék* sparse

کوپری *kéôprû* bridge

کوروشمك *gêôrûshmék* to visit

فامیلیاجق *familyajaq* with the whole family.

تعلیم ٥١ Exercise 51.

١ یارین باغلر آراسینه کیده‌جکز . باغلری کورورسه‌ك چوق کیفلنه‌جکز . ٢ یارین ییل باشی ' یعنی ' ١٩٠٣ سنه‌سنك کانونِ

ثانیسینك بری در . واعظ افندی بزلره برر یالدیزلی انجیل شریف و ایکیشر
تصویر ویرەجك در . ٣ بن شیمدی اوه کیدیپورم ، سز نرەیه
کیدەجکسکز ؟ ٤ بز بو سنه یازین فامیلیاجق بریره چیقمق ایستەیورز
— هانکی طرفه طوغری کیتمك ایستەیورسکز ؟ ٥ شو قارشیدەکی
قارلی بوزلو طاغلره وَ صیق اورمانلقلره طوغری کیتمك نیتیندەیز . اورالرده
اَولر پك سیرك در . ظن ایدەرم بیك باشی وَ میرآلای افندیلر دخی
فامیلیاجق اورایه کیدەجکلر . ٦ بز اورمانلقلره کیدەمیەجك ایمشیز .
بابام بشقه یره کیتمکه سوز ویرمش . ٧ اکر یارین بزم اوه کلەجك
ایسەکز ، اَوده قالەجق وَ سزی بکلەیەجکم . ٨ ایشیتدیکز می ؟
دون آق کوپری ییقلمش . بزم برادر آز قالمش صویه دوشەجك بوغولەجق
ایمش . ٩ آج میسین ؛ صوسز میسین ، اویقوسز میسین ؟

ترجمه ٥٢ Translation 52.

1. Who will come to visit us to morrow? — I believe that my sister Eliza will pay us a visit. 2. In the Psalms (مزمورلر *mézmourlar*) David says: Thou will show me the path of life. 3. Mrs. Mary loved her children and is loved by them. 4. As soon as I hear, I shall let you know. 5. You shall not go to the gardens. I will not allow it. 6. I shall write a few lines before I go to supper. 7. Shall I give him so much? No, Sir, he is asking too much. 8. Would Anna read such a dirty paper? — She could read others more dirty than that. 9. If I could (give), I would give you five pounds, but I cannot give [it]. 10. Where will he go? — If he finds a horse, he will go to the summer-residence.

مکالمه Conversation.

س) بو کون پدر افندیدن مکتوب آلەبیلەجکمیسکز ؟
ج) استانبول پوستەسی کایرسه ظن ایدەرم بر مکتوب آلەجغم .

س) صرّاف اون لیره‌یی بردن بوزه‌بیله‌جکمی ؟

ج) اوت افندم ! بوزه‌رم دیوخدمتجی ایله خبر کوندرمش.

س) بورادن چیقارسه‌کز ؛ نره‌یه کیده‌جکسکز ؟

ج) هیچ بر یره کیده‌مه‌یه‌جکم ؛ اوطه‌جغمه کیده‌جك وَ درسمی حاضرلایه‌جغم.

س) عموجه‌ك شمدی‌یه‌دك کویه یتیشه‌بیلدی می ؟

ج) اوت افندم ! شمدی‌یه قدر چوقدن یتیشمش اوله‌جقدر.

س) عجبا بو اخشام آی ساعت قاچده طوغه‌جقدر !

ج) هوا بولوطلی در ؛ یوخسه چوقدن طوغمش اوله‌جقدی.

تعلیم قرائت Reading Exercise.

نصر الدینك بر وعظی *A Sermon of Nasr-éd-din.*

نصر الدین خواجه افندی[1] امثالسز[2] بر واعظ ایدی. اونك کبی بر واعظ نه کلمش نه ده کله‌جکدر. عمرنده[3] هیچ بر دفعه[4] بوش بر لاقیردی[5] سویله‌مه‌مشدر. هر سوزندن بر حصّه آلینیر ؛ یا اشتاهله کولونور[6]. شمدی شو حکایه‌یی دکلرسه‌کز[7] ، بکا حقّ ویره‌جکسکز[8].

بر کون خواجه افندی جامعه کیتمش ، کرسی‌یه[9] چیقمش ، یوزینی جماعته[10] چویرمش[11] وَ یوکسك سسله شویله دیمش : «ای جماعت ! ای مسلمانلر ! بو کون ، بو ساعتده ، سزه نه‌لر دییه‌جکم ، بیلیرمیسکز ؟» — جماعت تعجّب ایتمش[12] وَ «خیر خواجه افندی ! سن دیمزدن بز ناصل بیله‌بیلیرز» دیمش.

خواجه افندی جواباً[13] : «یا سیز بیلمزسه‌کز بن سیزه نه سویله‌یه‌یم[14] ؟ واریك ! اوکره‌نیك ! کلیك !» دیمش.

Words. 1. *Nasréd'din Hoja Efféndi* the reverend teacher Nasreddin. 2. *émsalsiz* unique. 3. *éômrûndé* in his life. 4. ***hich'bir défa*** not at all. 5. *laqîrdî* a word. 6. *ishtahla gûlûnmék* to be laughed at heartily. 7. *diñléméк* to listen. 8. ***haqq vérmék*** to approve. 9. *kûrsû* a pulpit. 10. *jéma'at* congregation, people. 11. ***chévirmék*** to turn (his face). 12. *té-aj'jûb ét.* to wonder. 13. ***jévabén*** in answer. 14. *séôyléyéyim* I may speak.

ایرتەسی[15] جمعه كونی خواجه افندی تكرار[16] وعظه باشلار وَ اولكی سوالی تكرار ایدر. بو دفعه جماعت كویا عقللی[16a] داورنق[17] مقصدیله: «اوت خواجه افندی، بیلیرز! بیلیرز!» دیو هپیسی بر آغیزدن باغریشیرلر[18].

خواجه افندی اونلرك بو تربیەسزلكلرینه[19] پك زیاده كوجەنیر[20] وَ «مادام كه[21] بیلیریز دییورسكز، سیزه نه سویلەیەیم. هایدی كیدك! كوزم كورمەسون!» دیر، كرسیدن اینر وآلیر یورویی ویرر[22].

15. *értési* the following. 16. *tékrar* again, repeating. 16[a]. *aqîl'lî* wise. 17. *davranmaq* to behave. 18. *baghrîshmaq* to shout, to call out together. 19. *térbiyésizlik* rudeness. 20. *gûjénmék* to be angry. 21. *madam ki* since. 22. *yéôrûyû vérmék* (to depart and) go quickly.

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٢٥ درس Lesson 25.

التزامی The Optative Tense.

§ 365. The Optative tense expresses a desire or wish that some action may be performed. Its characteristic sign is ه *-é, -a* (or یه *-yé, -ya,* when the root ends in a vowel) added to the root of the verb. This forms the third person singular. The first person plural is formed by adding لم *-lim, -lîm* to this.

§ 366. 1. Indicative Optative. التزامئ اخباریه

سوه‌یم *sévéyim'*,	سوه‌لم *sévélim'*,
سوه‌سین *sévé'sîn*,	سوه‌سكز *sévé'siñiz*,
سوه؛ سوسون، سوسین *sévé', sévsin'*,	سوه‌لر *sévélér'*.

That I may love, that thou mayest love, etc.

Negative. منفئ التزامی

سومه‌یه‌یم *sév'méyéyim, sév'méyim,* سومه‌یه‌لم *sév'méyélim,*

سومه‌یه‌سین *sév'méyésin*, سومه‌یه‌سکز *sévméyésiñiz*,

سومه‌سین ' سومسون ' سومه‌یه *sév'méyé, sév'mésin*, سومه‌یه‌لر *sév'méyélér.*

That I may not love, etc.

Interrogative. استفهامی التزامی

§ 367. The interrogative forms are generally in use only for first and third persons, they are used to ask permission for something, and are rendered by *shall* or *may:*

Person 1: یازه‌یم می *yazayîm' mî?* یازه‌لم می *yazalîm' mî?*

» 3: یازسون می *yazsîn' mî?* یازسونلر می *yazsînlar' mî?*

May I write, may he, we, they write?

Person 1: آلمایه‌یم می *al'mayayîm mî?* آلمایه‌لم می *al'mayalîm' mî?*

» 3: آلماسون می *al'masîn mî?* آلماسونلر می *al'masînlar mî?*

Shall I not take?

مطالعات *Mûta-la-at* Remarks.

§ 368. The third person of the Optative is used to form some important gerunds:

§ 369. **The Sixth Gerund.** By adding لی *-li, -lî* or لیدنبرو *-lidén bérou*, a gerund is obtained, called the Primitive, meaning 'since'; as:

بورایه کله‌لی ' بورایه کله‌لیدنبرو *bouraya gélélidén bérou, bouraya géléli.* Since he came here.

بوچوجوق طوغه‌لی خسته در *bou chojouq doghalî,* (or *doghalîdan bérou*) *hasta dîr.* This boy is sick ever, since his birth.

§ 370. **The Seventh Gerund.** By repeating the third person singular another gerund is formed which denotes repeated action:

قوشه قوشه کلدی *qosha qosha géldi.* He came running continually.

§ 371. **The Eighth Gerund.** Another Gerund is produced by adding رك رق *-raq, -rék* to the same part of the verb; it expresses the *manner* of a subordinate

action which takes place at the same time as that stated by the verb it accompanies:

سوینه‌رك مكتبه كیدییور *sévinérék méktébé gidiyor.* He is going to school joyously.

قوشه‌رق كلدی *qosharaq géldi.* He came running.

§ 372. **The Ninth Gerund.** This is obtained by the addition of سی ' سیجه *-si, or -sîja* to the third person, and is used for cursing and blessing:

اوجاغی یاناسی *ojaghî yanasî* or *yanasîja!* May his hearth be alight! (i. e. may he be prosperous!)

اوجاغی باتاسیجه *ojaghî batasîja!* May his fireplace be sunk! (i. e. may his offspring be annihilated!)

كور اولسیجه *keôr olasîja!* May he be blinded!

2. The Assertive Optative. التزامی حكایه

§ 373. The Assertive Optative either expresses a wish that some action may take place, although one scarcely expects it, or indicates regret that some action has not taken place in the past:

یازه ایدم *yazay'îdîm,*	یازه ایدك *yazay'îdîq,*
یازه ایدك *yazay'îdîñ,*	یازه ایدیكز *yazay'îdîñîz,*
یازه ایدی *yazay'îdî,*	یازه ایدیلر *yazay'îdîlar.*

That I might write! *or* That I had written!

§ 374. The Dubitative Past third person singular of any verb is compounded with the Assertive Optative of the verb ***olmaq*** اولق 'to become', to express just the same meaning:

یازمش اولایدم *yazmîsh olayîdîm,*	یازمش اولایدك *yazmîsh olayîdîq,*
یازمش اولایدك *yazmîsh olayîdîñ,*	یازمش اولایدیكز *yazmîsh olayîdîñîz,*
یازمش اولایدی *yazmîsh olayîdî,*	یازمش اولایدیلر *yazmîsh olayîdîlar.*

That I might write! That I had written!

مطالعات *Mûta-la-at* Remarks.

§ 375. a. Words which express a wish require the verb which follows to be in the Optative: such words are:

نولایدی (نەاولە ایدی) *no'layîdî!* Would that!

p. کاشکی *kiâsh'ki* vulg. *késh'gé!* Would that it were so!

الله ویرسون که ! الله ویره ده ! *Al'lah' vérsîn ki! Al'lah véré dé!* God grant that!

الله ویریدی ده ! *Al'lah véré'yidi dé!* Would to God that!

مثاللر *Misal'lér* Examples.

Kiâsh'ki bourad'a olayîdî! Would that he had been here! *Kiash'ki,* or, *no'layîdî véré'yidim!* Would that I had given! *Al'lah vérsin'ki* or *Al'lah véréyidi dé,* or *Al'lah vérédé éyi bir yaghmour géléyidi!* Would that God would grant a good rain!

§ 376. b. Sometimes the meaning approaches much closer to that of the Suppositive Past (§ 379): ویرمش اولسیدیم ' اولەایدیم *vérmish olayîdîm* or *vérmish olsayîdîm* are the same.

لغتلر Words.

صاتون آلمق *satîn almaq* to buy	صاتمق *satmaq* to sell
کوکول *géôñûl* heart	مرتك *mérték* post, beam
صانمق *sanmaq* to suppose, take	a. اذن *izin* permission
a. صداقه *sadaqa* alms	p. برابر *bérabér* together.

عافیت اولسون ! ـ اوله ! *afiyét' olsoun,* or *ola!* May that be health to you! [§ 490].

تعلیم ۵۳ Exercise 53.

۱ کاشکی پارەم اولیدی دە ' شو قوناغی صاتون آلایدم ! ۲ هایدەك آرقەداشلر ! دیشاری کیدەلم دە درسلریمزی برابر اوکرەنەلم ' ایو اولمز می ؟ ۳ پك کوزل اولور ! کیدەیم خواجە افندیدن اذن آلایم دە کلەیم . ٤ وارایم شو فقیرە بش اون پارە صداقە ویرەیم . کاشکی پارەم اولایدی دە ' برقاچ پارە زیادە ویرە ایدم . اوجاغی یاناسیجە پك بیچارە در ! ٥ بن دە برقاچ پارە اولسون (even) ویرمەیی ایستر ایدم ؛ لکن

کوکولده وار الده یوق. ٦ اکر سنك یکن اغا اوقومغی یازمغی بیلمش
اولایدی! شیمدی‌یه قدر چوق پاره قازانیر ایدی. فقط ایشلك کوترسی
شو درکه، النی کورورسه مرتك صانیر، بابی کورسه چاناق. ٧ بو کون
چوق چالیشدم؛ یازی یازه یازه اوصاندم. ٨ صو می ایچدیکز؟
عافیت اولسون! — عمرك چوق اولسون افندم. ٩ سوینه سوینه
مکتبه کیدییورم. ١٠ اوقویه اوقویه کوزم یورولدی.

ترجمه ٥٤ Translation 54.

1. Shall I read it? what shall I say? 2. How shall I have patience? 3. May his hand be broken! 4. Since I began my lessons I have not missed a day. 5. O that I knew a little French! 6. Oh! that he might come. 7. It is well that I did not offer it to you, for if I had given it you would not have taken it. 8. Would that he had been here! 9. Shall we go to see the lion? — It is hot now, I cannot go. 10. May God keep you in good health! 11. What shall I do now? — You cannot do anything now. Go to your room until I call you. 12. You must not go to your uncles' house, unless you are invited. 13. By asking continually you can find [the way to] Bagdad. 14. By studying continually you will learn fast.

مکالمه Conversation.

س) ربّانی دعایی[1] بیلیرمیسکز؟ اکر بیلیرسه‌کز سویله‌یکز! ممنون اوله‌جغم.
ج) «ای سماواتده[2] اولان پدریمز! اسمك مقدّس[3] اولسون! پادشاهلغك کلسین! ارادتك[4] سماواتده اولدیغی کبی[5] یر اوزرنده دخی اجرا اولونسون[6] ...» بو قدرینی بیلیرم. کاشکی هپسینی ده بیله ایدم ده سویله‌یه‌بیله ایدم.
س) ربانی دعایی اوکره‌نه‌لی نه‌قدر اولدی؟

Words. 1. *Rab'bani douva* Lord's Prayer. 2. *sémavat* heavens. 3. *mouqad'dés* holy. 4. *iradét* will. 5. *oldoughou gibi* as it (was). 6. *ijra olounmaq* to be done.

ج) اوچ کون اولدی ؛ وقتم چوق یوقدر . اولایدی هپسنی بردن اوکرهنه بیلیر ایدم .

س) ایشیتدم که قارداشکزه امرحق وقوع بولمش[7] ؛ چوق اسف ایتدم[8] . باشکز صاغ اولسون !

ج) تشکر ایدرم . سز صاغ اولك ! الله سیزلره اوزون عمرلر ویرسون ! الله بزم برادرك عمرینی سزلره باغیشلاسین[9] !

س) احمد اوسته کیله کیدییورمیسین ؟

ج) سن بکا اونلره کیتمه دییه‌لی اولرینه آیاق باصمادم .

س) سز مرذیفونه کله‌لی قاچ سنه اولدی ؟

ج) افندم بن بوشهره کله‌لی اون سکز سنه اولدی .

س) دده‌ك اوله‌لیدنبرو قاچ آی اولدی ؟

ج) آی دکل یکرمی طقوز سنه اولشدر . بنم عقلم یتمز[10] .

7. *emri haqq vouqou boulmaq* the decree of the True one happened, he died. 8. *éséf ét.* to be sorry. 9. *baghîshlamaq* to grant. 10. *aqlîm yétméz* I cannot comprehend (my reason do not reach [so far] i. e. I was a child).

درس ٢٦ Lesson 26.

The Suppositive Tense [Subjunctive].

§ 377. The Conditional Optative, which is called by many Grammarians simply the Suppositive tense, is formed by adding the Conditional terminations to the *hé* ه of the third person Singular of the Optative.

§ 378. **1. Suppositive Present.** حال فرضیه

یازسه‌م *yaz'sam,*	یازسه‌ق *yaz'saq,*
یازسه‌ك *yaz'sañ,*	یازسه‌کز *yaz'sañîz,*
یازسه *yaz'sa,*	یازسه‌لر *yaz'salar.*

If I write, If I were to write, etc.

Negative. منفئ حال فرضیه

یازمسه‌م or یازماسه‌م ، یازمسه‌ك ، یازمسه — *yaz'masam, yaz'masañ, yaz'masa,* etc. — If I do not write. If I were not to write.

§ 379. **2. Suppositive Past.** ماضئ فرضیه

The Suppositive Past states the condition on which, if something had happened, some other action would have taken place, or would still take place. It casts doubt on the performance of some condition.

یازسوایدم ' یازسیدم *yaz'sayîdim,*	یازسیدك *yaz'sayîdîq,*
یازسهایدك ' یازسیدك *yaz'sayîdîñ,*	یازسیدیکز *yaz'sayîdîñîz,*
یازسهایدی ' یازسیدی *yaz'sayîdî,*	یازسیدیلر *yaz'sayîdîlar.*

If I had written, etc.

§ 380. **3. Narrative Suppositive.** روایت فرضیه

یازسه ایمشم *yaz'sa imishim,*	یازسه ایمشز *yaz'sa imishiz,*
یازسه ایمشسین *yaz'sa imishsin,*	یازسه ایمشسکز *yaz'sa imishsiñiz,*
یازسه ایمش *yaz'sa imish,*	یازسه ایمشلر *yaz'sa imishler.*

If I had written (as others say) . . .

مطالعات *Mûta-la-at:* Remarks.

§ 381. a. The Conjunction p. اگر *éyér'* 'if', is, so to speak, included in the Suppositive Tense, as the characteristic sign of this tense سه *-sé* has the meaning if, but it can be and often is used together with it, especially for the sake of emphasis; as:

اگر چالیشمسهك *éyér chalîshmasañ,* or *chalîshmasañ* If you do not try.

§ 382. b. If the Suppositive tenses are used with کاشکی *kîâski,* they are regarded as Optative. If they are used with اگر *éyér',* they become Suppositive; as:

Kîâshki on ghouroushoum' olsa! O that I had ten piastres!
Eyér' on ghouroushoum ol'sa. If I had ten piastres.
Kîâshki érkén' gélséyidim! O that I had come earlier!
Eyér érkén gélsé'yidim. If I had come earlier.

§ 383. c. The Optative of the auxiliary verb اولق *olmaq* 'to become, to have' is used with the third person Dubitative and Future of any verb, to express the Suppositive; as:

يازمش اولسهم ، يازمش اولسهك ، يازمش اولسه *yazmîsh ol'sam, — ol'sañ, — ol'sa,* etc. يازمش اولسيدم ، يازمش اولسيدك ، يازمش اولسيدى *yazmîsh olsa'yîdîm, — olsa'yîdîñ, — olsa'yîdî,* etc.	If I had written.
يازهجق اولسهم ، يازهجق اولسهك *yazajaq ol'sam, yazajaq ol'sañ* يازهجق اولسيدم ، يازهجق اولسيدك *yazajaq olsa'yîdîm, yazajaq olsa'yîdîñ*	If I am about to read.

مثاللر *Misal'lér* Examples.

Dûn bizé gélmish olsayîdînîz, amoujamî georûrûdûñûz.
If you had come to us yesterday, you would have seen my uncle.
Ma'ashînîzî alajaq olsañîz, borjouñouzou vériñiz.
If you receive your salary, pay your debts.

لغتلر Words.

a. سلام *sélam* salutation	ديويت *divit* inkstand
a. دقيقه *daqîqa* minute	بيله *bilé* even, though
طاريلمق *darîlmaq* to be offended	نه ديمك *né démék!* certainly!

٥٥ تعليم Exercise 55.

١ اَويكزه كلسهم ، بنى اچهرى آليرميسكز ؟ نه ديرسيكز
كلهيم مى ؟ كلمهيهيم مى ؟ ٢ يارين صباح سزك اوه كلهجك اولورسهم
بتمله برابر حكيمه كيدهبيليرميسكز ؟ — كيدهبيليرم ظن ايدهرم .
لكن بو كون اخشام اوستى ده كلهجك اولسهك كيدهبيليرم . ٣ بو
قوناغى كچن سنه صاتون آلمش اولسيديكز ، دها اوجوز آلير ايديكز .
٤ المدن طوتسهلر ايدى ؛ دوشمهيهجك ايدم . ٥ بر سودلى قهوه پيشيرتسه
ايديكز ، كوزلجه ايچر ايدك . ٦ واهان افندى كلهجك اولسه ؛ بن
يوقاريدهيم بكا خبر وير . ٧ كاشكى وقتم اوزون اولسيدى ده ، سيز كله
برابر اوطورسهق وَ قونوشسه ايدك . ٨ خالهزادهم پاره آرتيرمش
اوله ايدى ، بزم ايله برابر استانبوله كيدهبيلير ايدى . ٩ «اوقومه يازمه

اوکرنسه‌ك بك اولورسین افندی اولورسین ۰ اوکرنمسه‌ك حمال اولورسین»۰
۱۰ کاشکی او اعلاجی ایچسه ایدم ' اکر ایچسه ایدم شمدی‌یه چوقدن
ایبله‌شیر ایدم۰

ترجمه ٥٦ Translation 56.

1. Where will he go? — If he finds a horse he will go to the forests. 2. Had we been walking in the street, we should have been seen. 3. May I bring my ink-stand here? 4. If you write to your mother, give her (say to her) my compliments (salutations). 5. Had we stayed there for a minute, we should have seen the Governor-general and the governor. 6. Although you bring the grapes, I may not eat them. 7. Should you want money, take them to the city and sell them. 8. Were the merchant to send the goods now, I should use them to-day. 9. I believe that, if they were here now, we could sell them here. 10. If I take your pen for a moment, will you be offended? — No, Sir, you may use it as long as you wish. 11. May he bring his younger brother with him? — Certainly; if he brings him, my children will be very glad.

مکالمه Conversation.

شو اشکی صاتون آلمق ایسترمیسکز ؟	پاره‌م اولسیدی آلیردم ۰
سزی یارین نه وقت کوره بیلیرم ؟	ساعت دردی بش کچه‌رك اوده اولورم۰
عجبا چارشو یه کیتسه‌م می کیتمسه‌م می؟	کیتسیدیکز ایو یاپار ایدیکز۰
سزه برمکتوب ویرسیدم پوسته‌خانه‌یه کوتورور میدیکز ؟	کیتسه ایدم ؛ کوتورور ایدم ۰ اما کیده‌مه‌یه‌جکم ۰
یکککیزی یسه‌کز بزه کلیرمیسکز ؟	اکر اوه باشقه بر کیمسه کلمسه کلیرم۰

تعلیم قرائت Reading Exercise.

نصر الدینك بر وعظی (مابعد[1]) *A Sermon of Nasr-éd-din.*

عجبا خواجه افندی نه سویله‌یه‌جك ایدی دیو جماعته بویوك

Words. 1. a. *ma'bad* continued.

بر مراق[2] اولور. خواجه‌نك آغزيندن سوزى ناصل آله‌بيليرز ديو دوشونه‌رك
قرار ويريرلر[3] كه : اكر بردها كرسى يه چيقار وَ سوال ايدرسه «كيميميز
بيليرز ' كيميمز بيلمه‌يز» ديو جواب ويرسونلر.

خواجه حضرتلرى اوچنجى دفعه اوله‌رق كرسى‌يه چيقار وَ «اى
قارداشلرم ! بيليرميسكز ؟ بو كون بن سيزه نه سويليه‌يه‌جكم ؟» ديو
صورار. جماعتك هپيسى بر آغيزدن «كيميمز بيليرز ' كيميمز بيلمه‌يز»
ديو باغريشيرلر.

خواجه افندى : «نه كوزل ! مادام كه بيليور ايمشسكز ؛ اويله ايسه
بيلنلريكز[4] بيلمه‌ينلريكزه اوكرتسونلر !» ديمش و طاريله‌رق كرسيدن
اينمش ' براقمش ' كيتمشدر.

2. *méraq* curiosity. 3. *qarar vérmék* to decide. 4. *bilénlériñiz* those who know among you (§ 407).

درس ۲۷ Lesson 27.

The Necessitative Tense.

§ 384. The Necessitative Tense indicates **necessity**, obligation and duty, that an action must or **ought** to take place.

The characteristic sign of this tense is مه‌لى ' ملى **-méli** with the soft and ماله -**malî** with **the hard** verbs. This termination is added to the root.

سومك ' $\sqrt{\text{سو}}$: سومه‌لى *sévméli'* He must love (if is **necessary**).

يازمق ' $\sqrt{\text{ياز}}$: يازمالى *yazmalî'* He must write (that is his duty).

§ 385.

1. Indicative Necessitative. وجوبى اخباريه

سومه‌ليم *sévméli'yim*, سومه‌ليز *sévméli'yiz*,

سومه‌ليسين *sévméli'sin*, سومه‌ليسكز *sévméli'siñiz*,
سومه‌لى در *sévméli' dir*, سومه‌ليدرلر *sévméli'dirler*.

I must love, *or*, ought to love, *or*, am to love, etc.

Negative and Interrogative.

سومه‌مه‌مليم ، سومه‌مه‌مليسين ، سومه‌مه‌مليدر *sév'méméliyim, sév'mémélisin, sév'mémélidir* } I must or ought not to love.

سومه‌لى ميم *sévméli' miyim?* Ought I to love? Must I love?

سومه‌مه‌لى ميم *sév'mémélimiyim?* Ought I not to love? Must I not love?

§ 386. *Note.* In some regions of Turkey the people make a wrong use of the third person plural as *sévmélilér*, instead of the regular *sévméli dirlér*.

2. Assertive Necessitative. حكايهٔ وجوبى

§ 387. The Assertive Necessitative (which is called by some grammarians Past Necessitative) expresses that it was necessary or right that an action should have taken place, or that one was forced to perform some act; as:

دون كلمليدك *dûn' gélméliyidiñ* You ought to have come yesterday.

مكتبه كيتمليديكز *méktébé gitméli'yidiñiz* 1. You ought to have gone to the school. 2. You were obliged to go to the school. 3. You were to go to the school. 4. You should have gone to the school.

§ 388. It is the Past tense of must, which is wanting in English, and corresponds to the German musste.

يازماليدم *yazmalï'yîdîm*, يازماليدك *yazmalï'yîdîq*,
يازماليدك *yazmalï'yîdîñ*, يازماليديكز *yazmalï'yîdîñîz*,
يازماليدى *yazmalï'yîdî*, يازماليديلر *yazmalï'yîdîlar*.

I ought to have written. It was necessary that I should write.

يازمامالیدم *yaz'mamalîyîdîm* I ought not to have written.

§ 389.

3. Narrative Necessitative. روايت وجوبى

يازمالى ايمشم *yazmalï' yîmîshîm*, يازمالى ايمشز *yazmalï' imishiz*,

یازمالی ایمشسین *yazmalî' imîshsin,* یازمالی ایمشسکز *yazmalî' imishsiñiz,*
یازمالی ایمش *yazmalî' imish,* یازمالی ایمشلر *yazmalî' imishlér.*
(They say that) I ought to have written.

§ 390.

4. Conditional Necessitative. شرطی وجوبی

یازمالی ایسم *yazmalî' isém,* یازمالی ایسه‌ك *yazmalî' isék,*
یازمالی ایسه‌ڭ *yazmalî' iséñ,* یازمالی ایسه‌کز *yazmalî' iséñiz,*
یازمالی ایسه *yazmalî' isé,* یازمالی ایسه‌لر *yazmalî' isélér.*
If it is necessary for me to write, etc.

مطالعات *Mûta-la-at:* Remarks.

§ 391. a. Instead of using this Necessitative form, some words may be used to denote obligation and necessity together with the Substantive verb, such words are:

a. لازم *lazîm'* necessary. کرك *gérék'* necessary, requisite.
a. مجبور *méjbour'* obliged. a. اقتضا *iqtiza'* requisite.
a. واجب *vajib'* necessary. a. مقتضی *mouqtazi'* necessary.

Yazmalî'dîr, is expressed by *yazmasî lazîm', gérék', vajib', mouqtazi'dir;* or, *yazmagha méjbour'dour; yazmasî iqtiza'édér.*

§ 392. b. When one verb follows another on which it depends and with which it is connected by that, expressed or understood, the use of the conjunction که *ki* between them is frequently avoided by employing the word دیو ' دیی *déyi* 'saying'.

It is used also after all kinds of quotations.

امر ایتدی که کلسون or کلسون دیو امر ایتدی *émr étdi ki gélsin,* or, *gélsin déyi émr étdi.* He ordered him to come.

یر کوستردی که اوطورسون or اوطورسون دیو یر کوستردی *yér gœstérdi ki otoursoun,* or, *otoursoun déyi yér gœstérdi.* He showed him a place to sit.

باباڭ سنی "کل" دیو چاغیرییور *babañ séni gél déyi chaghîrîyor.* Your father is calling you to come (i. e. saying Come!).

§ 393. c. The English verb 'To Have' when followed by an infinitive, expresses an obligation or necessity:

therefore the two verbs together are translated into Turkish by the Necessitative tense or by the obligatory words (§ 391).

I have to write a letter. *1. Bén bir méktoub' yazmalîyîm. 2. Bir méktoub' yazmagha méjbouroum. 3. Bir méktoub' yazmaqlîghîm iqtiza édér.*

I have to learn my lesson. *1. Dersimi éöyrénméli'yim. 2. Dérs' éöyrénmékliyim lazîm dîr, gérék'dir, vajib'dir, iqtiza'édér, mouqtazi'dir* etc.

§ 394. d. When the object of the finite verb in such sentences comes before the infinitive, the sentence does not denote obligation, but possession. It must therefore be rendered in Turkish either by the Future Participle (§ 408) or by the Infinitive Dative or Nominatival with ايچون *ichin* 'for'; as:

He has a book to read. *1. Oqouyajaq bir kitabî' var. 2. Oqoumagha bir kitabî' var. 3. Oqoumaq ichin bir kitabî' var.*

لغتلر Words.

كيمك *géymék* to put on	بوش بوشينه *bosh boshouna* in vain
p. دسته *désté* quire (of paper)	بسلهمك *béslémék* to feed
قوطو *qoutou* box	a. مطلقا *mout'laqa* absolutely
يامهلامق *yamalamaq* to mend	يامه *yama* patch
تذكره *tézkiré* a note	a. مانع *mani* obstacle.

٥٧ تعليم Exercise 57.

١ پدرم بو هفته كليرم ديو يازمش ايدى ايسه ده كلهمدى· مطلقا بر مانعى اولمالى· ٢ مارقوس ايلى بر شاكرد در ديو ايشتمش ايدم؛ اما ياكليش اولمالى· ٣ چوجوقلر چاليشمالى؛ هم ده چوق چاليشمالى درلر· ٤ نه ياپهجق ايسهكز بر ساعت اول ياپمالیسكز· ٥ آدم خسته اولمامق ايچون نه چوق يمهلى نه ده چوق ايچمهلى (ايچملى)· ٦ هر نه امر ايتسهم ياپماليسين؛ يازهجقسين ديو نه سويلهسهم چارچابوق ياپماليسين؛ دويدك مى؟ ٧ نه ياپمالى ايدك؟ — قوندورالى چابوق كيمهلى وَ كيتمهلى

ایدك. ۸ نه صاتون آلماليديلر ؟ — ایکی دیویت ' بر دسته کاغد وَ بر قوطو قورشون قلم صاتون آلمالی ایدیلر. ۹ دوستکزك ایده‌جك بر ایشی وارمی ؟ — یازه‌جق بر مکتوبی وار در. ۱۰ صاته‌جق بر آتم وار. اوقویه‌جق بر غزته‌سی وار (٤٠٨ ' ۳۹٤ §§).

ترجمه ۵۸ Translation 58.

1. You must have come to us as soon as you had heard this news. 2. What shall I do? — If you have not learnt your lesson, you should learn it now. 3. What had your wife to do? — She had to write a note. 4. Have they to go this way? — No, Sir, they are to go the other way. 5. Who has to work all the day? — The poor man has to work all the day. 6. Who had to give all his money. — The baker had to give all his money. 7. What have you to do to-day? — I have to write a letter. 8. What has the shoemaker to do? — The shoemaker has to mend my shoes. 9. Am I obliged to come here? — Yes, you must come, your coming is necessary. 10. The teacher called the pupils, saying, Come.

مکالمه Conversation.

س) سویله باقالم! قوشلر بهارین نه یاپالیدرلر؟

ج) قوشلر بهار موسمنده یووالرینی یاپمالی ' یومورطه‌لرینی یومورطلامالی ' یاورولرینی چیقارمالی ' اونلری بسلمه‌ملی وَ اوچورمالی درلر.

س) عجبا همشیره‌کز خانم بنی کورسه طانیه‌جق میدر؟

ج) طانیمالیدر. کورمشم دیو چوق دفعه لاقیردیکزی ایدر.

س) اثوابلریمی کیم دیکه‌جك؟ وَ چورابلریمی کیم یامالایه‌جقدر؟

ج) بن یاپاجغم اما بیلم که: چورابلرك پك اسکی در؛ یامالامالیمی؟ یامالامامالیمی؟

س) بر تذکره یازه‌جق کاغدیکز وار میدر؟

ج) بویورك افندم! بر تذکره‌لك دکل آ! ایشته سزه اون تذکره‌لك کاغد؛ کاغدم یوقدر دیو یازمامازلك ایتمه‌یکز (۲۹٤ §).

تعليم قرائت Reading Exercise.

خواجەنك اَولنمەسى The Marriage of the Teacher.

نصرالدين خواجه افنديننك باشى بوزولمش[1] ؛ ايكنجى دفعه اولەرق اَولنمك آرزوسينه دوشمش[2] . اسلاملر آراسينده عادتدن[3] در كه ، اركككلر قاريلرك يوزلرينى كورمزلر . قاريلر يابانجى[4] بر اركك كوروورلرايسه ، چارچابوق يوزلرينى اورترلر[5] . خواجەنك دوستلرى كنديسينه غايت چيركين برقارى بولەرق كوزل در ديو يوتدورمشلر[6] . قارى اَوه كلير كلمز خواجه يوزيننك اورتوسينى[7] قالديرمش باقمش كه ؛ نه ديك[8] ! پك چيركين بر شى ! عادتا[9] بر كومور ! جانى چوق صيقيلمش[10] ايسه ده هيچ سس چيقارمامش .

ايرتەسى كون بزم خواجه اودن چيقاركن ، قارى در : «آمان خواجه افندى ! سن كيديورسين ، سويله ! كيمه كورونەيم[11] ؟ كيمه كورونمەيم[12]» ديو بر ادا[13] ايله سوال ايتمش . — خواجه «بره قارى[14] ! جانيكى سورسەك[15] ، بكا كورونمه‌ده كيمه كورونورسەك كورون ! » ديمش وَ كوجبلا ياقاسنى قورتارمش[16] .

Words. 1. *bashî bouzoulmaq* (to be put out of order) = to be a widower. 2. to be anxious. 3. *adètdén ol."* to be usual. 4. *yabanjî* stranger. 5. to veil. 6. to cause to swallow, to deceive. 7. *eòrtû* veil. 8. *né déñ!* (what do you say) = what wonder! 9. *adéta* simply; really. 10. his soul was oppressed = he was angry. 11. to unveil (her face). 12. to veil. 13. *éda* arrogance. 14. *bîré qarî* now then, woman! 15. *diniñi sévérséñ* if you love your soul = please! 16. he could scarcely get rid of her.

درس ٢٨ Lesson 28.

فرع فعل The Participles.

§ 395. There is no Relative Pronoun in Turkish corresponding to the English who, which, or that.

These are always accompanied by a verb in English. In Turkish the Subjective and Objective Participles of the verb take the place of both the Relative and the verb.

§ 396. *Note.* This peculiarity is the most characteristic, and at the same time the most beautiful feature in the Turkish language, though foreigners and even natives of Turkey, whose mother-tongue is not Turkish, are often guilty of infringing it, and are frequently in utter ignorance of its value and meaning. For instance, *béni sévén adém* 'the me-loving man'; *ot yéyén at* 'the grass-eating horse': are equivalent to 'the man who loves me' and 'the horse which eats grass'. The great number of Participles derived from the Turkish verb enables a very great degree of precision to be given to this construction.

§ 397. The only Relative Pronoun in Turkish ***ki***, ﻛﻪ meaning 'who, which, that, what' is not Turkish in origin, it is Persian. This word, ***ki***, is never used in correct Turkish, though employed in translated Persian and Arabic sentences. It is also used by foreigners.

§ 398. The Participles may be divided into two classes or moods: Subjective and Objective.

1. Subjective Mood.

§ 399. The Subjective Participles are those which are composed of the subject, (the nominative case of *who*, *which*, *that*, *what*) and the verb. They are derived both from active and from neuter or passive verbs. In the first case they are called Active Participle ***(Ismi Fayil)*** and in the second Passive Participle ***(Ismi Méfoul)***. The Active Participle corresponds to the Present Participle and the Passive Participle to the Past Participle of the English Grammar.

§ 400. The Subjective Active and the Subjective Passive Participles have seven tenses each:

§ 401. Subjective Active Participle. اسم فاعل

Present:	یازان	***yazan***	who writes, writer, writing (adjectival).
Aorist:	یازار	***yazar***	one who writes, writing » .
Past:	یازدق	***yazdîq***	one who wrote.

Dubitative:	یازمش	*yazmîsh*	one who has written.
Pluperfect:	یازمش اولان	*yazmîsh olan*	one who had written.
Future:	یازهجق	*yazajaq*	one who will write.
Past Future:	یازهجق اولان	*yazajaq olan*	one who is (about) to write.

§ 402. Subjective Passive Participle. اسم مفعول

Present:	یازیلان	*yazîlan*	That which	is being	written.
Aorist:	یازیلیر	*yazîlîr*		may be	
Past:	یازلدق	*yazîldîq*		is	
Dubitative:	یازلش	*yazîlmîsh*		has been	
Pluperfect:	یازلش اولان	*yazîlmîsh olan*		had been	
Future:	یازیلهجق	*yazîlajaq*		will be	
Past Future:	یازیلهجق اولان	*yazîlajaq olan*		is (about) to be	

The Negatives are: یازمایان *yazmayan*, سومهین *sévméyen*, یازلمایان *yazîlmayan*, سویلمهین *sévilméyén*, etc.

مطالعات *Mûta-la-at:* Remarks.

§ 403. I. The Present Active Participle is applicable either to the present or to the past; as:

یازان آدم *yazan adém*, means either 'the writing man, the man who writes, the man who is writing', and 'the man who wrote'.

§ 404. II. The Aorist Participle means 'whose nature or business is to write' or 'who is willing to write'; as:

اوقور یازار بر آدم *oqour yazar bir adém* 'a man who can read and write, a literary man'.

گورونور گورونمز شیلر *gϑrûnûr gϑrûnméz shéylér* 'things which can be seen and cannot be seen, i. e. visible and invisible things'.

§ 405. III. The Negative of the Past Participle is more used than the Affirmative:

سز ایو بر ادم سکز، سزی سومهدك کیمسه یوقدر *siz éyi bir adém siñiz, sizi sévmédik kimsé yoq dour.* You are a good man, there is nobody who does not love you.

§ 406. IV. Only the Present, the Pluperfect and the Past Future tenses are used either as the subject or as the adjective qualifying the subject of a sentence. The remaining four tenses are always used as adjectives qualifying the subject (§§ 71, 417, 423).

بومکتوبی یازان ' یازه‌جق اولان ' یازمش اولان ذات کیم در؟ ***bou méktoubou yazan, yazajaq olan, yazmîsh olan zat kim′ dir?*** **Who is the person who wrote this letter?** or بو مکتوبی یازان ' یازه‌جق اولان ' یازمش اولان کیمدر ***bou méktoubou yazan, yazajaq olan, yazmîsh olan′ kim dir?*** Who is the writer of this letter?

§ 407. V. Therefore, these three tenses, when used as subjects, are declined like substantives, either alone or with pronominal affixes.

N.	یازان *yazan*	A.	یازانی ***yazanî***
G.	یازانك *yazanîñ* of —	L.	یازانده ***yazanda*** in —
D.	یازانه *yazana* to —	A.	یازاندن ***yazandan*** from —

The person writing, the writer.

Also: یازانمز ' یازانکز ' یازانلری *yazanîmîz, yazanîñîz, yazanlarî* } The writer among us, you, them.

§ 408. VI. In English, when the object of the verb falls between the verb 'to have' and the Infinitive, it may be rendered into Turkish by the Future Participle (§ 393).

ییه‌جك اکمکی یوقدر *yéyéjék ékméyi yoq dour.* **He has no bread** to eat.

§ 409. VII. The Aorist, Past, Dubitative and Future Participles are the same in spelling and pronunciation with those of the Indicative Mood. It is very easy to distinguish them, and there is one absolute rule: If it is Indicative Mood, it must always stand at the end of the sentence, because verbs are always put at the end of the sentence. If it is a Participle, as a subject or a modifier of the subject, it must precede the verb in any case:

بو اوده کیم اوطوره‌جق؟ *bou évdé kim′* ***otourajaq?*** **Who will** dwell in this house?

بو اوده اوطوره‌جق كيمسه كيم در؟ ***bou évdé otourajaq kimsé kim dir?*** Who is the man, who will dwell in this house?

تطبيقات *Tatbiqat:* Comparison.

§ 410. The order of construction in Turkish is just the opposite of English. In English the Antecedent (subject) begins the sentence, then comes the Relative Clause and thirdly the Verb (or predicate); or the Verb, Antecedent and Relative Clause. But in Turkish the order is always the same: first Relative Clause, then the Antecedent, and third the Verb.

antecedent — relative clause — verb

1. The man who came now is blind.
   relative clause — antecedent — verb
   Shimdi gélén adém keôr' dûr.
   verb — antec. — relative clause
2. These are the boys who did not learn their lessons.
   relative clause — ant. — verb
   Dérslérini eôyrénméyén chojouqlar bounlar' dîr.
3. There is nobody (who does not love you).
   (Sizi sévmédik) kimsé yoq'dour.
4. (Those who have gone to and come) from India.
   Hindistana (gitmish vé gélmish olanlar).
5. I saw the man (whose house is big).
   (Evi beôyûk olan) adémi geôrdûm.
6. A woman (whose eyes are blind).
   (Geôzléri keôr olan) bir qarî.
7. A horse (that runs fast).
   (Chapouq séyirdir) bir at.
8. A man (who is not fit for anything).
   (Bir ishé yaramaz) bir adém.
9. A letter (the address of which is not written).
   *(ûstû yazîlmamîsh [*or *yazilmadiq]) bir méktoub.*
10. There was a man there (whose hand was withered).
    Orada (éli qouroumoush olan) bir adém var îdî.
11. The merchant (who has to come [or will come] to-morrow).
    *(yarîn géléjék [*or *géléjék olan]) tûj'jar.*

12. [Those who know among us], will teach (those who do not know among you).
[Bilénlérimiz] (bilméyénlériñizé) éöyrédéjéklér.
13. Who is the man (who will call the servant?)
(Khîzmétkiârî chaghîrajaq olan) adém kim dir?
14. I have (nothing to be afraid of).
(Qorqajaq bir' shéyim) yoq dour.

لغتلر Words.

بالطه *balta* an axe	a. بلا *béla* evil
کسر *késér* adze	بللی *bél'li* known, perceptible
دپه ' تپه *dépé* hill, top	کچیله‌جك *géchiléjék* passable, fordable
a. مکافات *mûkiafat* prize	الندن کلمك *élindén gélmék* to be able to do
اوله‌جق *olajaq* hopeful	اولمق *olmaq* to become
ینملك *yénmék* to be eaten	یتملك *yétmék* to ripen
قاینار *qaynar* boiling	ایش کوج *ish gûj* occupation.

تعلیم ۵۹ Exercise 59.

۱ عقلی باشنده اولان آدملری سوه‌رم ۰ ایشه یارامایان آدملردن خوشلانمام ۰ ۲ ایشنی کوجینی براقان ' هر وقت تنبل تنبل کزن کیمسنه‌لردن کیم خوشلانیر ؟ ۳ باباسینه اطاعت ایدن ' آناسنی سَوَن بر چوجوق هر وقت سَویلیر ۰ ٤ سویلیر طبیعتی اولانلری هر کس سور ایسه ده ؛ سویلمز ' چیرکین طبیعتلی اولانلردن ده هیچ بر کیمسه خوشلانماز ۰ ۵ اوله‌جق چوجوق کوچوکلکندن بللی در ۰ اوله‌جق آت طای ایکن بللیدر ۰ ٦ کچن سنه نره‌یه کیتدیکز و کله‌جك سنه یازین نره‌یه کیده‌جکسکز ؟ — کچن سنه مرذیفونه یاقین بولنان یکیجه قریه‌سنه کیتدم و بو سنه دخی کیده‌جك باشقه بر یرم یوقدر ۰

تعلیم ٦۰ Exercise 60.

۱ بو سوزی سزه سویله‌ین کیم ایدی ؟ — دونکی کون بورایه

کلمش اولان قیصریه‌لی برتجّار ایدی . ٢ باغده میوه‌لر ایله دولو اولان
بر آغاج کوردم؛ فقط میوه‌لری ینمز حالده ایدی. ٣ یتمه‌مش میوه‌لری
ییَن چوق چوجوقلر بیلیرم که ، خسته یاتیورلر ، ایصیتمه طوتییورلر.
٤ المدن کله‌جك بر ایش ایسه یاپارم؛ یوخسه یاپه‌مام. ٥ بزی کورونو
وَ کورونمز بلالردن صاقلایان الله تعالی حضرتلری در . ٦ بیچاغك
کسر می ؟ — کسر بر بیچاغم ، کسمز بر بالطه‌م وَ کسکین بر کسر
وار در . ٧ ایرماقدن کچیله‌جك یری بکا کوستره‌جك اولسه‌کز چوق
ممنون اولورم. ٨ ایچیکزده خسته اولانکز وار می ؟ ٩ ییه‌جك
برآز قاینار صو قو . ١٠ کچمشلریکزك جاننه رحمت اولسون
١١ نوری بك نصل بر آدم در ؟ — هیچ ! بوش کزنلرك باش
قالفه‌سیدر.

ترجمه ٦١ Translation 61.

1. The man who died yesterday morning, was your .eighbour. 2. What have you? — I have a book, on he cover of which there is a beautiful yellow picture. . What do you see? — 4. I see the baker who bakes read. 5. If you have seen the horse one of whose yes is blind, it is not ours. 6. The adze cuts the vood. 7. Boys! do not be afraid, there is nothing to e feared. 8. It is a statement which cannot be believed. - No, Sir, it is a credible statement. 9. Have you anyhing to say to me? — I have nothing to say to you. 0. Whoever knows himself, knows a great deal (many hings). 11. Is this the lady whose sister is sick? — Io, she is the lady whose father is sick. 12. This illager is not a man who does not know anything, .e is a man who reads and writes.

مکالمه Conversation.

بو کوملکلری کیمه کونده‌ره‌جکسکز ؟ فقیر وخسته اولانلره کونده‌ره‌جکم .
هیچ بر شیئی اولمایانلره نه‌دیرلر ؟ فقیر دیرلر.

اوی داغك دپه‌سنده اولان تجّار نره‌ده در ؟
شمدی کندی مغازه‌سنده اولمالی .

بوسنه مکتبده برنجی مکافاتی آلان کیم ایمش ؟
کوچوك همشیره‌م نازك خانم در.

شو صاتیلان کلامِ قدیمك هدیه‌سی قاچ غروشدر ؟
اوکلامِ قدیمك هدیه‌سی ۱۲۰ غروشدر.

بویله کیج وقت قاپی‌یی چالان کیم در عجبا ؟
بیلم ! عالمده برمسافر اولسه .

بو پاره‌یی نه وقت ویره‌بیلیرسکز ؟
بك یك اوچ کوندن ویریرم .

موسی کهیا ! بو سنه اکینلر نصلدر ؟
اه ! اللهه شکرلراولسون ! کولدوره‌جك قدر دکلسه ده ؛ آغلایه‌جق قدر ده دکل .

تعلیم قرائت Reading Exercise.

ایپه اون سرمك To hang flour on a line.

ویره‌جکنی ویرمز ‘ حدینی طانیماز[1] کوتو قونشونك بری ؛ بر دفعه خواجه حضرتلرینه مراجعتله[2] : «جانم خواجه افندی ! بزم چوجوقلر[3] بو کون چاماشیر[4] ییقایورلر . چاماشیر سرمك[5] ایچون شو سزك چاماشیر ایپینی[6] ویرسه‌کز نه اولور[7] !» دیو یالوارمش[8] . — «یك اعلا اوغلم امّا ؛ کل کله‌لم[9] که بزمکیلر[3] ده بو کون ایپه اون سرمشلر ؛ یوقسه قضاکی آلسون[10] ‘ نه وار که[11]» دیو جواب ویرمش . اوته‌کی[12] حالا[13] مسئله‌یی[14] اکلامایه‌رق — «نه دیوك[15] خواجه‘ هیچ ایپه اون سریلیرمی ؟»

Words. 1. Who does not pay his debt. Who does not know his limits i. e. conceited. 2. *mûraja-at ét.*" to appeal. 3. our children, the woman of the household (these names are applied to the women in the Harém). 4. *chamashîr* household linen. 5. *sérmék* to hang up in full length and breadth on a line. 6. clothes-line. 7. *né olour?* a common term for 'If you please'. 8. to implore. 9. let us come that = unfortunately. 10 *qadañî-alsîn* may your misfortune befall on it! = nothing at all! 11. *né olour ki!* not worth mentioning. 12. the other one. 13. yet. 14. the case. 15. *né déyoñ?* for *déyorsoun.* What are you saying?

دیو اصرار[16] ایتدیکنده ؛ خواجه افندی «به حریف ! آکلاسه‌ك نه[17]!
ویره‌جك کوکلم اولماسه ؛ ایپه اون دکل یا ، صو بیله سره‌رم» دیه‌رك باش
آغریسنی دفع[18] ایتمشدر.

16. *israr ét.″* to insist. 17. *añlasañ′ né?* why do you not understand? 18. *déf ét.″* to repel, expel.

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٢٩ درس Lesson 29.

The Participles. (Continued.)

2. Objective Mood. صیغهٔ صله *Sîyghéyi Sîlé.*

§ 411. The Objective Participles are those which combine the meanings of the oblique cases of the Relative Pronouns (i. e. 'whom, which, that, what', governed by the words **of, to, on, in, out of, from, by, with**) and **where** with that of the verb. They are derived from every kind of verbs, whether Active, Neuter or Passive.

§ 412. The Objective Participles are formed by the addition of possessive suffixes to the Past, Pluperfect, Future and Past Future tenses of the Subjective Participle (§§ 401—402). These are used as objects or as adjectives qualifying the objects.

Subjective Participle.

Past:	یازدق *yazdîq*
Pluperfect:	یازمش اولان *yazmîsh olan*
Future:	یازه‌جق *yazajaq*
Past Future:	یازه‌جق اولان *yazajaq olan*

The **person** who wrote; who had written . . .

Objective Participle.

Past:	یازدیغم *yazdîghîm*
Pluperfect:	یازمش اولدیغم *yazmîsh oldoughoum*
Future:	یازه‌جغم *yazajaghîm*

Past Future: یازه‌جق اولدیغم *yazajaq oldoughoum*
The thing which I wrote, which I shall write ...

§ 413. Objective Past Tense. ماضیٔ صله

Per. 1.	یازدیغم	*yazdîghîm´,*	یازدقلرم	*yazdîqlarîm´,*
2.	یازدیغك	*yazdîghîñ´,*	یازدقلرك	*yazdîqlarîñ´,*
3.	یازدیغی	*yazdîghî´,*	یازدقلری	*yazdîqlarî´,*
1.	یازدیغمز	*yazdîghîmîz´,*	یازدقلرمز	*yazdîqlarîmîz´,*
2.	یازدیغکز	*yazdîghîñîz´,*	یازدقلریکز	*yazdîqlarîñîz´,*
3.	یازدقلری	*yazdîqlarî´,*	یازدقلری	*yazdîqlarî´.*

That which I, he, we, you, they wrote. Those which I, you ... wrote.

§ 414. Pluperfect. حکایهٔ ماضیٔ صله

یازمش اولدیغم *yazmîsh´ oldoughoum.*
یازمش اولدقلری *yazmîsh´ oldouqlarî.*
} That which I, you, they ... have written.

§ 415. Future. مستقبل صله

Per. 1.	یازه‌جغم	*yazajaghîm´,*	یازه‌جقلرم	*yazajaqlarîm´,*
2.	یازه‌جغك	*yazajaghîñ´,*	یازه‌جقلرك	*yazajaqlarîñ´,*
3.	یازه‌جغی	*yazajaghî´,*	یازه‌جقلری	*yazajaqlarî´,*
1.	یازه‌جغمز	*yazajaghîmîz´,*	یازه‌جقلرمز	*yazajaqlarîmîz´,*
2.	یازه‌جغکز	*yazajaghîñîz´,*	یازه‌جقلریکز	*yazajaqlarîñîz´,*
3.	یازه‌جقلری	*yazajaqlarî´,*	یازه‌جقلری	*yazajaqlarî´.*

That which I shall write ... Those which I shall write...

§ 416. Past Future. حکایهٔ مستقبل صله

یازه‌جق اولدیغم *yazajaq´ oldoughoum.*
یازه‌جق اولدیغمز *yazajaq´ oldoughoumouz.*
} That which I, we shall have written ...

مطالعات *Mûta-la-at* Remarks.

§ 417. I. The plural forms *(yazdîqlarîm´, yazajaqlarîm´)* are never used as adjectives in the plural to

alify plural nouns, since adjectives when they qualify uns do not take the plural termination (§§ 71, 423).

§ 418. II. The Objective Future Participle first rson and the Indicative Future first person are the same spelling, but in pronunciation and use are different. the word is a participle, it is never found at the d of the sentence, and it is accented on the last syllle, but if it be the Indicative, it must be put at the d of the sentence and is accented on the penultimate.

Bir mektoub yazaja'ghîm. I shall write a letter.
Yazajaghîm' *méktoub.* The letter which I shall write.

Comparison. تطبيقات

1. This is (the book which I read).
   (Oqoudoughoum kitab) bou dour.

Note. The verb is first person, the Past Part. is first person.

2. The cook will bake (the food which you like).
   Ashjî (sévdiyiñ yéméyi) pishiréjék.
3. Where is (the letter which I have written) yesterday.
   Dûnki (yazmîsh oldoughoum méktoub) nérédé dir?
4. This is (the word which they spoke).
   (Séöylédikléri séöz) bou dour.
5. (The money which he gained) is ten piastres.
   (Qazandîghî para) on ghouroush dour.
6. The medicine [acc.] (which the sick person drank).
   Ol hastanîñ (ichdiyi ilajî [acc.]*).*
7. The house (in which you are dwelling) now (loc.).
   Shimdi (otourdoughouñouz) év.
8. The man (whose house [acc.] we rented), is dead
   (E'vini kiraladîghîmîz) adém éölmûsh dûr.
9. The lesson (which I shall [or have to] learn).
   (éöyrénéjéyim' [or *éöyrénéjék' oldoughoum*] *dérs.*
10. Do you know (the road [acc.] which we shall go) to-morrow?
    Yarîn (gidéjéyimiz [or *gidéjék oldoughoumouz*]*) yolou bilir'misiñiz?*
11. (The water with which [Inst.]) the master washed himself.
    Efféndiniñ (yîyqandîghî) sou.

12. The Teacher cut (the branch on which [loc.] he was sitting).
Hoja (otourdoughou dalî) késdi.

The Declinable Objective Participles.

§ 419. If the Substantive which is the object in the sentence is omitted and the participle is used alone as an object, then the four tenses of the Objective Participle are declined according to the case and person of the object and the person of the verb in the Relative clause (§ 410).

§ 420. For instance بنم یازدیغم مکتوبی کوندر *bénim yazdîghîm' méktoubou géôndér*, 'send the letter which I wrote', here the object *(méktoubou)* is in the Accusative, the subject first person *(bénim)* and the tense past *(yazdîghîm)*. But if I say بنم یازدیغمی کوندر *bénim yazdîghîmî' géôndér*, 'send what I wrote', the meaning is the same, but the Participle takes the accusative termination, because the noun is omitted.

§ 421. The case is just the same with the adjectives also; I can say ایی آدملری سورهرم *éyi adémléri' sévérim*, I like the good people: It is possible again to say ایيلری سورهرم *Eyiléri' sévérîm* I like the good (ones), omitting the Substantive.

§ 422. The addition of the possessive endings implies a possessor. The possessor is put in the Genitive case and forms the Subject in the English sentence. It is not always inserted, the terminations of the Objective participle being substitutes for it. بنم یازدیغم *bénim yazdîghîm'* is equal to یازدیغم *yazdîghîm'*; the ending showing the person and the number (§ 102).

§ 423. The singular nominative is used both as an object and as an adjective qualifying the object, but the other cases, as well as the plural nominative of Past and Future Objectives, are never to be used as adjectives, but as Substantive object: it is not permitted to say

بنم یازدیغمی مکتوبی *bénim yazdîghîmî méktoubou* or بنم یازدقلرم مکتوبلری *bénim yazdîqlarîm méktoublarî;* but بنم یازدیغم مکتوبی or بنم یازدیغم مکتوبلری and بنم یازدیغمی *bénim yazdîghîmî* or بنم یازدقلرینی *bénim yazdîqlarîmî* (§§ 406, 417).

Past Tense. ماضئ صله *Maziyi Sîlé.*

First Person Singular. متکلم *Mûtékél'lim.*

N.	یازدیغم	*yazdîghîm'*	That which I wrote, what I wrote, my writing.
G.	یازدیغمك	*yazdîghîmîñ'* of —	
D.	یازدیغمه	*yazdîghîma'* to —	
A.	یازدیغمی	*yazdîghîmî'*	
L.	یازدیغمده	*yazdîghîmda'* in —	
A.	یازدیغمدن	*yazdîghîmdan'* from —	

First Person Plural.

N.	یازدیغمز	*yazdîghîmîz'*	That which we wrote, what we wrote, our writing . . .
G.	یازدیغمزك	*yazdîghîmîzîñ'* of —	
D.	یازدیغمزه	*yazdîghîmîza'* to —	
A.	یازدیغمزی	*yazdîghîmîzî'*	
L.	یازدیغمزده	*yazdîghîmîzda'* in —	
A.	یازدیغمزدن	*yazdîghîmîzdan'* from —	

Second Person. مخاطب *Moukhatab.*

N.	سودیککك	*sévdiyiñ*	سودیککز	*sévdiyiñiz*
G.	سودیککك	*sévdiyiyiñ* of —	سودیککزك	*sévdiyiñiziñ* of —
D.	سودیککه	*sévdiyiñé* to —	سودیککزه	*sévdiyiñizé* to —

That which thou lovedst, you loved; their, your loving . . .

Third Person. غائب *Ghayib.*

N.	اوقودیغی	*oqoudoughou'*	اوقودقلری	*oqoudouqlarî'*

G. اوقودیغینك *oqoudoughounouñ'* of – اوقودقلرینك *oqoudouqlarînîñ'* of –
D. اوقودیغینه *oqoudoughouna'* to – اوقودقلرینه *oqoudouqlarîna'* to –, etc.
That which he read. What they read, their reading...

Future Tense. مستقبل صله *Mustaqbêli Sîlé.*

First Person. متكلم

N. یازه‌جغم *yazajaghîm'* — یازه‌جغمز *yazajaghîmîz'*
G. یازه‌جغمك *yazajaghîmîñ'* of — یازه‌جغمزك *yazajaghîmîzîñ'* of —
D. یازه‌جغمه *yazajaghîma'* to — یازه‌جغمزه *yazajaghîmîza'* to —
A. یازه‌جغمی *yazajaghîmî'* — یازه‌جغمزی *yazajaghîmîzî'*
L. یازه‌جغمده *yazajaghîmda'* in — یازه‌جغمزده *yazajaghîmîzda'* in —
A. یازه‌جغمدن *yazajaghîmdan'* from — یازه‌جغمزدن *yazajaghîmîzdan'* from —
That which I shall write, what I shall write; My writing ...

Second Person. مخاطب

N. بیله‌جكك *biléjéyiñ'* — بیله‌جككز *biléjéyiñiz'*
G. بیله‌جككك *biléjéyiyiñ'* of — بیله‌جككزك *biléjéyiñiziñ'* of —
D. بیله‌جككه *biléjéyiñé'* to — بیله‌جككزه *biléjéyiñizé'* to —
A. بیله‌جككی *biléjéyiñi'* — بیله‌جككزی *biléjéyiñizi'*
L. بیله‌جككده *biléjéyiñdé'* in — بیله‌جككزده *biléjéyiñizdé'* in —
A. بیله‌جككدن *biléjéyiñdén'* from — بیله‌جككزدن *biléjéyiñizdén* from —
What thou, you will know. Thy, your knowledge ...

Third Person. غائب

N. یازه‌جغی *yazajaghî'* — یازه‌جقلری *yazajaqlarî'*
G. یازه‌جغینك *yazajaghînîñ'* of — یازه‌جقلرینك *yazajaqlarînîñ'* of —
D. یازه‌جغینه *yazajaghîna'* to — یازه‌جقلرینه *yazajaqlarîna'* to —
A. یازه‌جغینی *yazajaghînî'* — یازه‌جقلرینی *yazajaqlarînî'*
L. یازه‌جغینده *yazajaghînda'* in — یازه‌جقلرنده *yazajaqlarînda'* in —
A. یازه‌جغیندن *yazajaghîndan'* from — یازه‌جقلرندن *yazajaqlarîndan'* from —
What he, they will write. His, their writing ...

§ 424. Four important gerunds are obtained from the Declinable Objective Participles.

§ 425. **The Tenth Gerund.** The Dative case of the Objective Future Participle is used as a gerund: it then corresponds to the phrases 'instead of, rather than'; as:

بن آته بینه‌جکمه اشکه بینه‌رم *bén ata binéjéyimé éshéyé binérim.* I would rather ride a donkey than a horse.

§ 426. **The Fourth Gerund.** The Locative case of the Objective Past Participles, when used as a gerund, indicates the time of an action, when an action is performed.

مسافرلر کلدیکنده یه‌مکیمزی یه‌دك *mûsafirlér géldiyindé yéméyimizi yédik.* When the guests arrived we dined; or, the guests having arrived we dined; or, the guests arriving we dined; or, on the arrival of the guests we dined.

§ 427. **The Twelfth Gerund.** The Ablative case of Past and Future Participles is used as a gerund, and indicates the reason why some other action is performed? The doer of the first is indicated by the possessive affixes; as:

پدرم مکتوب یازه‌جغندن کلمه‌دی *pédérim méktoub yazajaghîndan gélmédi.* My father did not come, because he was about to write a letter.

او ایشیتمه‌دیکندن جواب ویرمه‌دی *o ishitmédiyindén jévab vérmédi.* Owing to his not having heard he did not answer.

§ 428. **The Third Gerund.** If کبی *gibi* is added to the nominative of the Objective Participle, another gerund is obtained, which means 'as soon as'.

قارداشڭ کلدیکی کبی بنی چاغیر *qardashîñ gél'diyi gibi béni chaghîr.* Call me as soon as your brother comes (§§ 334, 431).

§ 429. As we have already seen, the Dative, Ablative and Locative cases of the Objective Participles have two meanings: one as a participle, the other as a gerund. This identity must not escape the student. But it is very easy to distinguish them, as the subject of the gerund is always in the *nominative*, while that

of the participle is in the *genitive*. Therefore confusion is scarcely possible when the words are used in a sentence. (See the examples 5—8.)

Comparison. تطبيقات

1. Give me the account (of whatever you have bought).
   *(**Siziñ** satîn aldîghînîzîñ) hisabînî baña vériñiz.*
2. The guest does not eat (what he expects), but eats (what he finds).
   Mûsafir (oumdoughounou) yéméz, (bouldoughounou) yér.
3. Put in the bag (whatever you [will] find).
   (Boulajaghîñîzî) torbaya qoyouñ.
4. Have you anything to say ([of] what the boy wrote)?
   Chojoughouñ (yazdîghîna) bir déyéjéyîñiz' var mî?

5a. I have no doubt (that you will do) this nicely.
   ***Séniñ** bounou gûzéljé (yapajaghîña) shûb'**hém yoq**.*

5b. (Instead of doing) the wrong, do the best.
   ***Sén** kéôtûyû (yapajaghîña), éyiyi yap.*

6a. There is no deficiency (in what I sold).
   ***Bénim** (satdîghîmda) bir' qousour **yoq dour**.*

6b. (Whenever I sell) your property, I will give you your money.
   ***Bén** maliñi (satdîghîmda) parañî **vériri**m.*

7a. I had no news (of his being ill [that he was ill]).
   ***Onouñ** hasta (oldoughoundan) **habérim yoghoudou**.*

7b. My mother could not come here (because she was ill).
   ***Validém** hasta (oldoughoundan) **bouraya gélémédi**.*

8a. My father did not know (that you were about to come) here.
   ***Siziñ** bouraya (géléjéyiñizdén) **babamîñ habéri** yoghoudou.*

8b. We could not go there (because we had to come here).
   ***Biz** bouraya (géléjéyimizdén) **oraya gidémédik**.*

لغتلر Words.

اوكوتمك *üyütmék* to grind — a. روح *rouh* Spirit

a. تعجب ايتمك *téaj'jüb ét'* to marvel — a. علامت *alamét* sign

a. معلومات *malûmat* knowledge — جورباجی[1] *chorbajî* Mr.

a. خاطر *khatîr* memory — t. p. بكزاده *béyzadé* nobleman.

[1] A conventional title applied to Christian notables, bankers, merchants, etc.

تعليم ٦٢ Exercise 62.

١ ويرمش اولديغكز ساعت · بنم اوكوتمش اولديغم بوغدای· اوكره نه جك اولديغم درس · آغالرك ايچه جك اولدقلری قهوه · ٢ چورباجيلرك صاته جق اولدقلری خانه · بكزاده لرك صاتون آلمش اولدقلری آت· ٣ كتيرمش اولديغی قهوه فينجانی صفرا اوزرنده ايدی ؛ آلمه كز اولدی می ؟ ٤ حسين قالفه نك بكا سويله يه جك اولديغی سوزك نه اولديغنی بيليرميسين ؟ — خير افندم ! نه دييه جكندن معلوماتم يوقدر · ٥ شاكردم اولديغكز ايچون · شاكردم اولديغكزدن · شاكردم اولديغكز سببيله · ٦ ويره مدكلری ايچون · ويره مدكلرندن · ويره مدكلرندن طولايی · ويره مه دكلری سببدن حبس اولونديلر · ٧ شاكردلر درسلرينی سويله يه مه دكلرندن · سويلمكه قادر اوله مادقلری سببدن تكدير اولونديلر · ٨ «يتيشه مه ديكك كويك بری يانده ياتی وير» (§ ٢٨٦) ·

تعليم ٦٣ Exercise 63.

١ كلديكنی كوره مه دم · كزدكلری باغچه قاين آنامكدر · ٢ ياتاجقلری ياتاق اوتدن ايمش · ٣ سن بنم ديديكمی خاطردن چيقارمه · ٤ ات كسديكم بيچاق نره ده در ؟ — اتك اولديغی دولابده در · ٥ كله جك هفته بزه كله جك اولان مسافرلری طانيرميسكز ؟ ٦ يارين

بن کلدیکمده هر ایشی بیتمش کورمك ایستەرم . ۷ بویله کوتو
آرقەداشلر ایله کزەجککه ' ایی آرقەداشلر ایله کز قونوش .
۸ مکتبده چان چالیندیغنده هر کس یرینه یاتار ایدی. ۹ یانار طاغلره
یاقین یاپیلان شهرلر ذلذلەدن پك قورقارلر . ۱۰ کوردیککز
وَ کورەجککز شیلری کیمسەیه سویلەمەیەسکز . ۱۱ داییکده
اولان آلاجغمی آلدیغم کبی سکا اولان ویرەجکمی ویرەجکم.

ترجمه ٦٤ Translation 64.

1. I received the letter which you sent me, dated 7th July 1902. 2. The house to which I am now going is my father-in-law's. 3. I wrote all the words you spoke to me. 4. The greatest of the cities which Alexander the Great built [made], was Alexandria. 5. The physician of whom you speak is in Europe. 6. Mr. Jacob is the man of whom we have read in the newspapers. 7. Do you know what I want? — I don't know what you want, if you do not tell me. 8. Let no one change that which I have written. 9. Do you know that I lost my purse full of money? 10. When I was in Constantinople I saw the goods in the shops changed every day. 11. Learn this from what you see. 12. I did not know that he went to Trebizond.

ترجمه ٦٥ Translation 65.

1. He that hath an ear, let him hear what the Spirit saith unto the churches. 2. For he knew what was in man. 3. They marvelled that he talked with the woman. 4. What shall be the sign of thy coming? 5. Let not thy left hand know what thy right hand doeth. 6. Have you not read what David did, when he was hungered, and they that were with him? 7. We heard of their having become soldiers. 8. I do not object to your going there. 9. The baker is not an honest *(doghrou)* man: he writes what is due to him [his credits] and does not write his debits (what he owes).

تعليم قرائت Reading Exercise.

'ranslate and tell the following story in Turkish fully.

1. This is the house that Jack built.
2. This is the malt, That lay in the house that Jack built.
3. This is the rat, That ate the malt, That lay in the house that Jack built.
4. This is the cat, That killed the rat, That ate the malt, That lay in the house that Jack built.
5. This is the dog, That worried the cat, That killed the rat, That ate the malt, That lay in the house that Jack built.
6. This is the cow with the crumpled horn, That tossed the dog, That worried the cat, That killed the rat, That ate the malt, That lay in the house that Jack built.
7. This is the maiden all forlorn, That milked the cow with the crumpled horn, That tossed the dog, That worried the cat, That killed the rat, That ate the malt, That lay in the house that Jack built.
8. This is the man all tatter'd and torn, That kissed the maiden all forlorn, That milked the cow with the crumpled horn, That tossed the dog, That worried the cat, That killed the rat, That ate the malt, That lay in the house that Jack built.
9. This is the priest all shaven and shorn, That married the man all tatter'd and torn, That kissed the maiden all forlorn, That milk'd the cow with the crumpled horn, That tossed the dog, That worried the cat, That killed the rat, That ate the malt, That lay in the house that Jack built.
10. This is the cock that crowed in the morn, That waked the priest all shaven and shorn, That married the man all tatter'd and torn, That kissed the maiden all forlorn, That milked the cow with the crumpled horn, That tossed the dog, That worried the cat, That killed the rat, That ate the malt, That lay in the house that Jack built.

11. This is the farmer sowing his corn, That kept the cock that crowed in the morn, That waked the priest all shaven and shorn, That married the man all tatter'd and torn, That kissed the maiden all forlorn, That milk'd the cow with the crumpled horn, That tossed the dog, That worried the cat, That killed the rat, That ate the malt, That lay in the house that Jack built.

Translation.

11. *Jackiñ yapdîghî évdé saqlanan, Arpayî yéyén, Faréyi éôldûrén, Kédiyi ûrkûdén, Kéôpéyi bouynouzlayan, Eyri bouynouzlou inéyi saghan, Bicharé qîzî éôpén, Esgi bûskû roubalî adémi nikiâhlayan, Daz qafalî (shaven), tûysûz (shorn) papazî ouyandîran, Sabah'-layîn éôtén horozou saqlayan, Boughdayî ékén chift'ji [ishté] bou dour.*

مكالمه Conversation.

س) يعقوب كهيانك ياپديرديغى اوده صاقلامش اولديغى آرپه‌يى يه‌ين كيمدر؟
ج) اكرى بوينوزلى اينه‌كك قاقديغى كوپكك قورقوتديغى كدينك يديگى فاره در.
س) اول اكرى بوينوزلى اينه‌كى صاغان قيز ايله نكاحلانان كيمدر؟
ج) اول اوكسوز قيزى اوپن اسكى پوسكو روبالى بر چوبان ايدى.
س) اول اوكسوز بيچاره قيزى شول پريشان چوبان ايله‌كيم نكاحلادى؟
ج) صباحلاين اوتن خروسك اويانديرمش اولديغى داز قافالى تويسز پاپاس نكاحلادى.
س) داز قافالى پاپاسى اويانديرمش اولان خروسى صاقلايان هريف كيمدر؟
ج) شويشيللكلرنه اورتولمش اولان طاغرى دره‌لرى اكن رنجبر هارو اغا در.

درس ٣٠ Lesson 30.

رابطه صيغه‌لر Gerunds.

§ 430a. The number of purely Turkish Conjunctions is very limited, only six in number: and these too are

derived from Verbs or Adverbs (§ 475). The place of Conjunctions is supplied by Gerunds, which are called Conjunctive Moods or Words, *Rabîta Sîyghélér*. They are mere combinations of Conjunctions with the verbs, appended at the end of sentences (§ 230). The Gerunds, like the Conjunctions, serve the purpose of connecting sentences and parts of sentences. They have the same power of government as their verbs, but they are never used alone as governing words.

§ 430b. There are thirteen gerunds in Turkish, some of which we have already met with in the course of the previous lessons. Here we shall give them in order. (See the Table.)

§ 431. **The Third Gerund.** This is formed by adding the termination نجه ، ینجه ***-injé, -înja*** to the root, (and ***-yinjé, -yînja, -younja*** if the root ends in a vowel). It means 'as soon as' or 'on'; ex.:

یازنجه گیتدی *yazînja gitdi* as soon as he wrote, he went out.

اوقویونجه اوطور *oqouyounja otour* on your reading sit down.

The meaning is also expressed in two other ways (§§ 334, 428).

§ 432. But the Negative form has a wholly different meaning.

یازمیینجه گیتمه *yaz'mayînja git'mé.* Don't go **unless** you write.

§ 433. **The Eleventh Gerund.** The third form of the Gerund when annexed to ـیه دک ، ـیه دکین ، ـیه قدر, ***-yé dék, -yé déyin, -yé qadar***, means until.

بن گلنجه یه دک اوطور *bén gélinjéyédék otour.* Sit until I come.

§ 434. **The Fourteenth Gerund.** By adding ایکن or کن ***-ikén, -kén*** to the Aorist, Present, Dubitative, Future and Necessitative third persons, another gerund-like expression is obtained, which is rendered by while.

Gitmish ikén. Now that the act of going has occured.
Yazayaq ikén. While just about to write.

No.	Gerunds		Meaning	Derived from	Section §
1	یازارجەسنە	*yazar'jasîna*	As if —, intending to —	Aorist	331
2a	یازمەدن	*yaz'madan*	Anteriorly to — Before —	Infinitive	299
b	یازمەدن اول	*yaz'madan év-vél*		»	»
c	یازمازدن	*yaz'mazdan*		Aorist	333
d	یازمازدن اول	*yaz'mazdan év-vél*		»	»
3a	یازینجە	*yazîn'ja*	As soon as he —	Root	431
b	یازار یازماز	*yazar' yazmaz*		Aorist	334
c	یازدیغی کبی	*yaz'dîghî gibi*		Obj. Participle	428
4a	یازدقده	*yazdîq'da*	When the — occurred, whenever, on the —, when the —	Past	345
b	یازدیغنده	*yazdîghînda'*		Obj. Participle	426
5	یازدقجه	*yazdîq'ja*	The more — the more —	Root	346

6a	یازه‌لی	*yazalí*	Since the act of — occurred, since he —, ever since he —	Optative	369
b	یازه‌لیدنبرو	*yazalîdan'bérou*		»	»
c	یازدی یازه‌لی	*yazdí yazalî*		Opt., Past	»
7	یازه یازه	*yazá yaza*	— on steadily, keeping on —	Optative	370
8	یازه‌رق	*yazá'raq*	continuing to —	»	371
9	یازه‌سی	*yazasí*	May he —!	»	372
	یازه‌سیجه	——— *'ja*		»	»
10	یازه‌جغکه	*yazajaghí'ña*	Instead of —, Rather than —	Obj. Participle	425
11	یازنجه	*yazîn'ja*	Until he —	Root	433
	یازنجه‌یه قدر	———*ya qadar*		»	»
12	یازدیغندن	*yazdîghîn'dan*	Because he — by the act of —	»	427
	یازه‌جغندن	*yazajaghîn'dan*		Obj. Participle	»
13	یازوب	*yazîp'*	Having —	Root	435
14	یازارایکن	*yazar'kén*	While, during	Present, Aorist, Dubit., Future, Necessitative.	434

§ 435. **The Thirteenth Gerund** is a conjunctive inflexion of the verb equivalent to a verb (generally of the same tense and frequently with the same object) found at the end of the phrase, followed by the conjunction 'and'. The sense may be such as to require the words 'also' and afterwards to be supplied, according as the succession of the two actions is intended. It is characterized by the termination —وب ***-oup, ip***, (or —یوب ***-youp*** if the root ends in a vowel [53]). § 17; as:

یازوب *yazîp* having written. اوقویوب *oqouyoup* having read.

اوطوروب اوقودیلر *otouroup oqoudoular.* They sat and (afterwards) read, or having sat down they read: equivalent to *otourdoular vé oqoudoular.*

کیدوب کوره جکم *gédip geôréjéyim*, equivalent to *gédéjéyim vé geôréjéyim.* I shall go and see [him also] (having gone I shall see).

لغتلر Words.

f. آبانیز *abanîz* Ebony	a. محجوب *mahjoub* humble
داملامق ' طاملامق *damlamaq* to drop	a. مغرور *maghroor* proud
صورمق *sormaq* to ask	a. راضی اول *razi ol'* to be content
قورباغه *qourbagha* frog	کنیش *génish* wide
کچینمك *géchinmék* to subsist	a. جاهل *jahil* young people
پیره *piré* flea	تکری ' تاکری *tañrî* God
بیت *bit* louse	اورومك *ürûmék* to bark
دوه قوشی *dévé qoushou* ostrich	پاطلامق *patlamaq* to burst.

تعلیم ٦٦ Exercise 66.

ضروب امثال *Douroubou émsal.* Proverbs.

۱ آغاج صوده طوره طوره اولور آبانیز؛ اوشاق اوده طوره طوره اولور باباکز. ۲ طاملایه طاملایه کول اولور. ۳ صوره صوره بولنور بغداد. ٤ قالین اینجه‌لینجه‌یه‌دك اینجه‌نك جانی چیقار. ٥ کوله صو کلنجه‌یه قدر قورباغه‌نك کوزی پاطلار. ٦ زنکینك کوکلی اولنجه‌یه‌دك فقرانك

ایشی بیتر. ۷ قارینجه قدرنجه. ۸ اولومی کورونجه خستهلغه راضی اولدی. ۹ کنیش وقتکده دار کچین که دارلق کلدیکنده کنیش کچینه بیلهسین. ۱۰ پیره ایتده بولنور؛ پاره یکیتده. ۱۱ جاهلك تکریسی اولماز. ۱۲ آتالر سوزی سسسز توفنگه بکزر اوردیغی کبی یاتیریر. ۱۳ تابل دوه قوشینه بکزر: یوکه کلدیکنده «قوشم» دیر یعه کالدیکنده «دوهیم». ۱٤ ایت اورور کروان گوچر. ۱۵ اولهجغه چاره یوق؛ ایش اولهجغنه واریر. ۱٦ دیوارك قولاغی وار. ۱۷ قورقولی دوش کورمهدن اویانیق یاتمهسی ایی در.

ترجمه ٦٧ Translation 67.

1. When the teacher began speaking, every one stopped his talk. 2. Until the teacher entered the school-room, all the pupils were talking together. 3. Since I came to Merzifoun I have three times visited Mounjousoun. 4. As soon as Eli goes, I will call you. 5. I read and write. He came and went afterwards. 6. He mounted his horse and went into the country. 7. The teacher Nasréd-din, taking an axe, mounted the tree and began to cut the branch on which he sat. 8. A man saw him and said that he would fall down from the tree. As soon as the man spoke the teacher fell down. 9. He ran after the man and caught him by his collar and said: As you knew that I would fall down from the tree, of course you must also know the time when I will die. 10. The man said: When your ass brays three times, you will die. 11. Do not go until I come.

مکالمه Conversation.

س) قونشوگز عالی بابا ناصل بر آدم در؟

ج) فقیر ایکن محجوب ایدی ایسهده زنکینلندکجه مغرورلانیور.

س) برادرکز شیمدییه قدر قاچ مکتوب یازمشدر؟

ج) برادر افندی استانبوله کیتدی کیدهلی اوچ مکتوب یازمشدر.

س) خستەکز شیمدی ناصلدر؟
ج) حکیمك ویردیکی علاجی ایچەلیدنبری خستە ایولشمکە یوز طوتدی.

تعلیم قرائت Reading Exercise.

انسانك حیواندن فرقی
The Distinction between Man and Beast.

انسانك حیوانلردن فرقی سوز سویلەمك و اوقویوب یازمق ایلە در. انسان یارادیلیشدە[1] حیوانلردن چوق عالی[2] در. حیوانلردە حِسّ[3] وار در. مثلا[4]: کوپك افندیسنی کوردیکی کبی، طانیەرق؛ سوینوب قویروغینی صاللامغە[5] باشلار. — بن سوز سویلەیە بیلدیکم ایچون حالمی[6] بر آدمە آکلادەبیلیرم؛ فقط بیچارە[7] کوپك و سائر[8] حیوانلر نطقدن[9] محروم[10] اولدقلری جهتلە[11]، حاللرینی بنم کبی افادە[12] ایدەمزلر.

بن بویم طوغری اولدیغی حالدە[13] یورورم. باشمی هر طرفە چویرەبیلدیکم کبی[14] کوکە طوغری دە قالدیرەبیلیرم. لکن سائر حیوانلر اویلە یاپەمازلر. انساندە کورمك، ایشیتمك، ال و سائر اعضا[15] ایلە طوقونمق، طاتمق[16]، قوقلامق حسّلری وار در.

Words. 1. creation. 2. high, noble. 3. *hiss'* instinct (of animals). 4. for instance 5. to wag. 6. *hal* condition, case, situation. 7. poor. 8. a. *sayir* other. 9. a. *noutq* speech. 10 a. ***mahroum*** destitute. 11. *oldouqlarî jihètlé* = ***oldouqlarîndan.*** 12. ***ifadé ét.''*** to explain, to state. 13. being (being in the state of). 14. **since I can turn.** 15. *aza* members. 16. ***tatmaq, datmaq*** **to taste.**

ما بعد *mab'ad* Continuation.

بو حسّلر حیوانلردە دە واردر. حتی[1] بعض حیوانلر انساندن دها زیادە کورور و قوقو آلیر. بن آیاقلرم ایلە یورویەبیلدیکمی، قولاقلرم ایلە ایشیدەبیلدیکمی، آغزیم ایلە ییەبیلدیکمی؛ بورنم ایلە قوقو آلەبیلدیکمی بیلیرم؛ انجاق[2] حیوان بیلمز، هر شیئی بیلمەیەرك اجرا[3] ایدر. بن

Words. 1. *hat'ta* even. 2. *anjaq* only, but. 3. ***ijra ét.''*** **to** do, to perform.

ادراکه[4] مالك اولدیغم ایچون[5] هر بر شی ایچون دوشونه بیلیرم . مثلا :
بر خانه‌یه نیچون قاپو ، پنچره ، اوجاق[6] لازم[7] اولدیغنی ؛ پنچره‌لره
جامك[8] نیچون طاقیلدیغنی[9] ؛ بر قابه[10] نیچون قولپ[11] قونولدیغنی
آکلاریم . بر چیزمه[12] یاپمق ایچون دمیر یاخود پاچاوره[13] قوللانیلمایوب ده
نیچون مشین[14] قوللانیلدیغنی فرق ایده‌رم[15] .

کندی هوسمه[16] ، فکرمه اویمایوب آنامه ، بابامه ، خواجه‌لریمه
اطاعت[17] ایتمکلکم لازم اولدیغنی بیلیرم . ‹معلم ناجی[18]›

4. *idrak* intellect. 5. = ***malik oldoughoumdan**: **malik ol.''*** to possess. 6. *ojaq* a hearth. 7. necessary. 8. ***jam*** glass. 9. *daq-maq* to put, affix. 10. *qab* vessel. 11. ***qoulp*** handle. 12. ***chizmé*** out of door shoes. 13. ***pachavra*** a clout, rag. 14. ***méshin*** leather. 15. *farq ét.''* to distinguish. 16. ***hévés*** a mania, wrong desire. 17. ***ita-at' ét.''*** to obey. 18. ***Mou-al'lim Naji.*** Professor Naji (a distinguished Turk author 1850—94).

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٣١ درس Lesson 31.

Nouns and Adjectives derived from Verbs.

Verbal Adjective. صفت مشبهه

§ 436. The regular form of the Verbal Adjectives (*Sîféti Mûshéb'bihé*) ends in یجی ***-iji***, ***-îjî***, ***-oujou*** and it is derived from every kind of verbs, except Passive and Reciprocal verbs; as (§ 53):

یازمق *yazmaq* to write: √یاز ؛ یازیجی ***yazîjî*** one whose business is to write, a clerk.

صاتمق *satmaq* to sell: √صات ؛ صاتیجی ***satîjî*** one whose business is to sell, a seller, a dealer.

اوقومق *oqoumaq* to read; to invite: √اوقو ؛ اوقویبجی *oqouyoujou* one who habitually reads, a reader; inviter.

سیلمك *silmék* to wipe, to rub out: √سیل ؛ سیلیجی ***siliji*** a professional scrubber of floors.

§ 437. This form resembles the Subjective Present Participle in meaning (§ 401). The difference is that, while

yazan, *satan*, *oqouyan*, *pishirén* mean 'one who *occasionally* writes, sells, reads, or cooks', the Verbal Adjectives *yazîjî*, *satîjî*, *oqouyoujou*, *pishiriji* respectively mean 'one who *habitually* does so, whose *occupation* is to write, to read, to cook', that is to say 'clerk', 'reader' and 'cook'.

§ 438. There are other forms of verbal nouns and adjectives which do not always occur, not being formed from all roots, but they can be divided into classes as: —

§ 439. I. If the verbal root ends in a vowel, a verbal noun or adjective is obtained by omitting the *mim* of the Infinitive termination.

چورومك *chûrûmék* to rot: چوروك *ckûrûk* rotten.

صوغومق *sovoumaq* to be cold: صوغوق *sovouq* cold (§ 36).

ايشله‌مك *ishlémék* to work: ايشلك *ishlék* that works well, smoothly.

§ 440. II. If the verbal ends in a consonant, the *mim* of the Infinitive is changed into *vav*, or *yé:*

آچمق *achmaq* to open: آچيق *achîq* open.

بوزمق *bozmaq* to spoil: بوزوق *bozouq* spoilt.

§ 441. III. By removing the Infinitive ending مق ، مك and adding قون ، قين ، غون *-qoun*, *-qîn*, *-ghoun* or كون ، كين *-gûn*, *-gin* to the root, another class of verbals is formed; as:

سورمك *sûrmék* to banish: سوركون *sûrgûn* an exile.

پيشمك *pishmék* to become cooked: پيشكين *pishgin* well baked.

جوشمق *joshmaq* / طاشمق *tashmaq* } to overflow: جوشقون *joshqoun* / طاشقين *tashqîn* } over-flowing.

يانمق *yanmaq* to be burut: يانغين *yanghîn* fire, conflagration.

§ 442. IV. Sometimes لى *-li*, لو *-lou* or ى *-i*, *-î*, *-ou*, *-û* is added to the root:

قاپامق *qapamaq* to shut: قاپالى *qapalî* shut.

كيزله‌مك *gizlémék* to hide: كيزلى *gizli* hidden.

So also: صاقلی *saqlï* hidden; آصیلی *asïlï* hung.
طولو *dolou* full; اولو *eölü* dead.

§ 443. V. The second and third forms of Derivative Infinitives are regarded as regular verbal nouns, as we have seen (§ 301):

دوکمه *déökmé* cast. باصمه *basma* printed.
الویریشلی *élvérishli* sufficient. آصمه *asma* suspended.

§ 444. VI. Some of the verbal nouns are formed by the addition of م ، یم *-im*, *-îm*, *-oum* to the root:

یمك ، یمك *yémék* to eat: یم *yém* food.
اولمك *eölmék* to die: اولوم *eölûm* death.
ایچمك *ichmék* to drink: ایچیم *ichim* a draught.

§ 445. VII. Others are made by the addition of ی ، و ، کی *-i*, *-î*, *-ou*, *-gi* to the stem:

یازمق *yazmaq* to write: یازی *yazî* writing.
قورقمق *qorq'maq* to fear: قورقو *qorqou* fear.
ایچمك *ichmék* to drink: ایچکی *ichgi* intoxicating liquid.

§ 446. VIII. Another class of verbals is obtained from the passive verbs, by adding ج *j* to the stem (§ 265):

سوینمك *sévinmék* to be joyful: سوینج *sevinj* joy.
اودنمك *eödénmék* to be paid: اودونج *eödûnj* vulgar *eön'dûj* a loan.

Similarly: کولونج *gülünj* laughable; اوصانج *osanj'* tiresome.
قازانج *qazanj* profit; قیصقانج *qîsqanj'* jealous.

§ 447. IX. By adding ندی ، تی ، دی *-indi*, *-ti*, *-di*, another class of verbals is obtained:

بیورلمق *bouyroulmaq* to be ordered: بیورلتی *bouyroultou* an order.
آقمق *aqmaq* to flow: آقندی *aqîntî* a current.
ییقمق *yîqmaq* to pull down: ییقینتی *yîqîntî* débris.
سوپورمك *sûpûrmék* to sweep: سوپرونتی *sûprûntû* sweepings.

كورولتى ' ايكلتى ' چاتيرتى ' جايرتى ' پاتيرتى *patîrtî, jayîrtî, chatîrtî, iñilti, gûrûltû* all mean a continuous or repeated clattering, noise, roar, hissing, creaking, crackling, rending and tearing of the sea, wind, lion etc.

§ 448. X. **The Noun of Excess** is formed by the addition of قان ' غان ' غيج *-qan, -ghan, -ghîj* to the stem:

چاليشمق *chalîshmaq* to work: چاليشقان *chalîshqan* assiduous.

ايشيتمك *ishitmék* to hear: ايشيتكن *ishitgén* quick to hear.

Similarly: اونوتقان ' اونوتغان *ounoutqan', ounoutghan'* forgetful.

ياپيشقان *yapîshqan* sticky. سوزكج *sûzgéj* a strainer.

يوزكج *yûzgéj* a skilful swimmer. طالغيج *dalghîj* diver.

صولوغان *soloughan* shortness of breath, roaring.

§ 449. XI. **The Noun of Location** derived from the verb is obtained by adding ق *-q* to the root, if it ends in *élif*, and اق *-aq* if it does not end in that letter:

ياتمق *yatmaq*: √يات ' ياتاق *yataq* bed.

اوتلامق *otlamaq*: √اوتلا ' اوتلاق *otlaq* a pasture.

يايلمق *yayîlmaq* to pasture: يايلاق ' يايلا *yay'laq, yayla* a summer-residence, or pasturage.

قيشلا *qîshla* winter quarters, military headquarters, barrack.

§ 450. XII. **Instrumental Nouns** obtained from the verb, are formed irregularly:

الهمك *élémék* to sift: الك *élék* a sieve.

طارامق ' طرامق *daramaq* to comb: طراق ' طاراق *daraq* a comb.

سوركو *sûrgû* sliding bar of a door. اوراق *oraq* a sickle.

So also:

بيچاق *bîchaq* a knife. بيچقى *bîchqî* gardener's knife.

ياصتيق *yastîq* a pillow. صارغى *sarghî* bandage.

باصقى *basqî* press. چالغى *chalghî* musical instrument.

سوپوركه *sûpûrgé* broom. آصقى *asqî* braces.

بيلهكى *biléyi* a whetstone, from بيلهمك *bilémék* to sharpen.

تعليم ٦٨ Exercise 68.

Change the following verbs into verbal nouns or adjectives:

I. ايصلامق *îslamaq* to wet; ايستمك to desire, to wish; ديلەمك *dilémék* to ask, to make a request; بوداموق *boudamaq* to lop; اوركمك *ûrkmêk* to startle.

II. آرتمق *artmaq* to remain over; اويانمق *oyanmaq* to awaken; ايلمك *ilmék* to tie with in a loop; باريشمق *barîshmaq* to make peace; صارمق *sarmaq* to wrap round; يانمق *yanmaq* to be burnt; سيلمك *silmék* to wipe; ايليمق *îlîmaq* to grow lukewarm; قورقمق *qorqmaq* to fear; قاچمق *qachmaq* to flee; اورتمك *eôrtmék* to shut; كسمك *késmék* to cut; قيرمق *qîrmaq* to break.

III. يورمق *yormaq* to weary; دولمق *dolmaq* to be filled; دالمق *dalmaq* to become plunged in thought; اولمق *olmaq* to be ripe; شاشمق *shashmaq* to be stupid; كسمك *késmék* to cut; ييلمق *yîlmaq* to be frightened.

VI. آلمق *almaq* to take, buy; صاتمق *satmaq* to sell; آتمق *atmaq* to throw; يودمق *youdmaq* to swallow; بيچمك *bichmék* to cut, to shape; ديلمك *dilmék* to cut into slices; سومك *sévmék* to love; اوچورمق *ouchourmaq* to cause to flee, to let fall from a hight; ييلديرمق *yîldîrmaq* to flash.

VII. ياپمق *yapmaq* to build; اولمك *eôlmék* to die; اولچمك *eôlchmék* to measure; بيلمك *bilmék* to know; ويرمك *vérmék* to give, to pay tribute; اورتمك *eôrtmék* to cover; قاپامق

qapamaq to shut; چیزمك *chizmék* to scratch, to draw a line; طوغمق *doghmaq* to rise (the sun); باتمق *batmaq* to set (the sun).

XI. یالامق *yalamaq* to lick; یونمق *younmaq* to wash one'sself; باتمق *batmaq* to sink down; اوطورمق ' قونمق *otourmaq*, *qonmaq* to halt, to rest.

تعلیم ٦٩ Exercise 69.

١ کونشك طوغدیغی طرفه کون طوغی وَ باتدیغی طرفه کون باتی دیرلر . ٢ بیچاغکزی بیله‌دیکز می ؟ — اکر بزده بر بیله‌کی طاشی اولسیدی ' بیله‌ر ایدم . ٣ اولومدن قورقوکز وارمی ؟ بو عمردن اوصانج کلدیسه ده ؛ ینه اولملك ایسته‌مم . ٤ چارشیده ایشلر ناصلدر ؟ — هیچ ایو دکلدر . آلیم صاتیم یوق ' قازانج یوق . کیمسه کیمسه‌دن اون پاره اودونج آلامایور . ٥ بوکون چوق سونجلی کورونیورسکز ؛ سزده نه وار ؟ — سوکیلو بر دوستمدن بر مکتوب آلدم . اونك ایچون چوق سوینجده‌یم . ٦ روباکزی بکنمه‌دم . هیچ بیچیمی یوق بیچیمسز برشی ' کیم بیچمش کیم دیکمش . ٧ دون برشی یه‌یه‌مه‌دم ؛ بر دیلیم اکمك یه‌دیم و ایکی یودوم صو ایچدم . ٨ ایچدیککك توتونك ایچیمی ایی ایسه بر ایچیم توتون ویر . ٩ ایچکی ایچمه‌یك ! بر سرخوش بیلیرم که بر اوچورومدن کندیسنی د کیزه آتدی ' آقینتی کندیسنی آلدی کوتوردی . صوکره اولوسنی چیقاردیلر . ١٠ بر آتیم باروتکز وار می ؟ — چوق اونوتقان سکز ؛ برآز اول یوق دیدم ایدی .

ترجمه ٧٠ Translation 70.

1. My beloved son, I have read your letter **with great** joy. Now I shall give you some (an) advice. **Don't bor-**

row money from others: if your profit (income) is less, your expenses must be less. 2. Death is such a black camel, that it kneels before every door. 3. The divers plunge in the depth of the sea: they are also good swimmers. 4. That old man is not deaf, he is quick to hear. 5. Your uncle's horse is short in breath (broken-winded). 6. You are very forgetful; you forget everything. 7. He was sunk in the marsh, and was obliged to make a halt there. 8. The children are very fond of kites. 9. I ordered from the market three sieves, two combs, four suspenders, five musical instruments, ten iron bolts and one filter. 10. The soldiers were in the winter-quarters. 11. We shall go this summer to the pasturage of Télli-Oghlou.

مكالمه Conversation.

آليش ويريشلر ناصلدر؟

ايو دكلدر . صاتيجى چوق ‘ آليجى يوقدر .

صامسون يولى ناصل بر يولدر؟

پك ايشلك بر يولدر . كيديجى كليجى پك چوقدر .

بو كون يه‌مك يمكه ايستككز وارمى؟

پيشكين بر اكمك و اولغون بر الما اولسه ‘ يه‌رم .

قاپويى اورتوكز؛ رجا ايده‌رم .

قاپو آچيق دكل ‘ اورتوك در .

قاچاق توتون ايچرميسكز؟

خير ! دائما پاكت ايچه‌رم .

محاربه‌دن نه‌خبر واردر؟

يتمش باريشيق اولمش .

ويرديكم پاره‌يى قبول ايتديكزمى ؟

اصلا ! سيليك بشلكلر وَ قيريق كسيك اوناقلر ايله قاريشيقدر .

قيزيل ايرماقدن كچه‌بيله‌جكميز .

خير افندم ؛ ايرماق شيمدى پك جوشقون و طاشقين در . شيمدى كچمك شاشقينلقدر .

يانغين چيقان اوده كيم وار ايمش؟

آياقلرينده زِنجير اوله‌رق درت سوركون وار ايمش .

كيمده بر كسكين قلم تراش وار در؟

باشينده صاريق اولان شو افنديده وار در .

دالغین دورمایك ! پالتولریكزی ایلیكله‌یك ! صوغوق آلیرسیكز .

پك ایی ! ایلیكلری ایلیكله‌دیك .

صاقلی كیزلی بر شیئیكز وارمیدر ؟

خیر افندم ! هر شیئیمز آچیقدن آچیغه در .

خسته‌كز بو كون ناصل ایدی ؟

عقلی باشنده دكل ایدی ! اخشامه‌دك بایغین ایدی .

یاری كیجه‌ده بوبكجیلر نه‌چاغیر ییورلر ؟

«یانغین وار !» دیو باغیر ییورلر . آمان ! بنم كوزم یانغیندن پك ییلغین در .

تعلیم قرائت Reading Exercise.

لطیفه *Lateefé* An Anecdote.

بر كون قونشولقدن بر آدم خواجه افندی‌یه كلوب : «كَرَم ایت خواجه ! اشكی ویر ده یوره‌كیل[1] قریه‌سنه كیده‌جكم ، كیدوب كله‌یم» دیمش . — خواجه افندی «برشی دكل[2] ، اوغل ، اما اشك اوده دكلدر ، داغه اودون كتیرمكه كیتدی» دیر . حریف قاپودن دیشاری چیقه‌جق ایكن ؛ اشك در آخوردن آكیرماسون می ؟ — «یا اشك آخورده اكیرییور[3] خواجه !» دیر قونشو . خواجه كندیسنی هیچ بوزمه‌یه‌رق[4] بر حدتله[5] — «سن نه تحاف[6] آدم ایمشسین ؟ آخورده‌كی اشكك آكیرمه‌سنه ایناننیورسین ده ، آق صقالم ایله بنم سوزیمه ایناغمایورمیسین ؟» دیمش .

Words. 1. *Uréyil qaryési* the village Urégil (**at Cæsarea**). 2. nothing at all, you are welcome. 3. *añîrmaq* **to bray. 4.** ***kén-disini*** *hich' bozmayaraq* indifferently. 5. *hid-dét* anger. **6.** ***touhaf*** queer, funny, strange.

۳۲ درس Lesson 32.

Prepositions. (Continued.)[1]

4. The Declinable Postpositions.

§ 451. Postpositions of this class are generally used as nouns in connection with other nouns and pronouns to supply the place of prepositions. Their use will be best understood from examples. These prepositions take possessive affixes and are used with the genitive case. Thus آرا *ara* means 'the midst'. آرامیزده *aramîzda* 'in our midst' i. e. 'between us'.

§ 452. The words thus employed and the English prepositions the place of which they supply are as follows (§ 236):

آرد *ard* آرقه *arqa*	The back, the space behind.	Behind.
آلت *alt*	The space under.	Under.
دیب *dib*	The bottom of anything.	Under.
آرا *a-ra*	The midst.	Between, among.
اوڭ *êoñ*	The front.	Before, in front of.
اوست *ûst* اوزره *ûzré*	The space over, the upper part.	Over, upon, on.
دیشاری *dîsharî*	The outer part of anything.	Out of, outside.
ایچەری *ichéri* ایچ *ich*	The inside, interior, the inner part.	In, inside.
ایلەری *iléri*	The front part.	Forward.
یوقاری *yoqarî*	The top or upper part of anything.	Above.
آشاغی *ashaghî*	The lower part.	Below, under.
یان *yan*	The side.	By, near, by the side of
یر *yér*	Place.	Instead of . . .

[1] See Lesson 14, page 106, §§ 230—237.

	گری *géri*	The hinderpart.	Back (backwards).
a.	اطراف *étraf*	Surroundings.	Round, around.
	اوته *öté*	The farther side.	Beyond.
p.	برابر *bérabér*	Even with, breast to breast with.	Together with.
	یاقین *yaqîn*	The space near.	Near, by.
a.	حق *haqq*	A respect, regard, relation.	About, concerning.
	اوزاق *ouzaq*	The space far away.	Far.
	قارشی *qarshî*	The space opposite.	Against.
a.	واسطه *vasîta*	A means, a go-between.	By means of.

مثاللر *Misal'lér* Examples.

آرقه‌سیندن کیت	*arqasîndan gét*	Go after him.
آردیمدن کل	*ardîmdan gél*	Come after me.
قهوه آلتی	*qahvé altî, qahyaltî*	After the coffee *i. e.* breakfa[st]
آلت قات	*alt qat*	Lower story (of the hous[e])
اوستینه چیقمق	*üstüné chîqmaq*	To go to the top.
صندیغك دیبینده	*sandîghîñ dibindé*	At the bottom of the bo[x]
حقمده ، حقکده ، حقینده	*haq'qîmda, haq'qîñda, haq'qînda*	About me, thee, him.
یاقینمزده ، یاقینلرنده	*yaqînîmîzda, yaqînlarînda*	Near us, them.
یانیمزده در ، یانیمزه کل	*yanîmîzda dîr, yanîmîza gél*	It is near us, come near [us]
اونك واسطه‌سیله	*onoun vasîtasîyîla*	By means of him.
اوزه‌رمه ، اوزه‌رکه	*üzérimé, üzériñé*	On me, on thee.

5. Turkish equivalents for some English Prepositions.

§ 453. All the English Prepositions, **which** indicate a state of location or rest must be **translated** by the **locative**: all others which indicate **a direction** or motion from one place to another **are to be rendered** by the **dative** case (§ 237).

We entered the city before five o'clock and **remained there five** days. *Sa'at béshdén év'vél shéhré girib* ***orada bésh gün dourdouq.***

§ 454. Study and compare the following **sentences**: The fight lasted **above** five hours. *Ghavgha* **(or** ***qav'ga)*** *bésh sa'-atdan* ***ziyadé*** *sûrdû.*

Above the knee	*Dizlérindén* ***yoqarî.***
Those who were **about** him	***Etrafînda*** *olanlar.*
I have no change **about** me	***ûzérimdé*** *oufaqlîq yoq dour.*
I am **about** to go	*Gitmék* ***ûzré*** *yim.*
About noon	*Eoyléné* ***doghrou.***
She laughed **at** him	***ûzériné*** *gûldû.*
I wonder **at** what you have said	*Dédiyiñizé té-aj'-jûb édiyoroum.*
We were **at** your aunt's	*Halañ* ***gildé*** *idik.*

Mrs. Mania is loved **by** every body. *Manya Hanîm hér kés**dén** sévilir* or *Hér kés Manya Hanîmî sévér.*

Cæsarea was taken **by** the Persians. *Farisilér Kaysériyéyi zabt étdilér* or *Kaysériyé Farisilér**dén** alîndî.*

Translated **by** a priest	*Bir papas* ***marifétiy'le*** *térjémé olounmoush.*
He sent it **by** him	*Onouñ* ***vasîtasîyla*** *gœndérdi.*
He came **by** sea	*Qara**dan** géldi.*
Sit **by** me	***Yanîmda*** *otour.*
After the Turkish fashion	*Tûrk ousoulou* ***ûzré****, alatourqa.*

لغتلر Words.

a. طاوس *tavous* peacock	طولانمق *dolanmaq* to go round about
يوزمك *yuzmék* to swim	مرديون *mérdivén* stairs
a. زينب *Zéynéb* Zenobia	a. تعطيل *ta'til* vacation
قوشاتمق *qoushatmaq* to encircle	a. حصار *hisar* wall.

تعليم ٧١ Exercise 71.

١ بعض قوشلر قيشدن اول بزى براقوب ايلك بهارده ينه بزه كايرلر. ٢ بوتون قوشلر آراسنده طاوس قوشيندن كوزلى يوقدر. ٣ عثمانليلر اسكى استانبول شهرينك اوكنده اللى آلتى كون قالديلر. ٤ كيجه ظرفنده دشمن قاچدى. ٥ ايچلرينده برچوق يارەليلر وار ايدى ٦ بنى غايت يوكسك بر طاغ دپەسينه چيقاروب بر طاش اوزرينه اوطورتدى. ٧ خيرسيز اوَك اطرافنى طولاندى وَ بزى كورديكى كبى ديوارك آرقەسينده كيزلندى. ٨ سكز كوندن برى سزى آرايورم. ٩ انكليز اوردوسى دشمنه طوغرى آغير آغير يورومكده ايدى.

١٠ فقیرلر حقّنده مرحمتلی اولوکز ' اونلر هر وقت یانیکزده درلر. ١١ خدمتجی آرمود یرینه المالکتیرمش. ١٢ سویلدیکی یالاندن طولایی (دولایی) خواجه افندی زینبه چوق داریلدی. ١٣ عسکرلر اونی طوتوب اوکندن ' یانندن وَ آرقه‌سیندن قوشاتدیلر. ١٤ محاربه‌یه دائر هیچ بر شی ایشیده‌مه‌یورز. ١٥ مزارك اوته‌سینده پادشاه ایله دیلنجی آراسینده هیچ فرق یوقدر. ١٦ مانیه خانمك سویله‌دیکینك کوچك اولوب اولمادیغنه دائر بر دییه‌جککز وارمی ؟

ترجمه ٧٢ Translation 72.

1. That package is for me: how much did you pay for it? 2. I have a great deal *(choq shéylér)* to tell you concerning this boy. 3. I have fallen *(youvarlandîm)* down the stairs. 4. I shall read that book during the vacation. 5. The child threw the ring into the well: all the servants gathered around the well to take up the ring from the well. 6. Within a year. All the houses within the wall were burnt. Within some days. 7. Can you swim round the ship? 8. He must wait till five o'clock. 9. He spoke about his mother. 10. One sat above, the other below me. 11. The inn is without the town, but the hospital is within the walls of the town. 12. Nobody came yesterday to our house except Haji Hassan Effendi. 13. Your house is among the trees, my house is in front of the church.

ترجمه ٧٣ Translation 73.

1. My father was not above twenty years old when he was married. 2. My uncle's house is very handsome, but it cost him (*mal oldou*) above 500 pounds. 3. It is above a year since my friend started for America. 4. Yozgad was built by Chapan Oghlou. 5. The poor man was driven out of his house by his creditors. 6. I shall get up to-morrow at six o'clock. 7. Were you at Dr. Tracy's last night? 8. He had no money about

him *(yanînda)*. 9. At noon. In the summer: at night. 10. The dog sprung out from under the table. 11. Now we turn towards the East.

مكالمه Conversation.

نره‌یه كیدییورسكز اسماعیل افندی !	قهوه‌نك اوكونده اوطورمغه كیدییورم .
اوراده نه یاپه‌جقسیكز ؟	هیچ ! ها بر ناركیله ایچه‌جكم .
بنی ده برابر كوتورورمیسكز ؟	پك ای افندم بویورك كیده‌لم .
قهوه پاره‌سنی كیم ویره‌جك ' یانكده پاره‌ك وارمی ؟	جانم نه اوله‌جق ! الله كریم ' برشی یاپاربز هایدی .
چالغی چالمق بیلیرمیسین ؟	اوت ! كوزل ساز چالارم .
بو آغاجی بودادك می ؟	بیچقیم كسمه‌یور ' بودایه‌مادم .
یالاقدن صو ایچن كیمك ایتی در ؟	بنم ایتم در .
خیرسیزلر نه چشید آدملر درلر ؟	آتیجی ' اوروجی ' قاپیجی آدملردرلر .
باغچه‌ده‌كی اونلری ناصل بیچه‌جكسكز ؟	اوراق ایله بیچه‌جكم .

تعليم قرائت Reading Exercise.

كوی اوطه‌سی *Kêoy Odasî* The Village Room.

قیش كلنجه ؛ ممالك محروسهٔ شاهانه‌نك هر طرفنده اولدیغی كبی[1] ' قیصریه‌یه یاقین بولنان مونجسون[2] قریه‌سنده دخی ؛ هراخشام : قرانلق[3] باصار باصماز[4] ' كویلولر اوجاغك دومانینی[5] كوردكلری كبی[6] ' كهیانك[7] اوطه‌سنه طوپلانیرلر ؛ وچوق دفعه یاری كیجه‌یه‌دك اوطورورلر . قهوه ' توتون ' ناركیله[8] وَ چوبوق[9] ایچرلر . حكایه‌لر سویلرلر ' اكله‌نیرلر[10] : توتونك ' ناركیله‌نك وَ چوبوغك دومانی اورته‌لغی[11]

Words. 1. as it is [custom] (429). 2. *Mounjousoun* a village near Caesarea, the ancient Pontusa. 3. *qaranlîq* darkness. 4. *basmaq* to set in, to prevail (darkness) [334]. 5. *dûman* smoke. 6. as soon as they see [428]. 7. *kéh'ya* the bailiff of a village (p. 126). 8. *nargilé* a hookah. 9. *chouboug* tobacco-pipe. 10. *éylénmék* to amuse one's self. 11. *ortalîq* the space, the whole room.

قابلار[12] ، کوز کوزی کورمز[13] اولور؛ فقط کیف[14] ده ایشته اورادن چیقار.

کوتوکلر[15] اوجاقده ایکیل ایکیل یانار[16]؛ اوجاغك صیجاقلغی بر طرفدن ، آخورك صیجاقلغی دیگر طرفدن ، لاقیردینك[17] صیجاقلغی ده او بر طرفدن گوگوللری ایصیندیریر[18] . دیشاریکی صوغوغی هیچ دویمازلر. بعض دفعه هر ناصل ایسه[19] لاقیردینك صوکی در کلیر . اول وقت هپ بر آغیزدن «جانم ! بو کون بو نه قدر صوغوق وار در» دیرلر . قیش نه قدر شدتلی[20] اولورسه ، کویلولر ده او قدر کیفلی[21] اولورلر . صیجاجق[22] آخور اوطه‌سینده برینك جاموسنی[23] ، اولبرینك آتنی ، برباشقه‌سینك اوکوزینی ، اینکینی اوکرلر[24] . بعض دفعه ده هوا مساعده‌لی[25] اولورسه ، ایچلریندن بری شهره[26] کیدر: کون دوغیدن ، کون باتیدن ، قبله‌دن[27] و پویرازدن[28] تازه تازه حوادثلر[29] خبرلرله یوکلنه‌رك کلیر .

〈 مابعدی وار 〉

12. *qaplamaq* to cover, to fill. 13. unable to see (404). 14. a. *kéyf* pleasure, merriment. 15. *kûtûk* root of the trees. 16. *iñil iñil* with a clashing or crashing sound [447, 502]. 17. *la-qîrdî* talk, chattering. 18. *isîndîrmaq* to warm. 19. ***nasîlîsa*** in some way or other. 20. *shid-détli* severe. 21. *kéyfli* **merry, jolly** (150). 22. *sîjajîq* rather warm, snug (156). 23. a. ***jamous*** **buffalo.** 24. *éöymék* to praise. 25. a. *mûsa-a-déli* favourable. **26.** ***shéhir*** *(shéh'ré)* the city *i. e.* Cæsarea. 27. a. *qîb-lé* south. 28. f. ***por'yaz,*** *poy'raz* north. 29. a. *havadis* intelligence, news (651).

درس ۳۳ Lesson 33.

ظَرْف یاخود حال Adverbs.

§ 455. Adverbs are words modifying verbs, **adjec**tives or other adverbs. They therefore **denote manner,** place, time, quantity, affirmation, doubt, **negation, inter**rogation and order.

§ 456. Almost all Turkish adjectives may also be used as qualifying adverbs, with all the changes which the adjectives undergo. Ex.:

Choq sœy'lémék. To talk too much or intrusively.

بنم مكتوبم سنككندن ايو يازيلمشدر *Bénim méktouboum séniñkindén éyi yazîlmîsh dîr.* My letter is better written than yours.

1. Adverbs of Manner. حال

§ 457. The Adverbs of Manner answer to the question نيجه ' ناصل ***ni'jé? na'sîl?*** How? The adverb of manner is generally obtained by the addition of some particle or word to the adjective, and is expressed in English by the corresponding adjectives with the addition of the termination ***-ly***.

§ 458. The adverb of manner is obtained in three ways: by repeating the adjective, by the addition of جه ***-jé***, or of صورتده ***sourétdé***, to the adjective:

آغير آغير *aghîr aghîr,* آغيرجه *aghîrja,* آغير صورتده *aghîr* ***sourétdé***. Heavily. طاتلى طاتلى ' طاتليجه ' طاتلى صورتده Sweetly.

§ 459. This جه or جهسينه is also added to nouns and pronouns, and thus we obtain an adverbial expression (§§ 155, 331):

بنجه ' كنديسينجه *bénjé, kéndisinjé* according to me, to him.

آدمجه ' آدمجهسينه *adamja, adamjasîna* in a manly way;

also: آدمجيلاين ' آدم عقللى *adamjîlayîn, adam aqîllî.*

§ 460. The 4th and 8th Gerunds are also used as adverbs of manner (pp. 206, 207):

هديه اولەرق *hédiyé olaraq* as a gift.

ايستهمهيەرك كيتدى *istéméyérék gitdi* he went unwillingly.

سويلەديكندە *sœylédiyindé* when he spoke.

§ 461. 1. Adverbs of Manner.

يكيدن *yéñidén* newly, anew. بريول *biryol, biyol* once.

ینه *yiné, yéné* کینه *giné, géné* a. تکرار *tékrar*	again, nevertheless.	یکین *yégin′, yéyin′* strongly.	
		بویلەجه *béôyléjé* thus, in this way.	
		بوشینه *boshouna* in vain, idly.	

§ 462. 2. Adverbs of Time.

بوکون *bou gûn* to-day.		بردن بره *birdén′biré* آپ آنسز *ap′ansîz*	suddenly.
یارین *yarîn* to-morrow.			
دون *dûn* yesterday.		بر آزدن *bir azdan′* soon, after a while.	
ایرتەسی کون *értési gûn* the following day.		ار، ارکن *ér, ér′kén* early.	
اوتە کون *éôté gûn* اولکی کون *év′vélki gûn*	the day before yesterday.	کیج *géj* late.	
		آرا صیره *ara′ sîra* ایکیده برده *ikidé′ birdé*	now and then.
شیمدی *shim′di* now.		کچن سنه *géchén séné* بیلدیر *bîldîr′*	last year.
نه زمان *né zéman* نه وقت *né vaqît* قاچان *ha′chan*	when (§§ 345, 426).	a. اول *év′vel* before.	
		صوکره *soñ′ra* afterwards.	
دمین *démin′* بایاقدن *bayaqdan′*	a few minutes ago.	a. دائما *da′yima* always.	
		a. نهایت *niha′yét* at last.	
چاپوجق *cha′poujaq* او ساعت *o′ sa-at*	quickly.	کچنده *géchéndé′* کچن *géchén*	lately.

§ 463.

3. Adverbs of Affirmation, Doubt and Negation.

اوت ! *év′vét, é-vét* هه ! *hé, hî-î!* p. بلی *bé′li*	yes!	نەدیمك ! *né′déméк!* شبهەسز ! *shûb′hésiz*	of course, no doubt! certainly!
		یوق *yoq′* خیر *kha′yîr*	no!
p. هیچ *hich′* a. اصلا *as′la*	never.	بیله *bilé′* even.	
a. واقعا *vaqa′a* truly, in fact.		a. عجبا *ajé′ba* اولا، اوله ! *ola′*	I wonder! Is it so?
کرچکدن *gérchékdén* truly, really.			

§ 464. 4. Adverbs of Interrogation.

نیچون *ni'chin?* | why? wherefore?
نه‌دیو *né'déyi?* | why? wherefore?
نه‌یه *néyé'?* | why? wherefore?
نه سببدن *né' sébébdén?* | why? wherefore?

ناصل *na'sîl?* | how? by what manner?
نیجه *ni'jé?* | how? by what manner?
نه‌قدر *né'qadar?* how much?
نه *né?* what?

§ 465. 5. Adverbs of Quantity and Comparison.

نیته‌کیم *nitékim* as, in the manner as.
تك توك *ték' tûk* here and there.
هیچ اولمازسه *héch' olmazsa* | at least.
باری *ba'ri* | at least.
اولسه اولسه *ol'sa olsa* at the most.
اولدقجه *oldouq'ja* | pretty well.
اپ ایی *ép'-éyi* | pretty well.
کرکی کبی *géréyi'gibi* properly, duly.
آنجق ، انجاق *an'jaq* only.

بوسبوتون *bûs'bûtûn* | entirely.
a. کاملا *kiâ'milén* | entirely.
a. جدا *jid'dén* seriously.
a. قصدا *qas'dén* intentionally.
p. بادهوا *ba'dihava* | gratis, freely.
a. مجانا *méj'janén* | gratis, freely.
طولاییدن *do'layîdan* indirectly.
صایکه *say'ki*, *san'ki* almost, nearly (§ 478).
صالت *salt'* only.

Note. There are also a great many more adverbs which can easily be learnt by practice and reading (§ 212).

§ 466. 6. Adverbial Expressions of Time.

In adverbial expressions denoting time of day the word in is expressed by the addition of له‌ین ، لاین **-léyin**, **-layîn**, and for the seasons by adding ین **-în**, **-ûn** (p. 55):

بهارین *baha'rîn* in spring.
کوزین *gû'zûn* in autumn.
قوشلقلاین *qoushlouq'layîn* at 9 o' clock A. M.

کیجه‌له‌ین *géjé'léyin* at night.
اخشاملاین *akhsham'layîn* in the evening.
ایکندیله‌ین *ikindi'léyin* in the afternoon.

لغتلر Words.

a. مأذون *mé'zoun* graduate.

آواره *avara* useless.

a. وعد *vad* promise. p. بیهوده *bihoudé* in vain
a. شقا *shaqa* joking یاتسو ، یاتسی *yatsi* bed-time, curfew.

۷٤ تعلیم Exercise 74.

۱ بیلدیر آناطولیه قولجدن چیقان مأذونلرك عددی قاچ ایدی ؟ — ۲ پنجشنبه کونی آماسیه‌یه یتیشوب ایرته‌سی کون توقاده یولجی اوله‌جغم . ۳ بر آرالق ایشیمز چوق ایی کیتدی ایسه‌ده چاپوجق بوزولدی . ٤ ایکیده برده بنی چاغیرییورسکز ، نه دییه‌جکسکز ؟ ٥ حسن افندینك آدم عقللی بر ایشی یوقدر ، هر ایشی ده آواره در . ٦ آخشامه‌دك بوش بوشینه اوطوروییورسکز ؛ وقتلری بیهوده‌یه کچیرییورسکز . ۷ دمین بورایه کلن افندی نره‌لی ایدی . ۸ هر کون شفقلاین اویانیر وَ یاتسولاین یاتارم . ۹ صباح ایله اوکلن اورته‌سینه دوشن وقته قوشلق ، اوکان ایله اخشام آراسینه دوشن وقته ایکیندی وَ کونشك باتمه‌سیندن ایکی ساعت صوکره‌کی وقته یاتسو دیرلر . ۱۰ شقا سویله‌مه‌یورم جدّی اوله‌رق سویله‌یورم ایشیدییورمیسکز ؟ ۱۱ یاغمورلر کره‌کی کبی یاغیورلر . ۱۲ «مجاناً آلدیکز مجاناً ویریکز» . ۱۳ بورجکزی نهایت ویره‌جکمیسکز ؟ سویله‌ییك ! — نه دیمك ! البتّه ویره‌جکم .

۷۵ ترجمه Translation 75.

1. When will you set out, to-morrow or the day after to-morrow? 2. He has been here at least three times. 3. That is beautiful indeed! 4. How much do you charge for it? — It will cost you 20 méjidiyés at most *(éñ choghou)*. 5. At present *(shimdilik)* I want nothing else. 6. If we have given a promise, let us keep it; else we shall certainly lose our good name. 7. I could find him nowhere. 8. The preacher's house is

very far off. 9. The one came hither, the other went thither. 10. I could open the door neither from within nor from without. 11. Act as if you were *(olmoush-jasîna)* at your home. 12. Did you know him formerly? 13. Yes, I have long known him. 14. She is better to-day than yesterday. 15. The next time I shall be here betimes.

مكالمه Conversation.

بزم اوه كلن مسافرى طانيديكز مى ؟
طانيه‌جغم ظن ايتدم اما ؛ طانيه‌مادم.

اوطورديغكز يردن بردن بره نيچون قالقديكز؟
اوبركون عموجه‌كه ايتديكم بروعدى اجرا ايتمك ايچون عجله ايله كيتدم.

يوزغادده نه قدر قالديكز؟
بر سنه قالدم ؛ ايرته‌سى سنه چورومه كيتدم.

بردن بيره مكتوبى كسديكز؛ صيق صيق يازيك رجا ايده‌رم!
پك ايى! هر هفته بر مكتوب يازمغه سوز ويريرم.

اوحانس افندى نه ياپيور؟ نه ايش كورويور؟
هيچ بوش طورديغى يوق ؛ وبره يازار.

تعليم قرائت Reading Exercise.

كوى اوطه‌سى The Village Room. (مابعد) (Continued.)

اول اخشام شهره كيده‌نى اوجاغك باشينده اوطورديرلر. ناركيله‌نك اك اعلاسنى وَ قهوه‌نك كوپوكليسنى[1] اوكا اكرام[2] ايدرلر. او ده آرتيق[3] اوزه‌نه[4] نقل ايتمكه[5] باشلار؛ هر كس صوص اولوب آغزيندن آصيليرلر قاليرلر.

كونلرده بركون[6] كويلولردن ايكيسى بردن كويدن چيقارلر. بريسى قيصريه‌يه كيدر وَ ديكرى ده قيصريه‌دن بر ساعت بريده[7]

Words. 1. *kéôpûklû* foamy, creamy. 2. *ikram ét″.* to serve. 3. therefore. 4. *êôzénmék* to do carefully (§ 370). 5. *naql ét″.* to relate. 6. one day. 7. on this side.

بولنان تلاس[8] قریه‌سینه کیدر . بونلردن اولکیسی کویدن درت ساعت
وَ صوکره‌کیسی ده درت بوچوق ساعت اوزاقلقده درلر . ایرته‌سی کون
اخشام ؛ هر کس دیبه‌کك[9] سسنی آلیر آلماز ، قوشدیلر وَ غیجی[10]
کهیانك اوطه‌سنی طولدردیلر . اوطه خینجا خینج[11] طولی ویردی .

8. *Talas*, the classical Mutalassi. 9. *dibék* a wooden mortar, in which coffee is pounded. 10. *Ghîji* a very common proper name, Sticky. 11. *khînja khînj dolou vérmék* to become brim-full quickly (§ 286).

درس ٣٤ Lesson 34.

حرف عطف Conjunctions.

§ 467. Conjunctions are particles which serve to connect words and sentences, bringing them into a certain relation with one another.

§ 468. There are very few conjunctions of Turkish origin, the nature of the language being such that it scarcely requires them (§ 430). Many Persian and Arabic conjunctions, however, are used in the language.

§ 469. **1. Copulative Conjunctions.**

a. p. وَ *vé* / ایله ، له *ilé, lé* } and.	a. حتّی *hat'ta* / بیله *bilé* } even.
p. هم — هم — *hém— hém—* both, also.	p. هم *hém* and, also.
ده ، دخی *dé, dakhi* also, and (§§ 116, 117).	p. t. همده *hém dé* and moreover.

§ 470. وَ *vé* is Arabic or Persian originally. The common people never use it in speech; its use is proper to books and educated people.

a) ایله ، له *ilé, lé* takes the place of وَ *vé* for nouns and pronouns, as بن ایله سن *bén ilé sén* ، پدر ایله اوغلی *pédér ilé oghlou*, i. e. *bén vé sén*, *pédér vé oghlou*; also: *Anam babam* = *anam ilé babam* = *anam vé babam* (§ 232).

b) But in place of ʿand' between verbs the gerunds are used, as: آلوب ويردى *alîp vérdi* = آلدى وَ ويردى (§§ 371, 435).

§ 471. حتى ***hat'ta*** introduces a phrase which corroborates what precedes it, it is generally accompanied by ده ***dé*** or بيله ***bilé:***

حتى برادرڭ بيله گلهمدى *hat'ta biradériñ* ***bilé*** or ***dé*** *gélémédi.* Even your brother could not come.

§ 472. 2. Disjunctive Conjunctions.

p. يا ، وَيا *ya, vé ya*	or	گرك - گرك - *gérék - gérék -*	whether - or -
p. ياخود *yakhod*		ايستر - ايستر - *istér - istér -*	
a. الّا *il'la* very rather		ها - ها - *ha - ha -*	

p. يا - يا - *ya - ya* - either - or — p. نه - نه - *né - né* - neither - nor -

يوق ايسه ، يوغيسه ، يوخسه *yokhsa, yoghousa, yoqisé* or, otherwise. (§ 243.)

§ 473. ***Gérék***, ***istér***, ***ha*** are put before two opposite words or phrases to state an alternative:

Istér gélsin istér gélmésin. Whether he choose to come or not; let him come or not. (I do not care!)

Gérék béôyûk gérék kûchûk. Whether great or small.

Ha almîsh ha almamîsh. Whether he has taken it or not.

§ 474. ***Il'la*** contradicts some words of the previous clause; it can be used only, if the antecedent clause contains a negation: it means *but on the contrary, nay rather.*

Bén déyil, il'la pédérim' hasta dîr. I am not ill but my father.

Qîzînî déyil, il'la yégénini' sévérim. I do not love his daughter, but his niece.

§ 475. 3. Contracting Conjunctions.

a. امّا ، a. لكن ، a. وَلكن ، a. فقط ، ايسهده ، ايسه — *i-sé; isédé; faqat; vélakin; lakin; am'ma, ém'ma* } but, yet.

p. هر نه قدر ، p. اگرچه ، p. گرچه — *gérchi; ég-, éyérchi; hér né qadar* } although.

§ 476. ***Amma***, ***lakin***, ***vélakin***, ***faqat*** are put at the beginning of the sentences, while ***isé***, ***isé dé*** comes at the end (§§ 130, 239—240, 241, 245, 325, 339).

§ 477. ***Gérchi***, ***éyérchi***, ***hér né qadar*** are followed by ***isédé*** 'yet'.

گرچه فقیر ایسه‌ده *gérchi faqir isé dé*. Although he is poor, yet . . .

4. Miscellaneous Conjunctions.

§ 478. The remaining conjunctions are as under:

p. اکر ***éyér***, ***égér*** if (§§ 238, 381—382).

صانکه ' صایکه ***san'ki***, ***say'ki*** } as if, as though (as was promised).
سوزده ***sëözdé*** } as if, as though (as was promised).
p. کویا ***gûya*** } as if, as though (as was promised).

a. یعنی ***yani*** that is to say, i. e.

p. زیرا ***zira*** } because.
p. چونکه ***chûnki*** } because.

a. p. مادامکه ***madam ki*** since.

a. الله اعلم ' ظن ایدەرم ***zann' édérim***, ***al'lahalém*** vulg. ***al'léhém*** I think.

a. فرضا ***faraza*** } supposing that.
طوتالم که ***toutalîm ki*** } supposing that.

ایمدی ***imdi*** } therefore.
اونڭ ایچون ***onouñ ichin*** } therefore.

اول سببدن ***ol sébébdén*** therefore.

a. بعده ***badéhou*** then, afterwards.

آنجق ' انجاق ***anjaq*** however, only.

p. که ***ki*** that, for.

p. تا ***ta*** until; so that.

p. مکر ***méyér*** } unless, and still, but.
p. t. مکرسه ***méyérsé*** } unless, and still, but.

دیو ' دیه ***déyi*** in order that (§ 392).

p. شاید ***sha'yéd*** } perhaps.
p. بلکه ***bél'ki*** } perhaps.

قالدی که ***qaldî ki*** there remains (to us) that.

p. تا که ***ta ki*** in order to; (before negatives) lest.

5. Turkish equivalents for some English Conjunctions.

§ 479. Some English idiomatic conjunctional phrases are given below, with their Turkish equivalents.

As — so. As is the mother, so is the daughter آناسی ناصل ایسه قیزی ده اویله در *Anasî **nasîl** isa, **qîzî da ëöylé dir**.*

As — so. As the stars in multitude, so shall thy seed be نسلك ییلدیزلر قدر چوغالهجقدر *Nésliñ yîldîzlar **qadar** chogha-lajaq dîr.*

As — as. I am as tall as you بن سنك قدر اوزونم *Bén séniñ **qadar** ouzounoum* (§ 229).

Both — and. Both good and bad were left to his choice. *Eyi vé kéôtû **ikisé dé** onouñ kéndi keyfiné (ikhtiyarîna) braqîldî.*

Either — or. Either he or I will do it یا او یا بن بونی یاپهجغز *Ya o' ya bén' bounou yapajaghîz.*

Neither — nor. Neither you nor I can go. ***Né** sén', **né** bén' gidé-biliriz* or *Sén'**dé** bén'**dé** gidéméyiz.*

Whether — or. I care not whether you go or stay. *Gitséñ **dé** git-méséñ **dé** oumouroumda déyil dir.*

If — then. If you will take this, then I will take that. *Sén bounou alîr**sañ** bén **dé** ol birini alîrîm.*

So — that. It was so late that I could not come. ***Ol qadar** géj idi **ki** gélémédim.*

Not only — but also. She was not only poor, but also very sick. ***Hém** faqir **vé hém*** or ***hém dé** hasta idi* (§ 474).

Though — yet. Though he live many years, yet his life is a failure. *Choq' sénélér yashadî **isé dé**, ôômrû boshouna' gitdi.*

Therefore — because. Therefore doth my father love me, because I lay down my life. *Bén ôômrûmû féda étdiyim **ichin*** or *étdiyimdén pédérim **dé** béni sévér.*

لغتلر Words.

چالمق *chalmaq* to play	a. عفو *afv'* pardon
a. صنعت *san'at* profession	کل *kél* bald-head
دیکلمك *dikilmék* to stand up directly	قامیش *qamîsh* reed
a. نقد *naqîd* money	اکلمك *éyilmék* to bend, to curve.

a. مرکب *mérkéb* donkey; *mûrékkéb* made, composed of; ink.

تعلیم ۷٦ Exercise 76.

۱ کاغد وَ قلم٠ آت ایله مرکب٠ اشك وَ قاطیر٠ ۲ نه اوقویه بیلیر ایشسکز نه یازه بیلیر ایشسکز؟ اویله می! — خیر افندم! سکا یا کلیش آکلاتمشلر؛ هم اوقورم هم یازارم٠ ۳ قاپونك اوکنده دیکیلوب

طورمه؛ یا ایچه‌ری کل یا دیشاری چیق. ٤ چوق فقیر در؛ حتی جیبنده بر اونلغی بیله یوقدر. ٥ یارین ساعت قاچده سزه کله‌یم؟ — ایستر آخشام کل ایستر صباح؛ آخشامه‌دك اوده‌یم. ٦ کرك سن کرك قارداشك دون مکتبه کلمه‌مش سکز، نره‌ده ایدیکز؟ ٧ هرنه‌قدر کلمك ایچون حاضرلاندق؛ حتی یوله بیله چیقدق ایسه‌ده، آپ آنسز بابام خسته‌لاندی. ٨ اکرچه سزه اون لیرا قدر بورجم وار ایسه‌ده، پاره‌م یوق که ویره‌یم. ٩ مادامکه پاره‌ك یوقدر؛ بر سند ویر.

تعلیم ٧٧ Exercise 77.

١ برادر افندی! اکر ارکن کلسیدم، سوزده بکا هدیه اوله‌رق بر کتاب ویره‌جك ایدیکز؛ امّا ویرمه‌دیکز. ٢ پدرکز دون بزه کلدی، برآز اوطوردی؛ بعده آننه‌م ایله کلیسه‌یه کیتدی. ٣ چاغیردم چاغیردم کلمه‌دی؛ مکرایسه (مکرسه) خسته ایمش. ٤ بن ایسته‌دیکم قدر ایو دکلم؛ سن ده بشقه‌لرینك دیدیکی قدر کوتو دکلسین. ٥ بن جاهل ایسمده جاهللکمی بیلیرم. وَ لکن سن جاهل اولدیغکی بیله بیلمك *(bilméñ)*. ٦ بن قهوه‌می ایچرکن سن ده درسکی حاضرلا. ٧ چای انکلتره‌ده قوللانیلدیغی قدر آلمانیه‌ده ده قوللانیلماز. ٨ سن دها دقّتلی اولمغی وعد ایتدیککك ایچون سکا عفو ایده‌جکم. ٩ نه سن بزه کل، نه بن سزه کله‌یم. ١٠ «ها کل حَسَن؛ ها حَسَن کل؛ ایکیسی ده بر در». ١١ کرك زنکین کرك فقیر، کرك عالم کرك جاهل؛ جمله‌سی ده بر کون اوله‌جکدر. ١٢ بونی کیمسه بیلمز، انجق بن بیلیرم.

ترجمه ٧٨ Translation 78.

1. Your sister and my niece. 2. We have written a long exercise, but we have not learnt it. 3. You must go home directly, or you will get wet; for it

will soon rain. 4. «The reed bends, but does not break.» 5. You ought to speak to your children, for they are very naughty. 6. Do not waste your time, for life is made up of it. 7. «Time is money.» 8. The horse may be very strong, nevertheless *(yiné)* it does not please me. 9. He was very tired, nevertheless he continued working. 10. I feared lest *(déyi)* he should die. 11. As [since] he does not work, I shall give him nothing. 12. I wish you to wait till I have done my exercise. 13. After I had breakfasted, I took a walk, although it was raining a little.

ترجمه ۷۹ Translation 79.

1. Give me your letter that I may send it to the post-office. 2. He says he will not marry until he has a profession. 3. Read it twice, lest *(yokhsa)* you forget it (Aor.). 4. The lady must be careful, lest she fall (Fut.). 5. The more frequently you practice (what you learn in) your music lesson, the better you will play it. 6. Unless the Lord build the house, their labour is in vain, who build it. 7. Ask him when he will come. 8. Why did you sleep so long? — I slept so long, because I was very tired. 9. The more I study Turkish, the more I like the language. 10. I do not know whether he is rich or poor.

مكالمه Conversation.

استانبوله كيتديككزده بنی ده كوتورورميسكز ؟
پك ايی ؛ كيدرسه‌م كوتورورم .

آته نيچون بينمه‌يورسكز ؟
دوشه‌رم ديو قورقويورم .

شايد بزی صوران اولورسه ؛ سلام سويله !
مادام كه امر ايدييورسكز ، باش اوستنه !

بو باغی نيچون صاتون آلماديكز ؟
چونكه پاره‌م يوغيدی .

يوخسه بكنمديككزدن می آلماديكز ؟
خير بكندم ؛ آنجق پاره‌م يوق .

پاره‌كز اولسيدی آليرمی ايديكز ؟
باغی دكل حتی باغچه‌لی ده برابر آليردم .

طوتالم كه يارين پاره‌كز اولسه گينه آليرميسكز ؟
شبهه‌سز آليرم ، هيچ ديكله‌مم .

تعليم قرائت Reading Exercise.

كوى اوطه‌سى (مابعد) The Village Room. (Continued.)

قيصريه‌يه كيدن كونس[1] چاوش[2] اوجاغڭ صاغ طرفنده وَ تلاسه كيدن قوبور[3] اوسته[4] ايسه[5] اوجاغڭ صول طرفنده اوطورويور؛ برى چبوق ايچيور ديكرى ناركيله چكييور ايدى . هر كس قهوه‌سنى سيغاره‌سنى ايچدكدن ' كيفلرينى[6] چاتدقدنصوكره ' اوطه صاحبى غيبجى كهيا ؛ فوق العاده بر حرمتله : — «اى جانم كونس چاوش! خوش كلدڭ! صفا كلدڭ! سويله باقالم ؛ شهرده نه وار نه يوق . يديكڭ ايچديكڭ هپ سنڭ اولسون ؛ نه كوردڭسه اونى سويله!» ديه‌رك چاوش آغايه خطاب[7] ايتدى.

— «جانم غيبجى كهيا! دون شهرده نه كورسم ؟ هيچ[8] عقلدن فكردن كچمه‌دك[9] برشى كوردم» ديدى كونس چاوش.

— «خير اوله[10]! عجبا نه ايش ؛ اوشاق[11]! سسكزى كسيڭ ؛ ديكله‌يڭ» ديه[12] كهيا امر ايتدى ؛ هر كس كوز قولاق اوله‌رق[13] ' يوزينه باقديلر.

(مابعدى وار)

Words. 1. *Kéônés* prop. name, Star (Slavonic). 2. ***chavoush*** a sergeant in the army. 3. *Qoubour* prop. name, a holster. 4. ***ousta*** a captain (of Janissaries). 5. *isé* while. 6. ***kéyf chatmaq* to be in** complete merriment. 7. *khitab ét″*. to address. 8. **never, absolutely.** 9. See § 405. 10. *khayr ola* what is the matter! **Good** news, let us hope. 11. *oushaq!* children! boys! 12. ***déyi* § 392.** 13. *géôz qoulaq ol″*. to be all eyes and **ears, to pay full attention.**

درس ٣٥ Lesson 35.

حَرْفِ نِدا The Interjections.

§ 480. Interjections are words which **are used to** express a sudden or violent emotion of the **mind.**

Sometimes they are used alone, and sometimes accompanied by the word to which they refer, which in Turkish is generally put in the dative:

!آفرين *aférin, afêrim!* Bravo! Well done! !آفرين سڭا *afêrim saña!* Good for you! !واى سزه *vay sizé!* Woe unto you!

!اى ! هى *éy! héy!*
!شيش *shish!* } O! eh! halloo!
!اوغلان *oulan!*
!ياهو *ya'hou!*

!واخ *vakh!*
!ايواه *éyvah'!* } Alas!

!جانم *janîm!* My dear!

!يازيق *yazîq!* What a pity!

!بره ! به *biré, bré; bé!*
!به هريف *bé hérif!* } Fellow!

!آفرين *afêrim!* Bravo! Capital!

!آمان *aman!* O dear! Oh! Pity!

!باقسانا *baqsa'na!* Look! I say!

!عجائب *ajayib!* Wonderful!

!هايده *haydé!* Come! Hie thee!

!ييقيل *yîqîl!*
!دفع اول *déf'ol!* } Begone!

!واى *vay!* Woe!

!صوص *sous!* Hush!

a. !اى والله *éy'vallah!* Thank you!

a. !والسّلام *vés'sélam!* All right! All correct, O. K.

a. !ماشاالله *ma'shallah!* Beautiful! How strange!

a. !انشاالله *in'shallah!* If God will! Please God! I hope so!

a. !معاذالله *ma'zallah!* God forbid! Shocking!

a. !الله كريم *Al'lah kérim!* God is gracious! Let us hope!

a. !الحمد لله *élhamdû-lil'lahi* com. *élhamdûl'lah!* Thank God!

٨٠ تعليم Exercise 80.

١ اگر ترجمه‌کزی حاضرلادیکزایسه ' بیك آفرین سزه ! حاضرلامادیکزایسه وای سزه ! ٢ شیش ! چوجوق ! یولدن اوته‌کیت ! آتلرسنی دَیه‌لرلر. ٣ دستور ! یولدن گچه‌یم. ٤ واردا ! آتلرك اوكندن كیدك. ٥ اولان حسن ! بورایه گل . سویله باقالم شو قاری کیمدر ؟ — شو کویلونك عورتی در. ٦ بره هریف ! بو قدر ارکندن چارشوده ایشك ندر ؟ چین صباح کوزیکه چوپ می دوشدی. ٧ باقسانا علی !

کیت امام افندی‌یی چاغیر. ۸ دون مکتبه کیتمشدم ، ماشاالله !
سزك چوجوقلر چوق ایله‌ری کیدییورلر. ۹ عجائب ! ناصل اولدی ده
کیتدیکز ؟ ممنون اولدم. انشاالله دعاکز برکتیله دها ایله‌ری کیدرلر.
۱۰ انشاالله ! بعض چوجوقلر ده کوردم که ، معاذالله ! هیچ آدم اوله‌جقلری
یوقدر. ۱۱ آمان حکیم باشی ! چابوق کل ، والده‌م پك راحتسزدر.
۱۲ یازیق ! خسته‌لغی نه‌در ؟ ۱۳ بیلمه‌یورم ؛ آمان آمان دییه‌رك یاتدی.
۱٤ الله کریمدر ! چوق تلاش ایتمه . ۱۵ جانم افندم ! شیمدی‌یه‌دك
نره‌لرده ایدیکز ؟ ۱٦ به چوجوق ! بر دها سنی بورالرده کورمه‌یه‌یم ،
ییقیل کیت شوندن !

تعلیم قرائت Reading Exercise.

کوی اوطه‌سی (مابعد) The Village Room. (Continued.)

کونس چاوش اوچ دفعه اوکسوردی[1] ، درت دفعه آقصیردی[2]
وَ سوزه باشلادی : — «دون قوشلق وقتلرینه طوغری شهره یتیشدم.
بر تاوه[3] ایله بر تنجره[4] آلمق ایچون قازانجیلر چارشوسینه[5] کیتدم. باقدم
که اوراده هیچ سس شماطه[6] یوق. شاشدم[7] قالدم. اوته بری
دوشدم ، بُونلر نره‌یه کیتمشلر دیو صوروشدردم. دیدیلر که : 'شهرك
دیشاریسنده‌کی تارلالرده ایشله‌یورلر'.

«قوپدم[8] کیتدم که ، نه کوره‌یم ! بن دییه‌یم ایکیبیك ؛ سن دی
اوچبیك قازانجیلر ، قالایجیلر[9] اللرنده برر چکیج[10] ، کوروك[11] اوله‌رق ؛
قوجه ! قوجه[12] ! بر قازانك ایچینه کیرمشلر ، تاقور توقور تاقور توقور[13]

Words. 1. *éöksûrmék* to cough. 2. *aqsîrmaq* to sneeze. 3. *tava* pan. 4. *ténjéré* cauldron, saucepan. 5. *Qazanjîlar Charshîsî* (The market of) Boiler-Makers. 6. *shamata* an uproar. 7. to be astonished. 8. *qopmaq* to run. 9. *qalayjî* an artisan who tins copper vessels. 10. *chékij* hammer. 11. *kéörûk* a pair of bellows. 12. *qoja! qoja!* tremendous. 13. *taqour touqour* a repeated tapping and knocking noise.

سس شماطه اورته‌لغی[14] آلمش ، هر کس قولاقلرینه پاموق طیقامش[15] قازانك بر طرفیندن آغزینه[16] قدر بر مردیون قورمشلر . (مابعدی وار)

14. *ortalîq* the whole (field). 15. *tîqamaq* to plug. 16. *aghzina* to the brim. (They have placed a big ladder on the outside of the cauldron from the bottom to the brim.)

مابعد Continued.

«مردیوندن چیقدم ، قازانك ایچینه باقدم كه ، نه دیك[1] ! بر كومه[2] آدم قازانك بر كوشه‌سینده ، قوجه بر كومه بر باشقه طرفنده ، بیوك بر غلبه‌لك[3] ده دیكر بر طرفده ؛ كیمی چكیجلر[4] ، كیمی كینتلر[5] ، كیمی لهیملر[6] ، كیمی قالایلار[7] . اورته‌لق آنا بابا كونی[8] ، قیامت قوپویور[9] .

‹بو نه اوله‌جق› دیو یاغده كیلردن برینك قولاغینه باغیردم . چوق زورلقله كوجبلا كوج ایشیتدیره‌بیلدم . نهایت هریف قولاغیندن پاموغی چیقاردی وَ ینه باغیره‌رق دیدی كه : ‹سلطان مراد[10] افندیمز ایكییوز اللی بیك عسكرله بغداد سفرینه[11] كیدییور ده ، اوردونك پیلاوی چورباسی بو قازانده پیشه‌جكدر› .

«بونی ایشیتدیكمده تعجب ایتدم[12] ؛ قازانی ، تاواینی اونوتدم ، براقدم كلدم . عمرمده بویله بر شی نه ایشیتمش ایدم نه ده كورمش . حالا قازانك تاقیرتیسی[13] قولاغمك دیبندن كیتمه‌یور» — (مابعدی وار)

Words. 1. *né déñ!* what do you say! what a wonder! 2. *kéômé* group. 3. *ghalabalîq* crowd. 4. *chékijlémék* to hammer (§ 276). 5. *kinétlémék* to clamp together. 6. *léhimlémék* to solder. 7. *qalaylamaq* to tin. 8. a day when father and mother both are at home; hence, a state of noise and confusion. 9. *qîyamét qopouyor* a commotion is occuring: *lit.* the Day of Judgement is breaking. 10. *Soultan Mourad* Amurath IV. 11. *Baghdad séféri* the Baghdad campaign (A. D. 1638). 12. *té-aj-jûb ét″.* to be astonished. 13. See § 447.

مابعد Continued.

كونس چاوشك نقلیتی[1] پك زیاده مراق[2] جلب ایتدی . اوطه

Words. 1. *naqliyét* story. 2. *méraq jélb ét″.* to arouse the interest.

خلقندن بعضیسی ایناندی ٬ بعضیسی ایناناادی . فقط غیجی کهیا دیدی که — «اوشاق ! اینانیلمایه‌جق بر شی یوقدر . بزم مرحوم[3] پدر شاهنامه‌ده[4] بوندن غریب[5] شیلر اوقومشدر . چوجوقلغمزده بزه نقل ایدر دورور ایدی».

حاضر اولانلردن قواص[6] اغا — «سوزکی بال ایله کسدم[7] ٬ کهیا ! امر ایت[8] ده بزه قوبور اوسته ده نقل ایتسون ؛ باقالم او نه‌لر کورمشدر ؟» دیدی.

— «بویور باقالم قوبور اوسته ! سویله ٬ سن نه‌لر کوردك ؟» دیدی اوطه صاحبی.

— «جانم ! دیدی قوبور اوسته بییغینی بوره‌رق[9] ؛ اولکی کون تلاس اووه سندن[10] کچیور ایدم ؛ تا اوزاقدن قوجه جویز آغاجی کبی بر شی کوردم . اما کورسه‌کز[11] ! غایت هیبتلی بر شی ایدی . یاقلاشه یاقلاشه کوردم که عقلدن فکردن کچمز[12] درجه‌ده ایری[13] بر لحنه[14] (لاحانه) ایمش .

‹مابعدی وار›

3. *mérhoum* deceased, blessed. 4. *Shah'namé* 'The Book of Kings', the celebrated work of the Persian author **Firdousi.** 5. *gharib* wonderful. 6. *Qavas* prop. name. 7. 'I cut your speech with honey' (a polite expression used when one is obliged to interrupt the talk of another). 8. *émr ét.* allow, permit (him). 9. *bîyîghînî bourmaq* to twist his mustache. 10. *ova* field. 11. *geör-séñiz* if you had seen. 12. See § 404. 13. *i-ri* large. 14. *lahana* cabbage.

مابعد وَ ختام Continued.

«لحنه‌نك بر یاپراغینك آلتنده خنکار[1] اوردو قورمش[2] ٬ بیکلرجه چادیرلر[3] وار. او بر یاپراغینك آلتنده اون بیکلرجه آتلی عسکرلر جرید اوینایورلر[4] . اولبر یاپراغینك آلتنده ایسه ٬ صاییلماز[5] عسکرلر تعلیم

Words. 1. p. *hûn-kiâr* the Fortunate One, a title of the Ottoman sovereigns (§§ 535, 556). 2. to form a camp, to encamp. 3. tent. 4. *jirid* is a certain game played on horseback, in which a stick is used as a dart. 5. innumerable (§ 404).

ایدییورلر . بونلر نه‌در دیو صوردم ایسه سلطان مراد افندیمزك
اوردوسی در ، عجم سفرینه[6] كیدییورلر دیدیلر .»

بوقدر مبالغه‌لی[7] بر نقلیته هر كس كولمكه باشلادی . لكن
اك چوق كولن كونس چاوش ایدی — «جانم! دیدی ؛ اویله بر یالان
سویله كه ، یالانه اویسون[8] . او قوجه لحنه بیتمز[9] ، قوپاز[10] . هم او قوس
قوجامان[11] لحنه‌یی نه یاپه‌جقلر ایمش» .

— «قوزوم كونس چاوش ! بر آز اول قیصری اووه‌سینده سنك
كوردیككك قازانك ایچینده پیشیروب ، عسكره ویره‌جكلر» دیدی
قوبور اوسته .

بو سوزك اوزرینه اوطه خلقی[12] هپ بر آغیزدن اول قدر شدتلی
كولدیلر كه ، بعضیلری بایيلدیلر[13] قالدیلر .

كونس چاوش ایسه بو پاتیرتینك[14] آراسینده جوبوغینی آلدیغی
كبی سیویشی ویردی[15] . (و. ا. آ.)

6. *Ajém séféri* the Persian expedition. Baghdad was then in the hands of the Persians. 7. *mûba-laghalî* exaggerated. 8. *ouymaq* to fit, to match. 9. *bitmék* to grow (plant). 10. *qopmaq* to pluck out. 11. *qos qojaman* very big, gigantic. 12. *khalq* people. 13. *bayîlmaq* to faint. 14. See § 447. 15. *sivishi vérmék* to slip away quietly (§ 286).

ختام *Khitam* End.

درس ٣٦ Lesson 36.

علاوه Appendix.

§ 481. The method in which to address and salute people always requires considerable attention. The Ottomans themselves are very careful about such matters, especially in writing. Every class of people has its especial title by which its members must be addressed.

I. Salutation. سلاملامق *Sélamlamaq.*

§ 482. The Moslems salute one another with the address *Sélamûn aléykûm* 'peace be unto you', the answer is *Vé aléykûm sélam* 'unto you be peace'. And when necessary to return the salutation, the one saluted says *Mérhaba* 'you are welcome!', to which is answered *Ey'vallah'* 'Thank you'.

§ 483. Christians salute Christians and non-Christians, and Moslems Christians in the morning by saying *Sabah'lar khayr olsoun!* 'May the mornings be good' = 'Good morning!' At noon-time or in the middle of the day, *Vaqîtlar khayr olsoun!* 'Good day'. In the evening they say: *Akhshamlar khayr olsoun!* 'Good evening!' When it is necessary to return the salute, the person saluted says: *Khosh géldiñiz* 'you are welcome'; or, *Sabah'lar khayr olsoun, Vaqîtlar khayr olsoun, Akhshamlar khayr olsoun,* according to the time of day.

§ 484. At parting, Moslems and Christians say *Qal sagh-lîqla, Khoshja'qal; Qa'lîñ saghlîqla, Khoshja'qalîñ,* all meaning 'Good-bye': the reply to which is *Khosh' géldiñiz, séfa' géldiñiz* 'you are welcome'.

§ 485. But at night when taking leave they say *Géjélér khayr' olsoun* 'Good night': to which the answer is *Khayra qarshî* 'Toward the good one (morning)' which extends the idea of the salutation to the morning light.

II. Congratulations. تبریكات *Tébrikiât.*

§ 486. Returning after an absence, one is greeted with *Khosh' géldiniz* 'Welcome!': to which he replies *Khosh' géôrdûk!* which may be rendered 'I am happy to see you'.

§ 487. If the new comer has entered the room in the absence of the person whom he comes to visit, the latter, on coming in, makes use of the same salutation, only substituting the Dubitative for the Past tense *Khosh'gélmishsiñiz.*

§ 488. In the East it is considered polite, in meeting a person, to ask after the health of absent parents or

friends. In answering such questions, it is necessary to consider the age of the person who asks:

a) If he is junior, the answer given is *Choq sélamlar édér* 'He offers you many salutations'. Then the younger man replies *El'lérini eôpérim, makhsous sélam seôylé* 'I kiss his hands, give (him) my compliments'. If the person regarding whom he has asked is of high rank, much superior to his own, he says, *Etéklérini eôpérim, makhsous sélam seôylé* 'I kiss his skirts, many compliments'.

b) If the person who enquires about the health of the absent person is aged and of good position, it is customary to answer *Ellériñizi eôpér* 'He kisses your hands', or with more formality *Etéklérinizi eôpérlér* 'They (he) kiss your skirts'.

§ 489. The person who is to convey these greetings assumes the responsibility by saying *Bash' ûstûné* 'on my head' = 'with pleasure!' and acquits himself of it when he meets the person to whom the greetings are sent by saying *Filan éfféndi choq' choq' sélamlar seôylédi, éllériñizi eôpér* 'Mr. S. offers you many salutations and kisses your hands'. To which the other replies a) *Téshék-kûr' édérim* 'Thanks!'; b) *Sagh' olsoun* 'May he be well!'; c) *Gétirén geôndérén' sagh olsoun* 'May he who brings and he who sends the sélam be well!'; d) *El eôpén' sagh olsoun* 'May he who kisses hands be well!' As we say, 'I am much obliged both to you and to him' (§§ 365, 375).

§ 490. When somebody drinks something, or washes his hands or comes from the bath or shaves himself or is shaved by a barber, it is usual to say *Afiyét' olsoun!* 'Health be to you!': to which the other replies *Eomrûñ choq' olsoun!* 'May your life be long!'. Which may be rendered 'Thank you!' (§ 365.)

§ 491. At the beginning of the new year they say *Yéni sénéñiz mubarék' olsoun! Salî jédidiñiz mûbarék' olsoun!* 'A happy new year to you!': the answer to which is *Choq' sénéléré* 'For many years!' (§ 365.)

§ 492. Among the Moslems on both their festivals (Ramazan and Qourban) the form of congratulation

is *Bayramîñîz mûbarék' olsoun*, or *eediñiz sayid' olsoun* 'May your festival be blessed'.

§ 493. Besides the above, which are for set times, there is a great variety of occasional salutations and congratulations, such as (§ 365):

1. *Gëozûñûz aydîn' olsoun!* or more learnedly, *Chéshmiñiz roushén' olsoun!* 'May your eye be bright', addressed to one whose daughter or son have just married, to parents on the birth of a child, or to those who have just welcomed a new relative or dear friend from abroad, or even received a letter from a distant friend. The reply to this is: *Aydînlîq' ichindé ol!* 'May you enjoy the light' or *Darosou éviñizé' olsoun!* 'The same (millet) to your house!' or if addressed to a bachelor. *Darosou bashîñîza' olsoun!* 'May your turn come next!'

2. To one who enters a new dwelling the salutation is *Saghlîjaq' ilé otourasîn!* 'May you dwell in it in good health!'

3. To one who puts on a new garment *Saghlîjaq' ilé géyinésiñ!* 'May you wear it with health!'

4. To one who is commencing an enterprise *Allah ish' achîqlîghî vérsin!* 'May God give you success!'

5. To one who is convalescent after an illness *Géchmish' ola!* 'May it be past and forgotten!' (§ 365).

6. To one who has lost a friend, or to imply the death of a friend enquired after *Bashîñîz sagh' olsoun!* 'Life to you!': the answer is *Allah sizé ouzoun ëomûrlér' vérsiñ!* 'God grant many years of life to you!'

7. When somebody receives any sum of money, he usually says, *Bérékét vérsiñ!* 'May God give you a blessing (blessed increase)' = 'Thank you!': the reply to which is *Bérékétini' gëorésin!* 'May you experience its increase!'

8. *Téshékkûr' édérim, Mémnoun'oum,* are expressions in imitation of the European phrase, 'Thank you!' and their usage is confined to educated circles. The common people express the same meaning by such terms as: *Sagh' ol! Eliñé saghlîq'.* When addressed to a child or an inferior 'Thank you!' is expressed by *Choq' yasha, A'férim oghloum!* ('Very good!, Well done my boy!')

9. When speaking of a disease from which the speaker has suffered in the past, he must add the expression *Shéytan' qoulaghîna qourshoun!* 'Lead into Satan's ear' = 'May Satan's ears be stopped that he shall not hear what is now spoken!'

10. One who is obliged to use an impolite expression, or to name an unclean animal (as for instance the dog, donkey or pig which are considered unclean among the Moslems), he must add *Sêôzûm oña'! Sêôzûm yabana'! Ha'sha houzourdan!* 'My word to him! My word to the desert! Be it warded off from your honour' = 'Pardon the expression' or 'Excuse me for saying so!'

11. *Inayét' o-la! Al'lah vérsin!* 'May God's favour be upon you!' 'Let God give you': to the beggars, by way of refusing them alms (§ 365).

12. When somebody is going on a journey, in bidding farewell he says *Khoshja qalîñ!*, *Allaha sîmarladîq!*, *Bizi douvada ounoutmayîñ!*, 'Good bye! Remember us in your prayers!': to which the answer is *Allaha émanét oloun!*, *Rab'bim bilénizjé olsoun!* 'We command you to God!', 'The Lord be with you'; or *Oughourlar olsoun!* 'God speed!', Good bye!, 'Good luck attend you!'

13. *Ziyadé olsoun!* 'May it be too much' = 'No, thank you!' Formula used in declining an invitation to partake of food.

14. 'Pardon the omission', 'Don't pay attention to my shortcomings!' and 'I beg your pardon!' are rendered in Turkish by *Qousoura qalmayîñ!*, *Afv édérsiñiz!*

III. Modes of Address.

§ 494. The word سن *sén* 'thou' is not used except with reference to a child, an intimate friend, a servant or a pupil: at other times سز *siz* 'you' is used to one's equals, unless for politeness' sake one of the words now to be explained takes its place (§ 93).

§ 495. In addressing superiors, the words افندم ' ذاتكز ' ذات عاليكز *Éffêndim, zatîñîz*, or *za'tî alîñiz* are used meaning 'Sir', 'Your Honour', or 'Your Lordship'.

Other such terms are خاكپايكز ، خاكپايلرى *kha'kipayiñiz*, *kha'kipayiléri* 'the dust of your feet': that is, the speaker addresses the dust of the foot of the other, out of humility (§ 69).

§ 496. *Note.* The word *Efféndimiz* has two different meanings: If it is used alone, among the Christians, it means 'Our Lord' (the Saviour). If it is connected with the word *shévkétmé-ab'* 'Imperial', as *Shévkétméab Efféndimiz*, it means 'H. I. M. our Sultan'.

Among the innumerable titles of H. I. M. the Sultan, the following: *zatî shahané*, *zatî hazréti padishahi* 'His majesty the Emperor' are very common.

§ 497. The words *hazrétléri*, *jénabléri* 'his (lit. their) majesty, excellency, highness' are titles equivalent to 'his majesty, his lordship, his excellency', but they are placed after titles and names and not before them, as in most European languages:

Imperator hazrétléri	H. I. Majesty.
Ingiltér'ra qralichasî hazrétléri	H.M. the Queen of England.
Vali pasha hazrétléri	H. E. the Governor.
Qaymaqam béy hazrétléri	H. Honour the Qaymaqam.
Hoja éfféndi jénabléri	The respected teacher.

§ 498. It is considered more polite to address superiors in the third person plural: *Za'tî alilériné khay'lî zahmét vérdim* 'I have given your Excellency much trouble'.

§ 499. In high and polite circles the speaker cannot speak of himself as 'I', or others as 'he, we, they'. He must say:

Béndéñiz, *qoulouñouz*, *ajizléri* I (your servant).

Béndéléri, *qoul'larî* I or we (your servant or servants).

Dayiléri I, he, we (who pray for you) used by and of clergymen.

Jariyéñiz, *jariyéléri* I, we (your maid servant) used by and of ladies.

§ 500. Generally the word *hazrét* before a single name indicates one of the prophets, saints or patriarchs of old; as: *Hazré'ti Ibrahim* 'the patriarch Abraham'. *Hazré'ti Davoud* 'the prophet David'. *Hazré'ti Souléy'man*

'the prophet (King) Solomon'. *Hazréti Isa (ee-sa) Efféndimiz* 'Our Lord Jesus'. *Hazréti Méryém, Méryém Ana* 'Saint Mary' (the virgin Mother). *Hazréti Méseeh* 'the Holy Anointed One' (Christ).

IV. Honorific Titles. القاب رسميه *Elqabî Résmiyé.*

§ 501. Titles of Honour also are of great importance, as every person of position must be addressed by his own proper title.

شهامتلو *shéha'métlou* 'valorous and successful', is used for the Shah of Persia.

حشمتلو *hash'métlou* 'royal, imperial' for Christian sovereigns.

اصالتلو *ésa'létlou* 'noble' for the ambassadors and consuls.

رتبتلو *rût'bétlou* 'honorable, venerable' (His Grace) for clergymen of high rank, patriarchs, archbishops, bishops and missionaries.

فضيلتلو *fazi'létlou* 'reverend' for judges, priests, pastors and preachers.

فخامتلو دولتلو *fékha'métlou dév'létlou* 'illustrious and magnificient' for the Khîdive of Egypt and Presidents of Republics.

دولتلو عطوفتلو *dévlétlou atoufétlou* 'illustrious and munificient' for Grand Viziers.

دولتلو *dévlétlou* for *Valis* (Governors-General).

سعادتلو *sa-a'-detlou* 'prosperous' for the Mûtésar'rîfs.

عزتلو *iz'zétlou* 'honorable' for the Qaymaqams.

رفعتلو *rif'atlou* 'eminent' for other officials.

مروتلو ' حرمتلو *mûrûv'vétlou, hûr'métlou* 'generous, respected' to merchants, teachers, etc.

عصمتلو *is'métlou* 'virtuous' for married ladies.

عفتلو *if'fétlou* 'chaste' for unmarried ladies.

مثاللر *Misal'lér* Examples.

Dûn dévlétkhanéyé[1] *géldim, ém'ma za'tî alînizi géorémédim.* I came to your house yesterday, but you were not at home.

Faqirkhanéyé[2] *né vaqît téshrif édéjéksiñiz?* When you will honour (visit) my house?

Hémshiré hanîm nasîl dîr? — *Hémshirém jariyéléri choq hasta dîr.* How is your sister? — My sister is very sick.

Béndéléri pék faqirim, zatî alîniz isé pék zéngin siñiz. I am very poor, but you are very rich.

Amériqa jûmhouriyéti réyisi fékhamétlou dévlétlou Mc Kinley hazrétléri. His Honour Mr. Mc Kinley, the President of the Republic of America.

Dayiléri Anatolia Collegi mûdiri yim. I am the President of Anatolia College.

Jariyéléri Protéstan méktébi mou-al'limési yim. I am the teacher of the Protestant School.

Words. 1. *Dévlétkhané* the abode of prosperity, i. e. your house, used as a term of politeness. 2. *Faqirkhané* the house of your poor servant, i. e. my house.

٨١ تعليم Exercise 81.

١ بو كون ذاتِ عاليكزى زيارته[1] كله بيليرميم ؟ — اكر فقيرخانه يه تنزّل[2] ايدرسكز ' خوش كلديكز صفا كلديكز ! بويورك افندم ۰ ٢ سلام عليكم احمد افندى ! — وعليكم سلام مراد[3] بك ' بويورك اوطورك ۰ مرحبا ! انشا الله ايوسكز ۰ ٣ مخدوم[4] بكدن مكتوب آلييورميسكز ؟ — چوقدن برو مكتوبك آرقه‌سنى كسمش ايدى ' لكن الحمدلله بو هفته بر مكتوب آله بيلدك — كوزكز آيدين اويله ايسه ۰ نه وار نه يوق ؟ نه يازييور ؟ ٤ آيدينلق ايچنده اول ! داروسى سزه ۰ چوق ايو ايشلر ۰ سزه چوق چوق سلاملر ايتمش ' اللريكزى اوپر ۰ ٥ ال اوپن صاغ اولسون ! مكتوب يازارسه‌كز بنده‌كزدن مخصوص[5] سلاملر يازيكز !

Words. 1. a. *ziyarét* to go on a visit. 2. a. ***ténéz'zûl*** to condescend. 3. a. *Mourad* prop. name. 4. a. ***makhdoum béy*** your son Master . . . 5. a. ***makhsous*** especial.

— باش اوستنه افندم ! سز نصلسکز ؟ حالکز دیرلککز[6] ایو میدر ؟
٦ اوزریکزه شفالر اولسون[7] ! دون برآز خستهجه ایدم . فنا بر صوغوق
آلمشم . لکن شیطان قولاغنه قورشون ! الحمدلله بوکون ایی ایم .
هیچ آراماز ، عجبا شو دوستمز نصلدر نصل دکلدر دیو صورمازسکز .
بزه تنزل[2] ایتمزسکز که ! ٧ استغفرالله افندم[8] ! حقیقةً هیچ خبرم
یوغیدی . عفو ایدرسکز . پدر افندی صامسوندن عودت ایتدیلر می ؟
— اوت افندم ؛ دون برادر بندهلری ایله برابر تشریف ایتدیلر .
٨ لطفاً[9] احترامات فائقهمی[10] تقدیم[11] ایدیکز ؛ اتکلرینی اوپهریم .
٩ باش اوستنه افندم ! خوشجه قالك ! — سعادت ایله[12] افندم ؛ خوش
کلدیکز صفا کلدیکز ؛ تکرار بویوریکز !

6. *halîñiz dirliyiñiz* the circumstances of your life. 7. ***uzeriñizé shifalar olsoun!*** may it be health to you! 8. a. ***éstagh'firoul'lah*** lit. 'I ask pardon of God' = Not in the least, I have no such pretensions. 9. ***loutfén*** be kind enough! 10. ***ih'tiramatî fayiqa*** (my) highest respects. 11. ***taqdîm ét."*** to present. 12. a. ***sé-a-dét ilé!*** Go in happiness (said to a departing friend).

٨٢ تعلیم **Exercise 82.**

١ شوکتمآب افندمز شهرمزك فقراسنه[1] اون بيك غروش احسان[2]
بویورمشلر . ٢ شهامتلو ایران شاهی حضرتلری درسعادتی[3] تشریف
ایتمشلر . ٣ آوروپا حکمدارلرینك اك قدملیسی[4] انکلتره قرالیچهسی
حشمتلو ویقتوریا حضرتلریدر . ٤ فرانسه جمهوریتی رئیسی فخامتلو
دولتلو موسیو لوبه حضرتلری ، سلطنت سنیهنك[5] پارس سفیری دولتلو
عطوفتلو منیر[6] پاشا حضرتلرینی حضورلرینه[7] قبول بویورمشلر[8] . ٥ سیواس

Words. 1. a. *fouqara* poor people. 2. a. ***ih'san bouyourmaq*** to grant, to bestow. 3. ***Dér'sa-a-dét*** Constantinople (§ 519). 4. *qîdémli* senior. 5. *Saltana'tî séniyé* The Ottoman Government. 6. *Mûneer* prop. name, Lucian. 7. *houzour* presence. 8. a. *qaboul bouyourmaq* to accept.

والیسی دولتلو عطوفتلو حاجی حسن پاشا حضرتلری ' توقاد متصرفی
سعادتلو بکر پاشا حضرتلری وَ مرزیفون قائمقامی عزتلو محمود بك
حضرتلری آماسیه‌یه تشریف ایتمشلر. ٦ ذاتکز بو ایشه نه دیبورسکز ؟
— بنده‌کز بیلمم ' ذات عالیلری دها ایی بیلیرسکز. ٧ همشیره‌م
جاریه‌لری غیرتله مکتبه دوام[9] ایدییور. ٨ جاریه‌کز آرتین افندینك
والده‌سیم. ٩ ذات عالیلری شیمدی نره‌ده اقامت[10] ایدییورسکز ؟ —
بنده‌کز شیمدی صوفیلر محله‌سنده[11] اقامت ایدییورم. ١٠ بو کون
خاکپایکزه یوز سورمك ایچون دولتخانه‌یه واردق ایسه‌ده تشرّف[12]
ایدمه‌دك.

9. a. *dévam* to continue. 10. a. *iqamét ét.*" to dwell. 11. ***Sofoular** mahal'lési* the street called Sofoular (in Merzifoun). 12. **a. *téshér'rûf*** to be honored (we could not see you).

ترجمه ٨٣ Translation 83.

1. H. I. M. the German Emperor, William II. **2. His** Grace the Armenian Patriarch. 3. His Excellency the Governor of Angora. 4. His Eminence, the Mûtésarrif of Samsoun, Qadri Pasha. 5. H. E. the English Ambassador Sir Nicholas O'Connor. 6. H. E. the American Ambassador at Constantinople, Dr. Angel. 7. Rev. Charles Tracy, President of Anatolia College. 8. Rev. Carabet Kapriélian; Rev. Kéropé Yakoubian. 9. I request your Excellency to give me permission to go to England. 10. Under the shadow of His Majesty *(sayé'yi padishahidé)* we are all safe. 11. H. H. Artin Pasha, the Ambassador of the Ottoman Government in London. 12. I have received your letter. 13. I was for two hours waiting for you at my house, but you did not come: afterwards I went to your house, but you were not at home. 14. Please give me to-day's newspapers. 15. How is your father's health? 16. Thank you, Doctor, he is very well, through your kind assistance *(sayé'yi aliñizdé)*. 17. My sister is the wife of Kémal Béy. 18. When did you come here? — I came three days ago with your son.

V. Onomatopoeia.

§ 502. Is the term applied to words or phrases, the sound of which conveys some idea of or resemblance to the thing signified.

It is customary in common language to use some onomatopœic expressions. For instance, they say in Turkish:

Sou kharîl kharîl aqîyor. The water flows violently.

Taq taq qapouya vourdou. Tap tap he knocked at the door.

Jombadaq (or *jomb déyi*) *souya atîldî.* He threw himself suddenly (with noise into) the water.

These words *kharîl kharîl*, *jomb* are intended to represent the sound of the water when flowing or splashing, just as *taq taq* does that of knocking at the door.

Sa-at tîq tîq tîq édiyordou. The watch was ticking, = 'going tick, tick'.

Kilisénin chañî dañ douñ ëötüyordou. The church bell was ringing, ding-dong.

Ellérini shapour shoupour birbiriné vourdoular. They loudly clapped their hands.

Qoushlar jivil jivil ëötüyorlar. The birds are singing tweet tweet.

VI. اذان *Ezan.*

§ 503. Is the notification, announcement, call to divine worship, proclaimed from a minaret or any other place, five times a day, by the *mû-éz'-zin* (chanter). The following is the formula:

1. First of all الله اكبر *Al'lahou ékbér.* 'God is Most Great' four times repeated, turning the face towards the four directions of the world.

2. اشهد ان لا اله الا الله *Esh'-hédû én'né la ilahé illal'lah.* I bear witness that (there is) not a god, save God [twice repeated].

3. اشهد ان محمداً رسول الله *Esh-hé-dû énné Mouhammédén ré-soul oullah.* I bear witness that Mouhammed is the apostle of God [twice].

4. حى على الصلوة *Hay'yé alés'sélat.* Hasten to divine worship [twice].

5. حى على الفلاح *Hay'yé alél félah.* Hasten to permanent blessedness [twice].

6. الله اكبر *Allahû ékbér.* God is great [twice again repeated].

7. لا اله الا الله *La ilahé illal'lah.* [Once more repeated.]

The call chanted at daybreak has this addition after the fourth clause:

الصلوة خير من النوم *Es'-sélatû khay'rûn min én' névm.* Prayer is better than sleep.

In great and imperial mosques, the ***mû-éz'-zins*** sometimes make optional additions to the fifth clause; as: الصلوة و السلام عليك ياحبيب الله ! يا نور عرش الله ! يا سيد الاولين و الاخرين ! يا رسول الله ! *Es'sélatû vés'sélamû aléyk, ya Habee ballah!* or *Ya nooré arshillah!* or *Ya séy'yidûl év'véleen vél a-khîreen!* or *Ya résoul oul'lah!* May blessing and peace be upon thee, O Beloved one of God! or O Light of the throne of God! or O Prince of the former and later (prophets)! or O Prophet of God!

Inside the place of worship also, this call is uttered when worship begins; but then with this addition after the fifth clause:

قد قامة الصلاة *Qad qamétis'salat.* Divine worship has already been entered on (begun) [twice].

VII. The Christian Services. عبادتِ مسيحيه

§ 504. The Benediction:

Rabbîmiz Hisous Kristosouñ [or *Isa-él-Mésihiñ*] *inayéti, Pédér Allahîmîzîn mouhab'béti vé Rouhoul Qoudsouñ mûsharékéti jumléñiz ilé bérabér olsoun; Amin.*

The Lesson:

Oqouyajaghîm mahal Tékvee'nûl Makhlouqat Kitabinîñ birinji babînîñ birinji ayétindén 16inji ayétiné qadar dîr.

Mat-téosouñ tahreer éylédiyi Injiliñ altînjî babînîñ iptidasîndan soñounadék oqouyajaghîm.

Pavlos Résoulouñ Romalîlara yazdîghî résaléniñ on ikinji babîndan oqouyajaghîm.

Onounjou Mézmourou oqouyajaghîm.

The Text:

Louqasîñ tahreer éylédiyi Injiliñ sékizinji babînîñ yirmi birinji ayéti haq'qînda mûta-la-a' édéjéyim.

Youhan'na Injiliniñ birinji bab yirmi doqouzounjou ayétiniñ ikinji qîsmî ûzériné vaz édéjéyim.

Esa'sî Kélamîmîz Amalî Rousoul Kitabînîñ dœ̂rdûnjû bab on ikinji ayétindé boulounour or *mévjoud dour.*

The Hymn:

Maqam Kitabînîn altînjî sahifésindé boulounan onikinji ilahiyi térén'-nûm édélim.
Yûz otouz yédinji ilahiyi térén'-nûm édélim.
Téshék'kûr ilahisini térénnûm édélim.

The Baptismal formula:

Laura Eupheme, séni Pédériñ, Oghoulouñ vé Rouhoul Qoudsouñ namîna [or *bismil Eb vél Ibn vél Rouhoul Qouds*] *vaftiz édérim.*

The Ending of Prayers:

Rabb vé Khélaskîarîmîz Hisous Krisdosouñ ismi shérifindé dilériz, ih'san éylé, Ameen!

انتهای قسم اول

قسم ثانی

لسان رسمی و ادبی

بسم الله الرحمن الرحيم

Second Part.

The Elements of Arabic and Persian Grammar
as
they are used in Ottoman-Turkish.

Introductory Remarks.

§ 505. The Arabic and Persian languages and literature have for many centuries exercised a very extensive influence upon the Ottoman. Therefore there are very many Arabic and Persian words and phrases used in Ottoman. In order to be able to understand and use them correctly, it is necessary to have an elementary knowledge of Arabic and Persian Grammar.

§ 506. The following points should be noted:

a. All such Arabic and Persian words taken singly are declined according to the grammatical system of the Turkish language.

b. All such Arabic words taken singly may be used in accordance with the rules of Persian Grammar. But genuine Turkish words cannot be treated in this way.

c. Only genuine Arabic words are used according to the Arabic grammatical system, Turkish and Persian words cannot be so dealt with.

§ 507. There are, however, some very much used Turkish and Persian words which are treated according to the rules of Arabic Grammar, because they are supposed to be Arabic. Such words are called غلطات مشهوره *ghalata'tî mésh'houré* 'barbarisms' or 'manifest errors' (§ 583).

Note. There are some orthographic signs which are peculiar to Arabic; but as mention has been made of these in the Introduction, they do not require to be dealt with again here (§§ 35—48).

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۳۷ درس Lesson 37.

جمع فارسی The Persian Plural.

§ 508. In the Persian language there are only two numbers: the Singular and the Plural.

§ 509. Persian plurals are formed in two ways:

a. If the noun be the name of an animate being, it may form its plural by taking the termination ان *-an*; as:

مرد *mérd* a man	مردان *mérdan* men.
برادر *biradér* a brother	برادران *biradéran* brothers.
شیر *sheer* a lion	شیران *sheeran* lions.

b. If the Persian noun be the name of an inanimate object, it becomes plural by the addition of ها *-ha*; as:

سال *sal* a year	سالها *sal'ha* years.
دریا *dérya* a sea	دریاها *déryaha* seas.

§ 510. If the animate nouns end in a vowel *hé* (*-a*, *-é*), their plural is made by changing that letter into گ *giaf* (*-g-*) and adding ان *-an;* as:

بنده *béndé* a servant	بندگان *béndégîân* servants.
خواجه *khajé*, *khoja* a teacher	خواجگان *khajégîân* teachers.
a. طلبه *talébé* student	طلبگان *talébégîân* students.

§ 511. The following nouns, though denoting inanimate objects, may form their plurals in ان *-an*; as:

اختر *akh'tér* a star	اختران *akhtéran* stars.
هزار *hézar* a thousand	هزاران *hézaran* thousands.

So also: روزان *rouzan* days, شبان *shéban* nights, چشمان *chésh-man* eyes, دراختان *dirakhtan* trees.

۸٤ تعليم Exercise 84.

Change the following nouns into the Persian plural.

باغ[1] ، قهرمان[2] ، پهلوان[3] ، فرشته[4] ، مرده[5] ، مادر[6] ، زنده[7] ، ضابط[8] a. ، یاور[9] ، دیو[10] ، خانه[11] ، خان[12] ، شاه[13] ، پادشاه[14] ، شاگرد[15] ، اصلزاده[16] ، دختر[17] ، معتبر[18] a. ، فریق[19] a. ، خواهر[20] ، خسته[21] ، کس[22] ، بیچاره[23] ، تجار[24] a. ، طلبه ، مسلم .

Words. 1. vineyard. 2. *qah'riman* hero. 3. *péh'livan* wrestler. 4. *firishté* angel. 5. *mûrdé* a corpse. 6. *madér* mother. 7. *zindé* alive. 8. *zabit* officer. 9. *yavér* attendant. 10. *deev, dév* a demon; a giant. 11. house. 12. inn, tavern. 13. *shah'* king. 14. *padishah* a great king. 15. *shagird* pupil. 16. *asîlzadé* nobleman. 17. *dûkhtér* daughter. 18. *mûtébér* a notable (man). 19. *fériq* a general of Division (in the Army). 20. *khahér* a sister. 21. sick. 22. *kés* person. 23. poor. 24. *tûj'jar* merchant [*tûj'jaran, tûj'jarlar*].

§ 512. *Note.* 1. a. مسلم *muslim* 'one who submissively obeys God = Moslem'. Persian pl. مسلمان *mûsliman* 'moslems; an orthodox believer', which is used as singular in Ottoman and Persian; and مسلمانان ، مسلمانلر *mûslimanan, mûslimanlar* is considered as the double pl. of it.

2. So also a. طلبه ، تجار *talébé, tûj'jar* 'students, merchants', which are the Arabic plurals of طالب ، تاجر *talib, tajir* 'student, merchant', but are used in double pl. form in Ottoman and Persian: طلبکان ، طلبه‌لر *talébégîân, talébéler*. (See the Double Plurals of Arabic, Lesson 51.)

3. There is another word in use *mûsûlman, mûsélman, mûsûr-man* meaning 'a moslem', which is of Syriac origin, but never admitted into the correct language, it is used in the Southern regions of Turkey among the common and uneducated people.

تعليم قرائت Reading Exercise.

کبریتجی قیز The Match Girl.

«افندیلر ، کبریت کبریت[1] ! اوچ قوطوسی اون پاره !

«مرحمتلی[2] بك افندیلر ! آنهم خسته اکسکسز . . . .

Words. 1. a. *Kibrit! kibrit!* Matches! matches! 2. a. t. *mér-hamétli* gracious.

«آليكُ بونی ، قوزوم ! بكّا اون پاره‌جق ويريكُ سز . »
ياوروجغكُ[3] او صاريجه ، كور[4] صاچلری طاغينيق[5] !
كوزلرينكُ آلتی ماوی[6] ؛ يوزی كيرلی و يانيق[7] ؛
اوستی[8] اسكی ، آياغينده قوجه[9] بر چيفت قوندوره .
شو زواللی قيزجيغاز ده بر لقمه[10] اكمك ايچون
سوقاق سوقاق[11] «كبريت !» ديو طولاشييور[12] بوتون كون .
نيچه چيركين[13] ، ياره پاره[14] يوزلره :
«بنم كوزل بكم !» دييور ، بلكه كونده يوز كره .
— «قيزم ! سنكُ باباكُ كيم در ؟ سنكُ اوكُ نره‌ده ؟
«باق ، قيرق پاره ويره‌جكم ، صورديغمی سويله ده :
«باباكُ يوق مي ؟ بيلمز ميسين اونی سن ؟» —
— «بنم بابام يوقدر ! اوت ، بيلمه‌يورم اونی بن ! . . . »
زواللی قيز هر يرده غريب[15] در ؛
هر كس اونی «پيج ![16]» ديیه‌رك اينجيدير[17]
اونك ضعيف وجودينك[18] اوستنه
بر كيمسه‌جك قاناد[19] كروب[20] طورمايور ؛
اونك ايچون هيچ بر يورك اورمايور .
بو كونه‌دك بيلمه‌مش كه : بابا نه ؟
چاليشييور ، چاليشماسين نه ياپسين ؟
چاليشمه‌دن باشقه يول يوق كه صاپسين[21] .

3. *yavroujouq* that little creature. 4. *geûr!* see! 5. *daghînîq* untidy. 6. *mavi* blue. 7. *yanîq* burnt. 8. *ûst* clothes. 9. *qoja* big. 10. a. *loqma* slice. 11. from street to street. 12. *dolashmaq* to wander. 13. *niché!* how many! *chirkin* dirty, ugly. 14. *yara-para* wounded. 15. *gharib* stranger. 16. *pij* bastard. 17. *injitmék* to hurt. 18. a. *vûjoud* body. 19. *qanad* wing. 20. *gérmék* to spread the wings. 21. *sapmaq* to swerve.

کندیسیچون چابالایان[22] کیمی وار ؟
کیمی وار که ؟ بر اککی «آل ! یه !» دیر ؛
بر شی ویرن ، اوندن ده بر شی ایستر ،
آه یوقسوللق[23] ! . . . . آه باباسز چوجوقلر ! . . . . (م . امین[24])

22. *chabalamaq* to struggle. 23. *yoqsoulloug* poverty. 24. *Méhémméd Emin* a living Turk poet (1860).

مکالمه Conversation.

س) فارسیده براسمی مُفرَدْ حالیندن جمع حالینه گتیرمك ایچون قاچ قاعِده وار در؟

ج) ایکی قاعِده وار در: بو ایکی قاعده‌دن اولکیسی مُسَمَّاسی[1] ذیروح[2] یعنی جانلی اولان اسملرك جمیدر در که ، مفردلرینك صوکینه (ان) علاوه قیلینه‌رق حاصِل[3] اولور؛ مثلا: پَدَرْ ، پدران ؛ زَنْ ، زنان .

س) فارِسی اسملری جمع حالینه گتیرمك ایچون مَوْضوع[4] اولان ایکینجی قاعده نه‌در ؟

ج) بو قاعده‌لرك ایکینجیسی مُسَمَّاسی جانسز اولان اسملرك جمیدر: بوده مفرد بر اسمك صوکینه (ها) علاوه ایتمکدن عِبارَتْ[5] در؛ مثلا: باغ ، باغها .

س) مُسَمَّاسی ذیروح اولمایان کَلِماتِ[6] فارسیهٔ عِباراتِ تُرکیه آراسینده (ها) اداتی[7] ایله جمله‌نیر می ؟

ج) اَلْیَوْم[8] ایرانده[9] جانلی وَ جانسز اولان اسملری علی العموم[10] (ها) ایله جمله‌ندیرمك عادَت اولمش ایسه ده ، عِباراتِ تُرکیهٔ آراسینده مُسْتَعْمَلْ[11] اولان جانسز اسملر (لر) اداتی[7] ایله جمله‌نیر .

س) بونی لطفاً[12] برقاچ مثاللر ایله ایضاح ایدرمیسکیز[13] ؟

ج) اوت افندم ! مثلا: «باغهام وَ خانه‌هام وار در؛ یولجیلر کوی خانهاسینده راحَتْ ایده‌مزلر» تعبیرلری[14] یرینه «باغلریم وَ خانه‌لریم وار در؛ یولجیلر کوی خانلرینده راحَتْ ایده‌مزلر» یازیلیر .

س) ترکی وَ عربی اسملر فارسی قاعده‌لر ایله جمعله‌نه‌بیلیر می؟

ج) افندم، ترکی وَ عربی اسملر فارسی قاعده‌لر ایله اصلا جمعلنمز. فقط مسماری[1] ذیروح[2] اولان عربی کلمه‌لردن بعضیلری لسانِ عثمانیده (ان) ایله جمعلنیر: ضابطان، فریقان، معتبران، تجاران، صرافان، منشیان، راویان، شهیدان، مُدیران، پاپاسان، مُختاران[15] کبی.

س) خُسرَو[16] افندی! دون مکتبکزی زیارته کلن ذَواتِ کِرام[17] کیملر ایدی؟

ج) مُشیرانِ عِظامدن[18] دولتلو یوسُفْ پاشا وَ فریقانِ کِرامدن سعادتلو عالی پاشا حَضَراتی[19] ایدی.

س) مُرْدَگان وَ زِنْدَگان نه معناده در؟

ج) مردگان اولولر وَ زندگان دیریلر دیمکدر: مرده‌لرك مکانی مزارستان، زندکانك مکانی ایسه باغِ عالمدر[20].

س) اِقامَتْ ایتدیککز[21] رَمْزی افندی خانه‌نك مُسْتأجِری[22] ملمان می خرستیان می؟

ج) اصلزادگاندن وَ صرافانِ معتبراندن عزتلو الحاج عثمان افندی[23] در. مرحوم[24] پدرلری خواجکاندن ایدی.

س) طَلبگانك وَظیفه‌سی نه‌در؟

ج) پدر وَ مادرانه اِطاعَتْ، خواهرانی سیانت[25] وَ خواجکانه حُرمَتْ ایتمکدر.

س) شهِ شهیدان[26] نه صورتله اِرْتِحالِ دارِ بَقا[27] ایله‌دیلر؟

ج) شاهِ شهیدان حضرتِ حُسَیْن رضه[28] (رَضِیَ اَللّهُ عَنْهُ) باشی کسیله‌رك شَهید اولوب کَرْبَلاده مَشْهَدِ مخصوصنده[29] دَفْن اولونمشدر. نیته‌کیم مُنْشِیاندن مَشْهور ضیا پاشانك تَرْجیع بَنْدنده ده مُحَرَّر[30] در:

بیت: * مُسْموماً ایتدی ذاتِ حَسَنْ عَدَنه اِنْتَقال *
* مُظْلوماً اولدی شاهِ شهیدان بُریده‌سَر *

س) فَرْهاد کیم در؟

ج) پَهلوانانِ قدیماندن[31] بر قَهرمان ایدی؛ دیوان کبی قوتلی اولدیغنی راویان اِخْبار و ثنا ایدرلر. شیرین ایله اولان مُعاشَقَه‌سی[32] مَشْهور در.

س) بو گونکی جریده‌لرده شایانِ دِقّت[33] بر شی کورولدی می ؟

ج) اوت افندم ! یاورانِ حضرتِ پادشاهیدن سعادتلو سلیمان پاشا حضرتلری بیچارکان وَ خستکانه اِعانه اولمق اوزره ٤٠٠ عدد لیرای عثمانی اعطا بویورمشلر[34] . کذا خیرخواهانِ[d] سلطنتِ[b] سنیهٔ عثمانیاندن[35] آلمانیه‌لی موسیو هوفمانه برنجی رتبه‌دن مجیدی نشانِ[b] ذیشانی[36] اِحسان بویورلمشدر. بونی درسعادتده نَشْرْ اولونان «آخْتَرْ» نام غزته‌ده اوقودم.

س) القابِ[b] رسمیه‌دن 'سعادتلو' عُنْوانی کیملره اعطا اولونور[34] ؟

ج) 'سعادتلو' عنوانی فریقانِ[b] کرامدن[17] اولان ذاتلره ویریلیر.

س) 'سعادتلو' دولتلو ' فَضیلتلو' وَ 'سعادتلی ؛ دولتلی ' فتیلتلی ' کلضمه‌لرینك[6] بربرلرندن فَرقْلری[36] نه در؟

ج) ایکی نوعی‌ده ترکی اِسمِ مَنْسوبدر: (لو) ایله اولانلر القابِ رسمیه‌ده مستعملدرلر[37] (باق صحیفه ۲٤۷). 'سعادتلی ' فضیلتلی ' دولتلی' ایسه القابْ مقامنده مُسْتَعْمَلْ اولمایوب[38] صفت مقامنده[39] مُستعملدرلر: «فضیلتلی زنان سعادتلی عائله‌لر تَشْکیل ایدرلر؛ یعقوب افندی دولتلی بر ذات در» کبی. (§ ۱٤۹).

س) عاکِفْ افندی ناصل بر آدمدر؟

ج) اوزی[40] سوزی دوغری ' مسلمان (*Mussulman*) بر آدمدر.

س) هندستانده‌کی مسلمانلرك مقداری نه قدر در؟

ج) هندستانده بولونان مسلمانانك مقداری آلتمشبر ملیوندر.

س) ناحیه‌لرك[41] اداره‌سیندن کیملر مسؤلدرلر؟ (صحیفه ۱۲٦).

ج) ناحیه‌لرك اداره‌سیندن مدیران ' مختاران ' اِمامان وَ پاپاسان مسؤلدرلر.

Note. 1. For the words included in the **Conversation see** the Key.

2. For the sentences indicated by a, b, c, **see more in the** next Lesson; the letters show the order in the **composition.**

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۳۸ درس Lesson 38.

اضافت The Persian Izafét.

§ 513. In books and in conversation also, when elegance is studied, instead of the Turkish way of connecting noun with noun and noun with adjective, the Persian method is used, especially when the words employed are either Arabic or Persian.

I. The Construction, when two nouns are connected with one another as possessor and possession.

§ 514. The Turkish way is, as we have seen (§ 109), to put the possessor first and the thing possessed afterwards, just like the English possessive followed by the noun which governs it; as: پدرڭ كتابى *pédériñ' kitabî* the father's book.

§ 515. The Persian method consists simply in putting the thing possessed first and the name of the possessor after it, with an *ésré* between the two, if the first noun ends in a consonant. This corresponds to the ordinary English use of 'of' between two nouns:

كتابِ پدر *kita'bî pédér.* The book of the father.

اعمالِ رُسُل *amal'î rousoul.* The Acts of the Apostles.

II. The Construction, when a noun is qualified by an adjective.

§ 516. The Turkish method is simply to put the adjective before the noun (§§ 107, 669); as:

مقدس كتاب *mouqad'dés' kitab* 'The Holy Book = The Bible'.

§ 517. The Persian method, when both words are either Arabic or Persian, is to put first the noun and afterwards the adjective, with an *ésré* between them:

كتابِ مقدس *kita'bî mouqad'dés* the Book the Holy = the Bible.

سالِ جديد *sal'î jédid* 'the new year'.

§ 518. *Remarks:* 1. If the first member of the construction, *i. e.* the noun, end in *élif* or *vav* used as a vowel (*-a*, *-ou*), instead of the ordinary *ésré*, a *yé* (*-y-*) is inserted for the sake of euphony (§ 53).

Instead of پاشا بغداد *pasha-i-Baghdad*, we must write پاشای بغداد *pasha'yi Baghdad* 'the Pasha of Baghdad'.

بالای خانه *bala'yi khané.* The upper (part) of the house.

چارسوی کبیر *charsou'yi kébir.* The Grand Bazar.

Note. The original Persian word چارسو *charsou* (a square) is commonly spelt in Ottoman as چارشی ، چارشو *charshî*, *charshou*.

§ 519. 2. If the first member of the construction, *i. e.* the noun, end in the vowels *yé* and *hé* (*-i*, *-é*), a *hémzé* (*-y-*) is placed over the final letter for the sake of euphony (§ 53):

Instead of خانه پدر *khané-i pédér*, it must be خانهٔ پدر *khané'yi pédér* 'the house of the father'.

قاضیء آماسیه *qadî'yi Amassia* the judge of Amassia.

باغچهٔ کبیر *bagh-ché'yi kébir* the great garden.

مثاللر *Misal'lér* Examples.

حرکت ارض *harékét'i arz* the movement of the earth, earthquake.

در سعادت *Dér'i Sa-a-dét* the door of Prosperity } Constantinople.

در علیه *Dér'i Aleeyé, Déraliyé* the lofty door } Constantinople.

باب عالی *Bab'î Alee* the Sublime Porte.

کرهٔ ارض *kûré yi arz* the sphere of the earth, the Earth.

پادشاه عالم *padisha'hî além* the king of the world.

§ 520. In Turkish the pronominal suffixes corresponding to my, thy, his, etc., that of mine, yours, etc. are always put after the noun to which they refer. In Arabic and Persians constructions, if the noun be followed by an adjective, simple or compound, or by another noun with which it is conjoined, their suffixes

are put at the end of the last word. This is the case with declensional endings also:

کتاب مقدسك *kitab'i mouqad'désiñ* of the Holy Book.

آرزوی شدیدیمزه *arzou'yi shédidimizé* to our strong desire.

خاکپایلرنده *khakipaylérindé* at the dust of your feet, with you.

آواز بلند ایله *avaz'i bûlénd ilé* with a loud voice.

۸۵ تعلیم Exercise 85.

1. زمین *zémeen* earth + رو *rou* face. 2. a. احمر *ahmér* red + a. بحر *bahr* sea. 3. بحر + سفید *séfid* white. 4. a. بحر + سیاه *siyah'*. 5. بحر + a. محیط *mouheet* [Ocean]. 6. بحر + محیط + کبیر. 7. (a. عهد *ahd* testament + a. جدید *jédeed* new.) 8. (a. عهد + a. عتیق *ateeq* old.) 9. (پا *pa* foot + تخت *takht* throne) [= the capital]. 10. (خاك *khak* dust + پا.) 11. (a. انجیل *injeel* Gospel + a. شریف *shérif* holy.) 12. (بلند *bûlénd* loud + آواز *avaz* voice.) 13. (a. شدید *shédeed* strong + آرزو *arzou* desire.) 14. (a. سلطنت *saltanat* government + a. سنیه *sénee-yé* sublime.) 15. (a. ذات *zat* person + a. عالی *a-lee* high.) 16. (شاه + ایران *ee-ran* Persia.) 17. (a. حرارت *hararét* + a. شمس *shéms* sun.) 18. (a. صرف *sarf* grammar + عثمانی *Osmanee* Ottoman.) 19. (a. لسان *lisan* language + عثمانی.) 20. (a. کثیره *késeere* many, great + a. فوائد *févayid* benefits.) 21. (خانه + a. ضابط.) 22. (a. کتاب + a. شریف.) 23. (a. ارض + مقدس [= Palestine].) 24. (چارسو + a. مذکور *mézkûr* mentioned.) 25. (یوحنا *Youhan'na* John

+ a. وحی *vahee* revelation.) 26. (a. امثال *émsal* proverbs + سلیمان *Souléyman.*) 27. (داود *Davoud* David + a. مزامیر *mézameer* Psalms.) 28. (a. اسما *ésma* names + a. اعداد *adad* numbers.)

Key. زمینڭ رویی (یاخود) یوزی *zémeenin̄ rouyi* (yakhod) *yûzû;* روی زمین *rou'yi zémeen* the face of the earth; *yûz* is Turkish and رو *rou* Persian, both meaning 'face'.

The Persian Numerals. اسمای اعداد

§ 521. The Persian numeral adjectives are also sometimes used in written Turkish, and in gambling. They are the following:

یك *yék*	1	چهار، چار *chîhar, char*	4	هفت *héft*	7
دو *dû*	2	پنج *pénj*	5	هشت *hésht*	8
سه *sé*	3	شش *shésh*	6	نه *nûh'*	9

صد *sad* 100; هزار *hézar* 1000; نیم *neem* half; یکانه *yégiâné* single; یکان یکان *yégiûn yégiûn* one by one.

§ 522. The terms used in backgammon, dominos and other games are as follows; (*ou* means 'and'):

dû-shésh 6 × 6, *dû-bésh* 5 × 5, *déôrt-chîhar* 4 × 4, *dû-sé* 3 × 3, *dû-baré* 2 × 2, *hép-yék* 1 × 1; *shésh-bésh* 5 × 6, *shésh-chîhar* 4 × 6, *shésh ou-sé* 3 × 6, *shésh ou-dû* 2 × 6, *shésh ou-yék* 1 × 6; *bésh-déôrt* 5 × 4, *pénj ou-sé* 5 × 3, *pénj ou-dû* 5 × 2, *pénj ou-yék* 5 × 1; *chîhar ou-sé* 4 × 3, *chîhar ou-dû* 4 × 2, *chîhar ou-yék* 4 × 1; *sé-ba-dû* 3 × 2, *sé-yék* 3 × 1, *iki-bir* 2 × 1.

§ 523. مثاللر *Misal'lér* Examples.

yékvijoud of one body.
yékparé of a single piece.
yék takhtadan at once.
yékdil of one heart.
yékchéshm one-eyed.
charpa a quadruped.

ششخانه *shésh-khané* a (six-celled) rifle, an arquebuss.

یکدیگر *yékdigér* one another, each other.

نیم جزیره *neem jézeeré* (half island) peninsula.

نیم رسمی *neem résmee* semi-official (paper, etc.)

سه‌پا *sépa, sîpa* a tripod, a three-legged stool.

تعلیم ٨٦ Exercise 86.

١ بحر احمر عربستان ایله مصر[1] آراسنده در. ٢ درسعادتده
نشر اولنان[2] 'صباح' غزته‌سی سلطنت سنیه‌نك نیم رسمی غزته‌سی در.
٣ در علیه‌ده اسیر پازارنده[3] رمزی افندی خاننده[4] طلبهٔ علومدن[5]
رفعتلو واهان افندی‌یه. ٤ انكلتره دولتنك پایتختی لوندره شهری در.
٥ روی زمینده بنی آدمك[6] مقداری ١٦١٠ ملیوندن زیاده در. ٦ كرهٔ
ارضده بر چوق دولتلر وملتلر وار در. ٧ چارشوی كبیردن برعدد ششخانه
توفنك آلدم. ٨ حاكم افندی آواز بلند ایله ذاتِ حضرتِ پادشاهی
نامینه بر دعای بلیغ[7] قرائت[8] ایتدی. ٩ معلّم[9] افندی درسی
طلبكانه یكان یكان تعریف ایله‌دی[10]. ١٠ یكچشم اینجه كهیانك
پارمغنده یكپاره الماس طاشلی بر یوزوكی وار در. ١١ افندیمز حضرتِ
مسیح 'یكدیگریكزی سویكز' دیو امر بویوردیلر. بوآیت[11] انجیلِ
یوحنّاده محرر[12] در. ١٢ طالعك[13] یاور، زارك[14] هر وقت دوشش
كاپیور. ١٣ زواللی حریف شاشیردی ششی بش كورویور.

Words. 1. *Mîsîr* Egypt. 2. *néshr ét.*″ to publish. 3. *Esir-pazarî* the street called Esir Pazarî (the Market of Slaves). 4. *Rémzi Efféndi khanî* the inn named Rémzi Effendi. 5. *talébéyi ouloum* students (the seekers after science). 6. *béni Adém* the children of Adam, mankind (575). 7. *béleegh* eloquent. 8. *qra'at ét.*″ to read. 9. *mou-al'lim* teacher. 10. *tareef ét.*″ to explain. 11. *ayét* verse. 12. *mouhar'rér* written. 13. *tali'yiñ* your star, fortune. 14. *zar* a die used in playing.

تعليم قرائت Reading Exercise.

اسامئ[1] فضائل[2] وتنبيهات[3]

A list of Moral Maxims (= Franklin's Principles).

حكيمِ[4] مشهور[5] فرانقلينڭ[6] تنظيمِ[7] حركات[8] و اصلاحِ[9] نفس[10] ضمننده[11] اتّخاذ ايلديكى[12] اون ايكى قاعده‌لر[13] :

رياضت[14] : — آغيرلانه‌جق[15] صورتده يمه ! سرسام (سَرْسَمْ)[16] اوله‌جق قدر ده ايچمه !

سكوت[17] : — كنديڭه وَ باشقه‌سنه بر فائده‌لى مفيد[18] اولمايه‌جق سوزى سويله‌مه !

انتظام[19] : — خانه‌ڭده هر شيئڭ يرينى وَ هر بر ايشڭ وقتنى تعيين[20] ايله !

تخصيصِ[21] مقصد[22] : — ياپمغه مجبور اولديغڭ[23] شيئى قرارلاشدير[24] وَ بلا[25] قصور[26] اجرا ايله !

امرِ تصرّف[27] : — كنديكه وَ يا آخره[28] لزومِ[29] حقيقيسى[30] اولان شيئدن ماعداسنه[31] بر اقچه صرف ايتمه[32] !

Words. 1. *é-sa'mee* names, lists. 2. *fézayil* virtues. 3. *tén-beehat* (commands), maxims. 4. *hakeem* a philosopher. 5. *mésh'hour* celebrated. 6. Benjamin Franklin. 7. *tanzeem* to put in order. 8. *harékiât* acts, conducts. 9. *islah' ét."* reforming. 10. *néfs* life; self, personality. 11. *zîmnînda* for, regarding. 12. *it'tikhas ét."* to adopt. 13. *qayidé* a rule. 14. *riyazét* ascetic discipline. 15. to be heavy. 16. *sérsém* stupified. 17. *sûkût* silence. 18. *mûfeed* profitable. 19. *intizam* order, regularity. 20. *tayeen ét."* to fix, appoint. 21. *takhsees* to assign or specially appropriate. 22. *maqséd* an aim, endeavor. 23. *méjbour ol."* to be obliged. 24. to decide, to settle. 25. *bila* without. 26. *qousour* defect (= perfect, complete). 27. *emri tesar'rouf* frugality, economy (*émr* work). 28. *akhér* other (people). 29. *louzoum* necessity. 30. *haqiqi* real. 31. *ma-a-da* except. 32. *sarf ét."* to spend.

سعی و عمل[33] : — وقتکی ضایع ایتمه[34] وَ دائما فائده‌لی بر شیله مشغول اول[35] !
(معلم ناجی)

33. *say ou amél* labour and work. 34. *zay' ét.''* to waste. 35. *méshghoul ol.''* to be busy.

مکالمه Conversation.

درس حقنده سؤاللر ***Dêrs haqqînda sivallar.***

س) بنیامین فرانقلین کیم در؟ — آمریقالی مشهور بر فیلوسوفدر.
س) فرانقلین هانکی عصرك فیلوسوفلرندن در؟ — اون سکزنجی عصرك.
س) فیلوسوف نه دیمك وَ حکیم نه دیمك؟ بونلرك آراسنده نه فرق وار؟
— فرق یوقدر. ایکیسیده بر معناده. فقط «حکیم» اگرچه *hékim* اوقونورسه؛ طبیب دیمکدر.

درس ٣٩ Lesson 39.

تَرْکیبِ تَوْصیفی Persian Compound Adjectives.

§ 524. The simple adjectives of the Persian language are much used in Turkish; as: سیاه *siyah'* black, آل *al* red, بد *béd* bad, سفید *séfid* white.

§ 525. The compound adjectives of the Persian language are formed in two ways: either by the addition of particles, or by joining two words together.

A. The Derivative Adjective, formed by the addition of particles to nouns.

§ 526. The most common derivative adjectives used in Turkish are made by the addition of the following particles to Arabic or Persian nouns (§§ 149, 579):

§ 527. I. The letter ی *yé* (*-i*), signifies relation. If the word ends in the vowels ا ‘ ی ‘ ه (*-a*; *-i*; *-é*, *-a*), they are changed into و (*-v-*), and afterwards the *yé* is added:

انکلیز *ingliz* Englishman   انکلیزی *inglizi* English

افرنج *éfrénj* a European — افرنجی ***éfrénji*** **European.**
a. عقل *aql* mind — عقلی ***aqli*** **mental.**
چین *chin* China — چینی ***chini*** **chinaware.**
a. دنیا *dûnya* world — دنیوی ***dûnyavi*** **worldly.**

§ 528. II. انه ***-ané*** signifies relation and resemblance. If the word ends in the vowel *he* (*-é*), this is changed into ك (*-g-*): and if it ends in و vowel (***-ou***) a ی (*-y-*) is inserted between the word and particle; as:

شاه *shah'* king — شاهانه ***shahané*** **royal.**
بنده *béndé* servant — بندگانه ***béndégiané*** **as a servant.**
a. عدو ***adou*** enemy — عدویانه ***adouyané*** **as an enemy.**

§ 529. III. The terminations بان ' وان ' كار ***-ban, -van, -kiar***, ***-giar*** form nouns denoting 'doer, keeper', etc.

باغبان *bagh-ban* keeper of vineyard. خدمتكار ***khidmétkiar*** **a servant.**
خداوندكار *khûdavéndigiar* the sovereign, the **Sultan.**
پروردكار *pérvérdigiar* the Nourisher (God), **Providence.**
يادكار *yadgiar*, *yadigiar* a remembrance, **memento.**

§ 530. IV. The prefixes نا ***na-***, بی ***bi-*** **mean** 'without', and denote the absence of something; ***na-*** **is** used with adjectives, ***bi-*** with nouns:

نامعلوم ***nama'lûm*** unknown. ناپاك ***napak*** **unclean.**
بیچاره ***bicharé*** unfortunate. ناخوش ***nakhosh*** **unpleasant.**
بیوفا ***bivéfa*** inconstant (friend), **unreliable.**
خواهناخواه *khah'**nakhah*** willingly or **unwillingly.**

§ 531. V. هم ***hém-*** prefixed to a noun **expresses** companionship.

همشهری ***hémshéh'ri*** fellow-citizen. همجنس ***hémjins'*** **homogeneous.**
همشیره ***hémsheeré*** who sucks the same **milk, a sister.**

§ 532. VI. Adjectives are also **formed by the**

addition of اسا ، وش ، ین ، مند ، ناك ، ور or وار *-asa*, *-vêsh*, *-een*, *-mênd*, *-nak*, *-vér* or *-var*.

نساآسا *nisa-asa* womanlike. مهوش *méh'vésh* like the moon = bright.

آتشین *atésheen* fiery. حصه‌مند *his'séménd* partaker.

a.p. غمناك *ghamnak* sorrowful. فرحناك *férah'nak* cheerful.

امیدوار *ûmmidvar* hopeful. جانور *janvér* (wild) animal.

هنرمند ، هنرور *hûnérvér, hûnérménd* skilful.

§ 533. VII. By doubling some words and inserting an *elif* between them, fulness or multifariousness may be expressed:

برابر *bérabér* breast to breast; together; equal.

لبالب ، مالامال *lébaléb*, *malamal* (lip to lip) brimful.

رنكارنك ، كوناكون ، نوعانوع *réngîaréng*, *gûnagûn*, *névanév* varied in hue, variegated.

B. Compound Adjectives composed of two words.

§ 534. The compound adjectives obtained by the union of two words are generally formed either: 1. of a noun and a participle, or the root of a verb, 2. of an adjective and a noun, or, 3. of two nouns.

They may consist of two Persian words, or of an Arabic and a Persian word, or of two Arabic words.

§ 535. **a. Adjectives formed of a noun and a participle or the root of a verb.**

دل *dil* heart, بر *bér* take, captivate: دلبر *dilbér* enchanting.

مدد *médéd* help, رس *rés* arrive: مددرس *médédrés* helper.

دلشكسته *dilshikésté* broken hearted. See also: § 556.

§ 536. **b. Adjectives formed of an adjective and a noun.**

بو *bou* odour خوشبو *khosh'bou* sweet scented, odorous.

تهی *téhi* empty تهیدست *téhidést* empty-handed, deprived.

§ 537. **c. Adjectives formed from two nouns.**

آهو *ahou* gazelle: آهوچشم *ahouchéshm* gazelle-eyed, attractive.

شیر ***sheer*** lion: شیردل ***sheerdil*** lion-hearted.

(گل + a. عذار) گلعذار ***gûlazar*** rosy-cheeked; Rose (pr. name).

§ 538. Many such compound words lose their meaning as an adjective and are considered as compound nouns:

گلدسته ***gûldésté*** a bunch of flowers, a bouquet.

سرعسکر ***séraskér*** head of the army, a commander-in-chief.

نظامنامه ' قانوننامه ***nizam'namé, qanoun'namé*** a code of laws.

The Degrees of Comparison.

§ 539. The Comparative is obtained by the addition of تر ***-tér*** to the simple form of the adjective, and the Superlative by adding ترین ***-téreen:***

بد ***béd*** bad: بدتر ***béd'tér*** worse: بدترین ***bédtéreen*** worst.

بالا ***bala*** high: بالاتر ***balatér*** higher: بالاترین ***balatéreen*** highest.

۸۷ تعلیم Exercise 87.

Change the following nouns into adjectives:

527. فرنك *fréng* European. ترك *tûrk*. a. شرق *sharq* the east. یهود *yéhoud* (Judah) Jew. ادرنه *Edirné* Adrianople. فرانسه *Fransa.* يابان *yaban* the wilderness. حلب *Haléb* Aleppo. خاك *khak* earth. a. صليب *salib* a cross.

528. دیو *deev* a demon. مرد *mérd* man. دوست *dost*. a. خالص *khalis* sincere. a. عاجز *ajiz* humble. پدر *pédér*.

529. باغچه *baghché.* گناه *gûnah*. a. خلاص *khélas* deliverance. ساخته *sakhté* false. پاس *pas* watch (at night). كار *kiâr* profit. صندیق ' صندوق *sandouq, sandîq* a coffer. روز *rouz* day. دَر door. قَلَم pen, graver.

530. a. أساس foundation. t. صوچ *souch* sin, fault. a. مقبول *maqboul* acceptable. a. قدرت *qoudrét* power. مرد *mérd* (brave) man. a. مزاج *mizaj* state of health. a. حضور *houzour* a becoming in repose, ease. تاب strength.

531. a. ملّت *mil'lét* nation. a. مذهب *mézhéb* religion. a. جوار *jivar* neighbourhood. راه *rah* way, road.

535. (ره *réh* way + نما ' نُمَا *nûma* show), (شير *sheer* + خوار *khor* eat), (بك *béy*, خان + زاده *zadé* born).

536. (گران *giran* heavy + بها *baha* price), (ساده *sadé* simple + دل), (چشم *chéshm* eye + سياه), (نان bread + كور *keôr*) ' (بد + بخت) ' (شاد + دل).

538. (a. تبريك congratulation + letter), (روز day + letter), (نو *név* new + سال year), (a. اذن + letter).

539. خوش *khosh* nice, مه *mih'* great, به *bih* good.

تعليم ۸۸ Exercise 88.

۱ خلاصكاريمز حضرت مسيح افنديمز ' كناهكارلرك خلاصى ايچون بودنيايه تشريف بويوردى۰ ۲ لسانِ انكليزى‌يى وَ فرانسوى‌يى چوق سوه‌رم۰ ۳ شوكتاب لسان تركى اوزره يازلمشدر ' تركيلرى و شرقيلرى حاويدر[1]۰ ٤ چينى طباقلرى[2] چيندن كاربانلر واسطه‌سيله[3] كليرلر۰ ٥ سزه دوستانه بر نصيحت ويره‌يم : دنيوى اوله‌يكز۰ ٦ خدمتكاركز ديوانه ميدر نه در؟ برشى آكلاديغى يوقدر۰ ۷ پاسبانلر نصفِ لَيلده[4] بنى چارشوده ياقالايوب[5] بنده‌لرينه عدويانه سويله‌ديلر۰ ۸ گلعذارخانم دون نامزاج اولدقلرندن پك غمناك ايشلر۰ يازه‌جقلرى

Words. 1. a. *havee* containing. 2. *tabaq* plate. 3. a. *vasita* hand, means. 4. a. *nisf* half, a. *léyl* night. 5. *yaqalamaq* to collar, seize.

فرانسوی مكتوبی خواه ناخواه یازه‌مامشلر. ٩ همجواریزده بولنوب ده
نسا آسا اولرنده ناامید برحالده اوطورانلره یاردیم ایتدیم ' اونلره مردانه
یاشامه‌لر یچون نصیحت ایله‌دیم. ١٠ خانه‌مز اول قوناقدن بالاتر وهواسی
ایسه خوشتردر.

٨٩ ترجمه Translation 89.

1. Richard I., king of England, was called[1] lion-hearted. 2. That ungrateful servant did not write a letter of congratulation on New Year's-Day. 3. That beautiful woman (*dilbér*) is very inconstant. 4. The gardener is not a coward, but he is a simple-hearted man. 5. To eat with unclean hands is very unpleasant. 6. Is your fellow-traveller a skilful man? 7. I was a partaker of the supper[2]. 8. I did not lose hope (hopeless), I am hopeful yet[3]. 9. He prayed to the Saviour sincerely and humbly. 10. A forger is a great sinner. 11. He is not an empty-handed person, he has a costly[6] gold watch in his hand. 12. The leader was a helper to me on the way[4]. 13. That caravan, which comes from China and India, was loaded with china-ware and odorous spices[5].

Words. 1. *tésmeeyé oloundou.* 2. *akhsham ta-a-mi.* 3. *hala.* 4. *ésnayi rahdé.* 5. p. *béhar, bahar.* (Ar. pl. *béharat.*) 6. *qiymét-dar* (§ 535).

تعلیم قرائت Reading Exercise.

حكیم مشهور فرانقلینك تنبیهاتندن مابعد و ختام

استقامت[1]: — كذب[2] و حیله‌دن[3] حذر[4] ایت. دائما دیدیكڭ
كبی یاپ و دوشوندیكڭ كبی سویله!

حقانیت[5]: — كرك وظیفه‌كڭ[6] داخلنده[7] وكرك خارجنده[8] اجراسنه
مجبور اولدیغڭ[9] حسناتدن[10] فرار[11] وَ هیچ بر كیمسه‌یی اضرار ایله‌مه[12]!

Words. 1. a. *istiqamét* honesty. 2. a. *kizb* falsehood. 3. a. *heelé* cheating. 4. a. *hazér ét.*" to beware. 5. a. *haq'qaneeyét* justice, equity. 6. a. *vazeefé* duty. 7. a. *dakhil* the inside. 8. a. *kharij* the outside. 9. a. *méjbour ol.*" to be obliged, compelled. 10. a. *hasanat* good works, pious deeds. 11. *firar* to run away, to desert, flee. 12. a. *izrar ét.*" to injure.

اعتدال[13] : — افراطدن[14] احتراز ایله[15] وَ حقسزدن عقلکجه لایق کوردوکك[16] صورتده اخذِ ثاره[17] قیام ایلهمه[18] !

نظافت[19] : — کوزك وجود وَ اثوابکجه وَ کوزك خانهکجه نظافته اهتمام ایله[20] !

حضورِ قلب[21] : — اوفاق تفك[22] شیلردن ، عادی[23] وَ یا خلاصی ناقابل[24] اولان وقوعات[25] و صدماتدن[26] مضطرب[27] اوله !

عفّت[28] : — کندك کبی باشقهسنك دخی امنیت[29] وَ صلاحِ[30] حال وُ شاننی[31] تهلکهیه[32] قویمه !

(معلم ناجی)

13. a. *eetidal* moderation. 14. a *ifrat* excess. 15. a. *ih'tiraz ét.*" to guard one's self. 16. a. *layîq gëôrmék* to judge worthy. 17. a. *akhz* taking; *sar* vengeance = to revenge one's self. 18. a. *qîyam ét.*" to set about. 19. a. *nézafét* cleanliness. 20. a. *ihtimam ét.*" to be careful. 21. a. *houzour* ease, quietness; *qalb* heart. 22. trifles. 23. a. *a'dee* inferior, ordinary. 24. *naqabîl* impossible. 25. a. *vouqouat* events. 26. a. *sadémat* blows, misfortunes. 27. a. *mûztarib ol.*" to suffer. 28. a. *if'fét* chastity. 29. a. *émneeyét* safety. 30. a. *salah'* peace, virtue. 31. *hal ou shan* position and honour. 32. a. *téh'liké* danger.

مكالمه Conversation.

س) باغچهکزده نه وار ؟

ج) باغچهمزده رنکارنك خوشبو چیچکلر وار ایسهده ، باغچهبان بر دانهسنی بیله بکا ویرمهیور ؛ سرعسکر پاشا حضرتلرینه تقدیم ایتمك اوزره بر کلدسته یاپهجق ایمش .

س) بالادهکی فضائلِ مُحَرَّرَهیی اکتساب و اعتیاد آرزوسنده اولانلر ذهنلرینی عمومنه بردن می حصر ایتمهلی درلر ؟

ج) خیر افندم ؛ حکیمِ مومیٰ الیه علاوةً دییورلرکه «آنجاق برنده مَلَکه پیدا ایتدکدنصوکره ، دیکرینه تَشَبُّثْ ایتمهلی و بو صورتله اون ایکیسینیده موقعِ اجرایه قویمهیه چالیشمالی در» .

س) استقامت نه کلمه در ؟

ج) استقامت عربی بر کلمه اولوب معناسی طوغرولق در .

س) نظافت نه دیمکدر ؟

ج) بو دخی بر عربی کلمه اولوب تمیزلك وَ پاکلك دیمکدر.
س) فرانقلینك آثارندن بو بالاده وَ اولکی درسده کوردیکمز تنبیهاتی کیم ترکجه‌یه نقل ایتمشدر؟
ج) شاعر وَ منشیٔ مشهور مرحوم معلم ناجی افندی ترجمه ایتمشلر در.

درس ٤٠ Lesson 40.

The Persian Derivative Nouns.

§ 540. Persian derivative nouns are of four **kinds:** Nouns of Location, Nouns of Instrument, the **Abstract** noun, and the Diminutive noun.

اسم مکان The Noun of Location.

§ 541. The noun of Location is made by the addition of ستان ***-istan***, گاه ***-giah*** 'place', زار ***-zar*** a plot or bed, گده ***-gédé*** hut, خانه ***-khané*** house (§ 162):

هندستان *hindistan* India.
چمنستان *chiménistan'*, چمنزار *chiménzar'* meadow.
اردوگاه *ordougiâh'* a camp.
گلستان *gûlistan*, گلزار *gûlzar* rosary, a garden of roses.
میکده *méygédé*, میخانه *méykhané* wineshop, drinking-saloon.

طوپخانه *top-khané, top-hané* arsenal of ordnance and artillery.
کارگاه *kiârkiâh* vulg. *kérgéf* a work-frame. (کار work.)
بزستان *bézistan* vulg. *bédéstén* a covered market-place. (بز cloth.)

اسم آلت The Noun of Instrument.

§ 542. The noun of Instrument is made by the addition of دان ***-dan*** 'a holder, receptacle, case':

a. شمع *sham* candle: شمعدان *shamdan'* a candlestick.
بخوردان *boukhourdan'* a censer, incense-box.
p.t. یاغدان *yaghdan* an oil can. p.t. توکوردان *tûkûrdan* a spittoon.
ریکدان *reek'dan* vulg. *rîghdan* a sand-holder; *reek, righ* sand (to dry writings).

گلاب *gûlab* rose-water (§ 538): گلابدان *gûlabdan* a flask for sprinkling scented water.

The Abstract Nouns. اسم معنا *Ismi Mana.*

§ 543. Abstract nouns are made by the addition of ی *-i* at the end of adjectives. If the word end in *elif*, then the yé is doubled (*-yi* [§ 53]); if it end in a vowel *hé* (*-é*), it is changed into گ (*-g-*), but the sound *é* is retained (§§ 163, 581).

آسان *asan* easy, facile: آسانی *asani* facility.

بنده *béndé* slave: بندگی *béndégi* servitude.

روشنا *roushéna* bright: روشنائی *roushénayi* brightness.

Note. *Yé* added to a noun, changes it into an adjective (§ 526).

The Diminutive Nouns. اسم تصغیر *Ismi Tasghir.*

§ 544. Diminutives are made by the addition of چه *-ché*, *-jé* at the end of nouns. Some diminutives are terms of endearment, as in Turkish (§ 167).

مور *moor* ant: مورچه *moorché* a little ant.

پا *pa* foot: پاچه *pacha* trotters of sheep.

a. عم ، عمو *amm, am'mou* uncle: عموجه *amja, amouja* dear uncle.

تعليم ٩٠ Exercise 90.

Change the following nouns into Derivative Nouns:

541. فرنك *fréng* European. a. یهودی *yéhoudi* Jew. تاتار a Tartar. ترك Turk. a. عجم *ajém* a Persian. a. عَرَب Arab. 2. t. طاغ *dagh*, p. كوه *kûh'* mountain. بنفشه *bénéf'shé* violet. 3. a. سنبل *sûnbûl* hyacinth. a. قبر *qabr*, a. مزار *mézar* grave. آتش *atésh* + hut. 4. t. اوكسوز *êôksûz*, a. ایتام *éy'tam* orphans + house. a. دباغ *déb'bagh* vulg. *tabakh* tanner + house. كار *kiâr* manufacturing + house. 5. a. كتاب *kitab*,

book + house. a. اجزا *éjza* (vulg. *éza*) a drug + house. آش *ash* food + house. شكار *shikiar* game, prey + place.

542. جامه *jamé* cloth + holder. خامه *khamé*, a. قلم *qalém* + case. تير *teer* arrow. نمك *néměk* salt.

543. پريشان *poor*. آسوده *asoodé* quiet. آشنا *ashina* intimate. آزاده *azadé* free. خسته *khasté*. سزا *séza* worthy. تنك *téng* narrow.

544. پاره *paré* piece. باغ *bagh*. بوغ *bogh* a square wrapper for a bundle. كوروم *géôrûm* husband's sister. t. چكمه *chékmé* a drawer. كمان *kéman* a violin. t. آق

تعليم ٩١ Exercise 91.

١ قدسِ شريف[1] يهودستانك پايتختى ايدى. ٢ ميلادك اونبرنجى وَ اون ايكينجى عصرلرنده فرنكلر فرنكستانك هر طرفندن طاقم طاقم سوريه‌يه[2] يورودیلر، بونلره صليبى نامى ويريلمشدر. ٣ دون بزستانه كيتديم وَ بر طوپ چوقه[3] ايله ايكى طوپ آمريقان بزى[4] اشترا ايدوب[5] بوغچه‌لايه‌رق، ايتامخانه‌يه ارسال ايلدم[6]. ٤ همشيره‌م سنبلستانده اوطوروب كارگاه ايشله‌يور. ٥ شيمدى مرذيفونده‌كى آمريقان اوكسوزخانه‌سينده ١٤٠ نفر ايتام موجود[7] در. ٦ ريكدان وَ قلمدان ماصه‌نك[8] اوزرينده در. ٧ ماكينه‌لى ياغلايه‌جق ايدم امّا ياغدانده ياغ يوغيدى. ٨ شو قارشوكى قبرستانده كورديكم تربه[9] كيمك در؟ ٩ طاغستانلى بر شيخك[10] مزارى در. ١٠ عموجه‌م ايله برلكده بنفشه‌زارلرده وَ چمنزارلرده كزدك. هر يرده آسودكى وار ايدى.

Words. 1. a. *Qoudsou Shéreef* Jerusalem. 2. ***Souriya*** **Syria.** 3. *chouqa, choukha* broad-cloth. 4. *ameriqan bézi* unbleached linen. 5. a. *ishtira ét.*" to buy. 6. a. *irsal* to send. 7. **a.** ***mévjoud*** **existent.** 8. f. *masa* table. 9. a. *tûrbé* tomb. 10. **a.** ***shéykh′*** **a head of a tribe.**

ترجمه ٩٢ Translation 92.

1. The owner of that big tannery and the keeper of the prison [-house] are the friends of the saloon-keeper. 2. «The beer-seller[1] is the witness[2] of saloon-keeper.» 3. The orphans are in the orphanage. 4. That Tartar has come from Tartary. 5. There were 3000 soldiers in the camp. 6. The people who dwell[3] in mountainous regions are generally brave. 7. Daghistan is a great region in Russia. 8. Where is your donkey[4]? — He is always in the meadow. 9. Please stick[5] a candle into the candlestick. 10. There was a big rosary in the garden of the manufactory of the attar of rose[6]. 11. The Parsees[7] and the ancient Persians were worshipping[8] the fire in the fireplaces.

Words. 1. *birajî, bozajî* (157). 2. a. *shahid.* 3. a. *îqamét ét.″*. 4. *chiménzarzadé* vulg. *chiméndérzadé* the son of the meadow = donkey. 5. *dikmék.* 6. *gûl yaghî.* 7. *parsee, giâvour, gébr* a Zoroasterian, a fire worshipper, a Guebre; (in Turkey) a non-Moslem [said in contempt]. 8. a. *ibadét ét.″*

تعليم قرائت Reading Exercise.

اشك ايله تيلكى حكايه‌سى The Story of the Donkey and Fox.

چيقدى بر باغڭ ايچندن بر ياشلى حمار[1] ‘

نقل[2] ايچون بلده‌يه[3] يوكلنمشيدى روى ِنگار[4] ؛

ديركن[5] ‘ آج قارنه بر تيلكى كورونجه ؛ كلدى ‘

بويله بر تازه اوزوم حسرتى[6] باغرين[7] دلدى .

اوته‌كى چيفته‌يى[8] آتدى بو ياناشدقجه براز ‘

صوڭره لكن آره‌دن قالقدى بوتون ناز ونياز[9] .

تيلكى : — «كلسه‌م اولماز مى حضوره[10] ؟ آ بنم آرسلانم !

Words. 1. a. *hîmar* donkey. 2. a. *naql* to carry. 3. a. *béldé* town. 4. *rouyi nigîâr* a kind of light pink colored grapes. 5. *dérkén* just then (while he was saying this). 6. a. *hasrét* desire, affection. 7. *baghrîn'* for *baghrînî* his heart, bosom. 8. *chifté atmaq* to kick with the hind legs. 9. p. *naz ou niyaz* graceful disdain. 10. a. *houzour* presence.

«تا یاقیندن باقایم ؛ حسنکزه[11] حیرانم[12] !

«دائم[13] اولسون بکمك سایهٔ لطف وُ کرمی[14] !

«گُل بیتر[15] باصدیغی یرلرده مُبارك[16] قدمی[17] ،

«بکزر اول خوش قوقولی قویروغی اعلا[18] میسکه[19] ،

«قوقلادم ؛ بورنومه وورمازسه افندم فیسکه[20] ؛

«ایلر عرفانی[21] اعا[22] او سخنکو[23] کوزلر ،

«یاقیشیر آغزینه مَوزون[24] وُ مُقَفّا[25] سوزلر.» —

اَشكٔ افراطِ[26] نشاطندن[27] آکیردی[28] ، دیر ایکن ،

صانکه قارپوز قابوغی کوردی یاخود تازه دیکن.

تیلکی : — «جانیمه ایشلهدی[29] کیتدی او فرحناك هوا[30] !

سز سکوت[31] ایتسهکز اما ، کینه وار باشقه صفا[32] ؛

چونکه بلبل[33] ایشیدوب نغمهکزی[34] سرقت ایدر[35] ،

چاغیریر[36] بلکه ، کلیر دیکلهینه حزن وُ کدر[37]» —

تیلکی بویله نیجه دیللر دوکهرك ذوق[38] ایتدی.

اشکی بر قویونك باشـینهدك سوق[39] ایتدی.

تیلکی — «بورادهِ[40] بر کوزل آخور ایله علك وار در ،

«نیلهیم یوکله کیریلمز قاپیسی پك دار در ،

11. a. *hûsn* beauty. 12. a. *hayran îm* I am confounded. 13. **a.** ***da-yim olsoun!*** Let it be long, eternal. 14. *sayéyi loutf ou* ***kérémi*** the shadow or protection of his kindness and mercy. 15. ***bitmék*** to grow. 16. a. *mûbarék* graceful. 17. a. *qadém* foot. 18. **a.** ***a-la*** excellent. 19. p. *misk* musk. 20. a. *fiské* a fillip **with the middle-**finger. 21. a. *îrfan* wisdom. 22. a. *eema ét."* to express. **23.** ***sûkhén-gû*** eloquent (§§ 535, 556). 24. *méozoun* well proportioned. **25. a.** ***mou-qaf'fa*** rhymed. 26. a. *ifrat* excess. 27. a. ***néshat*** **mirth, joy.** 28. *añîrmaq* to bray. 29. *janîma ishlédi gétdi* it **pierced into my heart** (§ 348). 30. a. *hava* air, song. 31. a. *sûkût* silence. **32. a.** ***séfa*** pleasure. 33. a. *bûlbûl* nightingale. 34. **a.** ***naghmé*** **song. 35. a.** ***sir-qat*** stealing. 36. sings. 37. a. *huzn ou kédér* **sorrow. 38. a.** ***zévq*** mockery; pleasure. 39. a. *sévq* driving. 40. **here (in this well);** *néyléyim* for *né éyléyéyim* [what can I do?] alas!

«اویویوب یاتمـه کبی ذوق[38] وُ صفا چوق آنده ،
«صو ایچوب ، یم یه‌مه‌دن غیری[41] جفا[42] یوق آنده ،
«اونده ساکن دیشیلرده[43] او لطافت[44] باشقه ،
«هله[45] بر کرّه باقك ؛ دوشمه‌یك امّا عشقه[46] .»

یاقلاشنجه اشك آیینهٔ آبه[47] باقدی ،
یوزی عکسین[48] سزه‌رك[49] آغزی صویی یك آقدی :
اشـك : — «واقعا[50] کورمه‌ده‌یم دِلْبَر وَ نازك[51] بر باش» .
تیـلکی : — «چاغیرك تیز اونی ، کلسین سزه اولسون اویناش[52]» .
«بورایه کل !» دیو فریاد[53] ایده‌رك طاشدی[54] حمار ،
قویودن عکسِ صداسین[55] ایشیدوب شاشدی[56] حمار ؛
تیـلکی : — «کوردوکز می ؟ سزی شیمدی ایدییورلر دعوت[57] ؛
«بو ضیافتده[58] عجب[59] یوقمی بکا برخدمت[60] ،
«بونده قالسین یوککز ؛ تك اینیکیز سز آشاغی ،
«آرقه کزدن کلیرم اولمه‌یه طاولا[61] اوشاغی» — .
اشك آتدی یوکنی یرلره ، کندین قویویه ؛
تیلکی میراث یدی[62] ، تا اوکا رحمت[63] اوقویه.　　〈شناسی〉

41. a. *ghayri* other, than. 42. p. *jéfa* trouble. 43. *dishi* female. 44. a. *létafét* loveliness. 45. *hélé!* if you please! 46. a. *ashqa dûshmék* to fall in love. 47. p. *ayinéyi ab* the mirror of the water. 48. a. *aksin'* for *aksini* reflection (of image). 49. *sézmék* to see. 50. a. *vaqa'a* truly, really. 51. a. *nazik* delicate. 52. *oynash* playmate, sweet heart (§ 165). 53. p. *féryad ét.″* to scream, call out. 54. *tashmaq* to exceed the bound of moderation in joy. 55. a. *aksî sédasîn'* for — *sédasînî* reflection of sound, echo. 56. *shashmaq* to be surprised. 57. a. *davét ét.″* to call, invite. 58. a. *ziyafét* feast. 59. a. *ajéb* for *ajéba* I wonder. 60. a. *khîdmét* service. 61. *tavla oushaghî* stable boy. 62. a. *meeras yémék* to inherit. 63. a. *rahmét oqoumaq* to pray for the deceased.

مكالمه Conversation.

درس حقنده بعض سؤاللر

بو حكايه‌نك سرنامه‌سى[1] نه در؟ — ‛اشك يله تيلكى حكايه‌سى’ در.

بونك محرّرى[2] كيم در؟ — عثمانلى اديبلرندن[3] مشهور شناسى[4] افندى در.

شناسى افندى حياتده مى يوخسه مرحوم[5] مى؟ — مرحوم در افندم؛ ١٨٧١ تاريخنده قيرقبر ياشينده اوله‌رق وفات ايتمشدر.

اشك نه يوكلى ايدى؟ — اعلا اوزوم يوكلنمشيدى. [

بونى كيم كوردى؟ — قارنى آج اولان خائن[6] بر تيلكى.

تيلكى قارداشلق نه ياپدى، وَ نه سويله‌دى ايسه، بزه نقل[7] ايديكز باقالم!

تيلكى باقدى كه اشك كوكلى ايله اوزومدن يه‌ديرمه‌يه‌جك، اونك ايچون بر چوق ديللر دوكه‌رك نه ياپدى ياپدى اشكه يوكينى براقديره‌رق، كنديني قويويه آتديردى، وَ اوزوملرى صفاى خاطر[8] ايله عافيت ايتدى[9].

Words. 1. *sérnamé* a heading (§ 538). 2. a. ***mouhar'rir*** a writer. 3. a. *édib* an author. 4. *Shinasee Efféndi* (1830—71). 5. a. *merhoom* deceased, dead. 6. a. ***khayin*** treacherous. 7. to tell. 8. heart, mind (*séfa'yi khatîr* ease, peace of mind). 9. a. ***afeeyét ét.''*** to eat [he helped himself].

درس ٤١ Lesson 41.

The Persian Verb.

§ 545. The Persian Infinitive ends in دن ***-dén*** or تن ***-tén:*** كشادن *kûshadén* to open, پرستيدن ***péréstidén*** to worship.

§ 546. None of the tenses of the Persian Verb are used in Ottoman. The Roots of the verbs are very frequently employed in the formation of compound adjectives (§ 535); as: پرست *pérést*, root of ***péréstidén***, بت پرست *pout pérést* idol-worshipper.

§ 547. Only one Derivative of the Infinitive and

three of the Verbal Roots are used in Ottoman, which are the following.

I. The Objective Participle. اسم مفعول

§ 548. The Objective or Past Participle is made by changing the last letter of the infinitive into *hé* vowel (-*é*) (§§ 402, 604):

دادن *dadén* to give:	داده *dadé* given.
شكستن *shikéstén* to break:	شكسته *shikésté* broken.
ديدن *deedén* to see:	ديده *deedé* seen; eye.

II. The Subjective Participle. اسم فاعل

§ 549. The Subjective or Present Participle is made by the addition of ـنده -*éndé* to the Root. If the Root ends in an *élif* or *vav* vowel (-*a*, -*ou*), a *yé* (-*y*-) is inserted (§ 53).

خوان *khan* read, sing:	خواننده *khanéndé* singer.
دار *dar* hold:	دارنده *daréndé* bearer.
نما *nûma* show:	نماينده *nûmayéndé* who shows.
ساز *saz* make:	سازنده *sazéndé* composer.

III. The Verbal Noun. اسم مصدر

§ 550. The Verbal Nouns are made by the addition of ش -*ish* to the Root. If the Root ends in *élif* or *vav* vowel (-*a*, -*ou*), a ى (-*y*-) is inserted for the sake of euphony (§§ 53, 288).

رو *rév* go:	روش *révish* going.
دان *dan* know:	دانش *danish* knowledge.

So also we have: آسايش *asayish* peace, نمايش *nûmayish* a show, سپارش *sîparîsh* ordering, order.

§ 551. There is another kind of verbal noun which is obtained by the removal of ن -*én* from the end of the Infinitive:

كشادن *kûshadén* to open: كشاد *kûshad* opening.

انداختن *éndakhtén* to throw: انداخت *éndakht* throwing, propelling.

فروختن *firoukhtén* to sell: فروخت *firoukht* selling.

§ 552. Verbal nouns are also formed by adding two shortened infinitives of different verbs or the shortened infinitive and the root of the same verb together:

آمد شد ' كشت وكذار *améd shûd*, *gésht ou gûzar* a coming and going.

كفت وكو *gûft ou gû* talk; chat; scandal.

داد و ستد *dad ou sitéd* selling and buying, trade.

IV. Verbal Adjectives. صفت مشبهه

§ 553. The Verbal Adjectives are formed by the addition of ا ' ان *-a*, *-an* to the root of the verb; as:

دان *dan* know:	دانا *dana* wise, savant (§§ 436, 606).
جوى *jouy* seek:	جويان ' جويا *jouyan* that seeks.
رو *rév* go:	روان ' رَوا *révan* that goes, fluent.
لرز *lérz* tremble:	لرزان *lérzan* trembling.

The Persian Roots. فارسى امرِحاضرلر

§ 554. The following table contains most of the Persian Verbal Roots, which are current in Ottoman. They are used only in compound words, and never used alone. Slightly changing their meaning in composition they help to form adjectives (§§ 535, 556).

آرا	*ara*	adorn	آلا	*a-la*	defile, soil
آزار	*azar*	torment	آميز	*ameez*	mingle
آزما	*azma*	try, prove	انداز	*éndaz*	throw
آشام	*asham*	drink	اندوز	*éndouz*	collect
آشوب	*ashoub*	excite	انكيز	*éngeez*	excite
افراز	*éfraz*	raise	آور ' آر	*avér, ar*	bring
افروز	*éfrouz*	light, illuminate	آويز	*aveez*	hang
آفرين	*aféreen*	create	بار	*bar*	rain
افزا	*éfza*	increase	باز	*baz*	play

بر	*bér*	carry	ریز	*reez*	shed
بخش	*bakhsh'*	give	ربا	*rûba*	carry off; rob
بند	*bénd*	tie	زا	*za*	bear
بین	*been*	see	زن	*zén*	strike
پرور	*pérvér*	feed, nourish	ساز	*saz*	make; com- [pose
پذیر	*pézeer*	accept, receive	سپار	*sipar*	order
پرداز	*pérdaz*	engage in	ستا	*sita*	praise
پسند	*pésénd*	approve	سوز	*sooz*	burn
پیرا	*peera*	ornament	شتاب	*shitab*	haste
پرهیز	*pérhiz*	abstain	شکن	*shikén*	break
پوش	*poosh*	put on, wear	شمار	*shûmar*	count
پیما	*peema*	measure	شناس	*shinas*	recognize
تاب	*tab*	shine	شوی	*shouy*	wash
تاز	*taz*	rush	فرسا	*férsa*	rub, corrode
تراش	*trash*	shave	فرما	*férma*	command
جوی	*jouy*	seek	فروش	*firoush*	sell
چین	*cheen*	gather	فریب	*fireeb*	deceive
خراش	*khîrash*	scratch	گداز	*gûdaz*	melt
خوار	*khor*	eat	گذار	*gûzar*	pass
خوان	*khan*	read, chant	گزین	*gûzeen*	choose
خواه	*khah'*	wish	کش	*késh*	draw
خیز	*kheez*	rise	گیر	*geer*	seize, take
دار	*dar*	hold, keep	گشا	*kûsha*	open
دان	*dan*	know	کن	*kûn*	do, perform
دوز	*dooz*	sew, stitch	گو	*gû*	speak
ده	*dih*	give; grant	مال	*mal*	rub
ران	*ran*	urge, drive	نشین	*nisheen*	sit
رس	*rés*	arrive	نما	*nûma*	show
رسان	*résan*	cause to reach	نواز	*nûvaz*	caress
رو	*rév*	go	نویس	*nûvees*	write

نگاه	*nigîâh*	look	نه	*nih*	place; put

یاب *yab* find.

§ 555. Persian Objective (Past) Participles.

آراسته	*arasté*	adorned	زاده	*zadé*	born
آزاده	*azadé*	free	زده	*zédé*	struck; suffered
آزموده	*azmoudé*	experienced	ساخته	*sakhté*	made; false
آماده	*amadé*	ready	سوخته	*soukhté*	burnt
آمده	*amédé*	come	شکسته	*shikésté*	broken
آسوده	*asoudé*	at rest, quiet	فرسوده	*férsoudé*	worn
آورده	*avérdé*	brought	فرستاده	*firistadé*	sent
آویخته	*avikhté*	hung	فرفته	*firifté*	deceived
افتاده	*ûftadé*	fallen	فرموده	*férmoudé*	commanded
افسرده	*éfsûrdé*	frozen	گذشته	*gûzéshté*	past; interest on money
ایستاده	*istadé*	standing, erect.	کرده	*kérdé*	made, done
بسته	*bésté*	tied; tune	گرفته	*girifté*	seized
پرورده	*pérvérdé*	nourished	گزیده	*gûzeedé*	choosen; best
خورده	*khordé*	eaten	گشاده	*kûshadé*	open
داده	*dadé*	given	گفته	*gûfté*	word
دیده	*deedé*	seen; eye	مانده	*mandé*	left
رنجیده	*rénjidé*	injured	مرده	*mûrdé*	dead
رسیده	*réseedé*	arrived; ripe	نهاده	*nihadé*	put
رفته	*réfté*	gone	یافته	*yafté*, *-ta*	found; label.

§ 556. مثالر Examples.

جهانگیر *jihangeer* world conquering, conquerer.

نورسیده *névréseedé* newly arrived, young.

پژمرده *pezmûrdé* vulg. *pézvarda* faded; untidy.

پرتوسوز *pértévsouz* » *pértafsîz* burning-glass.

جانباز *janbaz* » *jambaz* rope-dancer; a horse dealer.

دوربین *dourbeen* » *dûldûl* far seeing; telescope.

t. p. امکدار *émékdar* an old and faithful servant, veteran.
a. p. سلاحدار *silahdar* vulg. *zilifdar* armour bearer.
a. p. اصلزاده *asîlzadé* of noble descent, a noble.
a. p. قفادار *qafadar* an intimate friend.
a. p. آفتزده *afétzédé* who has suffered misfortune.
a. p. طرفدار، طرفگیر *tarafdar*, *tarafgeer* a partisan.

تعلیم ۹۳ Exercise 93.

Connect the following words with each other and give the meanings:

535. 1. (نام *nam* name + hold.) 2. (a. حکم *hûkûm* authority + hold.) 3. (a. خزینه *khaziné* treasure + hold.) 4. (a. مقاس *maqas* a tailor's scissors + hold.) 5. (a. ضرر *zarar* injury + seen.) 6. (جهان *jihan* world + seen.) 7. (a. حریق *hariq* fire + struck, suffered.) 8. (t. بك *béy* prince + born.) 9. (شاه + born.) 10. (لنگر *léngér* anchor + throw.) 11. (نا *na* un- + know.) 12. (a. خیر *khayr* good + wish.) 13. (بد *béd* evil + wish.) 14. (چوال *chouval* sack + sew.) 15. (سخن *sûkhén* word + speak.) 16. (a. صلح *soulh* + nourish.) 17. (a. نعل *na'l* horse-shoe + tie.) 18. (a. مصلحت *maslahat* state affair + pass, do.) 19. (t. ایش work + pass, do.) 20. (f. موسیقی *mousiqi* music + engaged in.) 21. (خنك *khûnk* happiness, prosperity + bring [*khûnkîâr* p. 240].)

550. Translate the following Participles into Persian.

Increase, augmentation; giving, present; a wishing, a desire; caressing, petting; praising; an act of opening, cheerfulness.

تعليم ٩٤ Exercise 94.

١ قواص اغا فاميليامزك امكدارى در، ٤٠ سنه ددهمه وَ ٢٠ سنه بابامه خدمت ايتمشدر. ٢ يشيل ايرماق جوشمش وَ شهرك اوچ محلهسنى سورمش . شهزادهلر مددرس اولوب آقتزدكانى صولرك ايچندن خلاص ايتمشلر . برچوق اصلزادكان وبكزادكان دخى اكمك وَ البسه يتيشديرمشلر. ٣ يارين ساعت درتده آماده اولهجغم، كليرسكز سزكله برابر رسمِ كشادى اجرا اولنهجق اولان مكتبه كيدهريز؛ ساعت آلتيده اورايه رسيده اولورز. ٤ واپور قوشلق صيرهلرنده صامسون ليماننه لنكرانداز اولدى. ٥ افندى پك خيرخواه بر ذات ايمش؛ ترزينك مقاصدارينه بول كيسهدن يارين ليرا بخشش ويرمش. ٦ ديدهلردن كوز ياشلرى ريزان اولدى. ٧ ساخته سوزلر سويلهمه، يارهمى كذشتهسيله برابر وير. ٨ بو ترنّم اولونان مقامى پك بكندم؛ دوغروسى شايانِ ستايش در . عجبا كيم تأليف ايتمشدر؟ ٩ كفتهسنى شاعر مشهور جورجى افندى وَ بستهسنى دخى موسيقى پردازاندن حاجى آرشاق افندى تنظيم ايلهمشدر. ١٠ آسمان يوزنده بيشمار آخترلر وار در. ١١ صنفنك الك كزيدهسى نجيب افندى در.

ترجمه ٩٥ Translation 95.

1. Mehemmed II. was a great conqueror; he was also a brave ruler. 2. The horsedealer was very untidy. 3. I had a small telescope, but I sold it; now I have a burning glass. 4. The number of the sufferers from the fire was more than 300. 5. The princes were among the partisans of the king. 6. The steamer anchored towards morning. 7. The treasurer distributed £ 400 to those who have suffered from the fire. 8. That man

is a very famous rope-dancer. 9. The armour-bearer of the prince was very ungrateful. 10. Ali Effendi is my intimate friend. 11. Who is Mr. Riddle? — He is the Chargé d'affairs of the American legation at Constantinople.

تعلیم قرائت Reading Exercise.

مناجات مع التمجید[1] A Supplication and Praise.

سن جهان آفرین[2] سین یارب ! خالق العالمین[3] سین یا رب[4] !

سن شعله افروزِ[5] آسمانسین[6] ! توشه بخشِ[7] زمین سین یا رب !

کرمك هپ جهانه شاملدر[8] ؛ اکرم الاکرمین[9] سین یا رب !

کیمه بیلمم واروب فغان[10] ایده‌یم ؟ ارحم الراحمین[11] سین یا رب !

بن نه حاجت[12] که عرض حال[13] ایده‌یم ؟ سینه‌ده[14] دلنشین[15] سین یا رب !

ظاهرم[16] باطنم[17] سکا معلوم ، حضرتك غیب بین[18] سین یا رب !

‹دیوان فاضل›

Words. 1. a. *Mûnajat ma ét'témjeed.* 2. ***jihan*** world, universe. 3. a. *khali'qûl-alémeen* creator of the universe. 4. a. *ya Rébb'!* O Lord! 5. ***shoulé éfrouz;*** a. ***shoulé*** flame, light. 6. p. ***asûman, asman*** heavens. 7. ***toushé bakhsh; toushé*** provisions. 8. a. ***shamil*** containing. 9. ***ékrém' ûl ékrémeen*** the most gracious of the gracious ones. 10. ***fighan*** a moan, cry of distress. 11. a. ***érhém ûr rahimeen*** most merciful. 12. a. ***hajét*** need (what is the need?). 13. a. ***arzîhal*** petition. 14. ***seené*** heart. 15. ***dîlnishin*** seated in one's heart. 16. a. ***zahir*** outside. 17. a. ***batîn*** inside. 18. ***ghayib-been*** who see the invisible. ***Divanî Fazîl*** (from) The Divan of Fazîl [† 1803].

Note. The Nos. 2, 5, 7, 15, 18 are Persian compound adjectives (§ 535) and the Nos. 3, 9, 11 are Arabic compound adjectives (§ 669).

مکالمه Conversation.

بالاده‌کی شعرك محرّری کیمدر ؟ — شُعَرَادن فاضل افندئ مَرْحوم در.

دیوان نه دیمکدر ؟ — اَشْعار مَجْموعه‌سی دیمکدر.

ظاهِرم باطِنم سکا مَعلوم نه دیمك ؟ — ایچه‌ریم دیشارم جَنابِ اللهه آشکار در دیمك در.

غائب بین نه معناده در ؟ — کوروغز اولان شیلری کورن دیمکدر.

٢، ٥، ٧، ١٥ وَ ١٨ نومرولرله مُرَقَّمْ وَصْفِ تركيبي ياخود تَرْكيبِ تَوْصيفي
اولان كلماته صرفِ فارسيده نه ديرلر ؟ ديرلر ؛ وَصْفْ صفت ديمكدر.
٣، ٩ وَ ١١ نومرولر نه در ؟ اضافتِ عربيه در (٦٦٩ §).

درس ٤٢ Lesson 42.

The Persian Prepositions.

§ 557. The Persian prepositions of frequent use in Ottoman are the following (§§ 236, 451):

a) از *éz* 'from': forms the Ablative case.

از جان وُ دل *éz jan ou dil* 'from soul and heart' = heartily, devotedly.

ازهر جهت *ézhér jihét* in every respect.

ازبر *ézbér* 'from breast' = by heart, committed to memory.

از جمله *éz jûmlé* 'from the number of' = as for example.

از قديم *éz qadeem* from olden times.

b) بِ *bé* 'to, in': forms the Dative case.

روبرو *rou bérou* face to face.

بنام خدا *béna'mî khûda* in the name of God.

بهمه حال *béhémé hal* 'in every condition' = absolutely.

بهر سنه *béhér séné* every year. ماهبماه *mah'bémah'* month by month.

t. كون بكون *gûn bégûn* day by day.

c) با *ba* 'with, by': forms the Instrumental case.

با علم و خبر *ba ilm ou khabér* by a receipt.

با صواب *ba savab* correct. با طاپو *ba tapou* with a deed.

با سند *ba sénéd* with a note.

با خصوص *ba khousous* especially.

با فرمان عالى *ba férma'nî ali* by an (Imperial) exalted edict.

با امتياز *ba imtiyaz* with a privilege, privileged.

d) در **dér** 'in, at': forms the Locative case.

در دست *dér dést* at hand; arrested, seized.

در آنبار *dér anbar* in the; store, stored.

در حال ، در عقب *dér hal, dér aqab* immediately.

در خاطر *dér khatîr* in the mind, in heart.

در استانه *dér Asitané* in Constantinople.

e) بر **bér** 'on'.

بر عکس *bér aks* on the contrary. بر طرف *bér taraf* aside.

بر قرار ، بر دوام *bér qarar, bér devam* continually, firmly.

بر وجه ، بر منوال ، بر موجب *bér véj'hi, bér minva'lî, bèr mouji'bi* according as.

f) تا **ta** 'until, as far as'.

تا طاغك دپهسنه قدر *ta daghîñ dépesiné qadar* as far as the top of the mountain.

تا بصباح *ta bésabah* till the morning.

g) برای **bérayi** 'for, for the sake of'.

برای مصلحت *béra'yi maslahat* for a business.

برای امتحان » *imtihan* for the examination.

برای عبادت » *ibadét* for worship.

برای حرمت » *hûrmét* for the sake of respect.

مثاللر Examples.

در خاطر ایتمك *dér khatîr étmék* to remember.

بر موجب بالا *bér mouji'bi bala* in the above-mentioned manner.

بر وجه آتی *bér véj'hi atee* in the following manner.

dér dést ét.'' to arrest. *bér taraf ét.''* to set aside.
dér anbar ét.'' to store. *éz sér ta pa* from head to foot.

Substitution. ابدال *Ibdal.*

§ 558. Substitution of one letter for another rather rarely occurs in the Persian language. This change of one letter into another does not produce any change

of meaning: For instance, ب *b* is changed into و *v* in some words; as: بالا *bala* high = والا *vala* high, تابه *tabé* frying pan = تاوه *tava* frying pan.

§ 559. Substitution occurs often in the following letters:

ب to پ : *b*	= *p*	بازار *bazar* market:	پازار *pazar*.
د » ذ : *d*	= *z*	a. خدمت *khîdmét* service:	خذمت *khîzmét*.
		جادو *jadou* wizard:	جاذو *jazou*.
		شاد *shad* merry, joyful:	شاذ *shaz*.
ب » و : *b*	= *v*	باغچه‌بان *baghchéban* gardener:	باغچه‌وان *bagh-chévan*.
ر » ل : *r*	= *l*	پرکار *pérkîar* compass:	پرکل *pérgél*.
ف » پ : *f*	= *p*	کفچه *kéfché* skimmer:	کپچه *képjé*.
ك » ج : *g*	= *j*	کوهر *gévhér* jewel:	جوهر *jévhér*.
ش » س : *sh*	= *s*	مشك *mûshk* musk:	مسك *misk*, *mûsk*.
خ » ح : *kh*	= *h*	خنکار *khûnkîar* king:	حنکار *hûnkîar*.

Omission. حذف *Hazf*.

§ 560. The Omission of letters is very frequent in the Persian language, without changing the meaning of the word:

The original word شاه *shah'* 'king' is written as شه *shéh'* 'king'. افغان *éfghan* 'lamentation' is written also فغان *fighan*. مه *méh* for ماه *mah* 'month', and گه *géh* for گاه *gîah* place.

§ 561. The following is a list of such words frequently used in Ottoman:

پای *pay* foot:	پا *pa*.
چهار *chîhar* four:	چار *char*.
بدتر *béd'tér* worse:	بتر *bétér* or *béttér*..
استاد *oustad* master:	اوسته ' اوستا *ousta*.
a. امیر *émeer* prince:	میر *meer*.

بیابان *béyaban* desert:	یبان ' یابان *yaban.*
خوشنود *hoshnoud* content:	خشنود *hoshnoud.*
خانه *khané* house:	خان *khan.*
سار *sar* head:	سر *sér.*
آزاده *azadé* free:	آزاد *azad.*
a. فقیه *faqeeh'* student af Canon law:	فقی *faqî*, vulg. *fakhî.*
کاروان *kiarvan* caravan: (§ 529)	کروان *kérvan.*

تعلیم ۹۶ Exercise 96.

۱ خنکاریمز سلطان عبد الحمید خان حضرتلری در. ۲ کریم افندی خواجه‌نك هر سؤالنه جوابِ باصواب ویردیکندن ' خواجه افندی ذحی ازجان و دل آفرین دیدی. ۳ اختیار بر آدم کوردیککزده برای حرمت ایاغه قالقیکز ! ٤ آناطولیه قوله‌جی با فرمانِ عالی کشاده اولمشدر. ٥ درسکزی ازبر ایتمك ایچون بر دوام سعی و اقدام ایتمه‌لیسکز. ٦ خدمتجی درعقب عودت برله بر وجهِ آتی خبر کتیردی. ۷ قوبور اوسته الندە بر کفچه اولەرق خان قاپوسندن ایچەری کیرمش؛ هر کس بونی کورور کورمز شاذ و مَسرور اولوب آفرین دیو ندا ایتمشلر. ۸ ساعت بشده بهمه‌حال اوه عودت ایتمه‌لیسکز. ۹ بر موجبِ سند مَدیون اولدیغم اوتوز سکز عدد لیرایی بو کون با کذشته تأدیه ایله‌یوب سندیمی قورتاردم. ۱۰ با علم وخبر ۷۰۰۰ غروش آلدم. ۱۱ تاوەده بولنان یاغ مسك کبی کوزل قوقویور.

ترجمه ۹۷ Translation 97.

1. From olden times he has been the friend of our family. 2. He was satisfied with me in every respect. 3. This mother loves her children devotedly. 4. He said this to me and immediately went out. 5. He sends me a present at the beginning of every

year: (for instance) this year I received a gold pen. 6. Day by day he was progressing in his lessons. 7. In the name of God come quickly and help me! 8. He is continually sick. 9. Kérim Effendi went to Salour for business. 10. He climbed up to the top of the mountain. 11. He cried incessantly until morning; because his body from head to foot was full of wounds. 12. Néjib Béy went to the mosque for worship. 13. He spoke in the following manner. 14. The thief was arrested. 15. The wheat and the barley were stored. 16. The caravan lost its way in the desert.

تعليم قرائت Reading Exercise.

آوجی (*) The Hunter.

— ۱ —

قوشجيغزلر! سَويملى فَتّانلر[1] ! سزه ميل[2] ايتمه‌سين مى وجدانلر[3] ؟
بو نه جمعيتِ سُرود آيين[4] ! بو نه جُنْبُشْگهِ سرور آكين[5] !
يريدر اولسه منشرح[6] دلِ تنك[7] ، چاليلق صَوْتكزله[8] پر آهنك[9] ؛
حالكزساده[10] ، شكلكز ده ظريف[11] ، سسكز خوش ، مَقامكز ده لطيف[12] ،
لكن ، انديشه[13] ايله‌يك كه زمان بوزه‌جقدر بو انتظامى[14] همان .
صوصيكز[15] ! قوشجيغزلرم ! صوصيكز !

— ۲ —

كليور ايشته آوجى سُرعَت[16] ايله ، دها يوق چانطه‌سنده سرچه بياله .
تك[17] طورورمى ؟ الينده چفته‌سى وار ، رحمى[18] يوقدر ، سزى كورورسه قييار[19] .

Words. (۱) 1. a. *fét'tan* naughty (boy [§ 609]). 2. a. ***méyl*** incline. 3. a. *vijdan* heart; conscience. 4. *jémeeyé'ti* ***sûroodakeen*** an assembly full of chants (§ 536). 5. *jûnbûshgé'hi* ***sûrourakeen:*** *junbûshgéh* a place of pleasure (§§ 541, 560), ***sûrourakeen*** joyful (§ 536). 6. a. *mûnshérih'* cheerful; *yeri dir* it is lawful (just the place). 7. *dili téng: téng* poor, miserable; *chalîlîq* bush. 8. a. ***savt*** chant. 9. p. *pûr* full; *ahéng* melody. 10. *sadé* simple. 11. a. ***zareef*** graceful; a. *maqam* singing. 12. a. *latif* nice, beautiful. 13. ***éndishé*** *ét!* take care! 14. a. *intizam* quietude, order. 15. ***sousouñouz!*** be silent! *qoushjîghazlarîm* my dear birdies (§§ 166—67).

(۲) 16. a. *sûr'at* speed; *chanta* bag. 17. ***dék dourmaq*** to keep still, quiet; *chifté* double-barreled fowling piece. 18. a. ***rahm*** mercy. 19. *qîymaq* to kill (he will not spare you).

(*) فرانسز شاعرِ مَشهورى «بَرانژه» نك بر مَنظومه‌سندن مقتبسدر .

آوجیدن مرحمت اومارمیسکز ؟ کوزی وار سزده ، کوز یومارمیسکز[20] ؟
شان دکل ، شین[21] آدمیتدر ؛ بویله ایشلر سزای لعنتدر[22] .
جان یاقان شخصی خوش کوروری الله ؟ کیمه آ کلاغالی ؟ نه یاپالی ؟ آه !
صوصیکز ! قوشجیغزلرم ! صوصیکز !

— ٣ —

بر کون ایتمش ایدم شویرده قرار[23] ، ایکی قیرلانغیج ایله‌یوردی گذار .
اوتوشورلردی بختیارانه[24] ، ویرمه‌سینلرمی نشوه[25] انسانه ؟
بن‌ده عودتلرین ایدوب تبریك ، اولدم آنلرله ذوق وشوقه[26] شریك .
ناکهان[27] آتش ایتدی بر صیاد[28] ، اولدی بی چاره یولجیلر برباد[29] .
اوزاق اولمق ایچون بلایادن[30] ، اتّقا[31] ایله‌یك برایادن[32] .
صوصیکز ! قوشجیغزلرم ! صوصیکز !

— ٤ —

بیلیك انسانلرك خصائلنی[33] ، کورك افکارینك دلائلنی[34] !
ضعفاسی[35] : وسیله‌جوی ستیز[36] ، اقویاسی[37] : بوتون بوتون خونریز[38] :
ایله‌مشلر جهانی ظلم آباد[39] . بونلر انسانمی ؟ بر آلای[40] جلاد[41] !
اوله‌مازلر محبِّ صادق وُ خیر[42] ، بونلرك اك رحیمی[43] : قاتلِ طیر[44] .
بیلیریم کرچه ؛ وصف[45] لایقمی ؟ بکا سویلتمه‌یك ! حقایقمی[46] ؟
صوصیکز ! قوشجیغزلرم ! صوصیکز !

20. *yoummaq* to shut, close. 21. *sheeni adémeeyét: sheen* shame; a. *adémeeyét* humanity (§ 581). 22. *sézayî la'nét* detestable: *séza* subject; suitable, fitting; a. *la'nét* curse.

(٣) 23. a. *qarar ét.''* to sit; *qîrlanghîj* swallow. 24. *bakhtiyarané* in a happy way (§ 528). 25. p. *nésh'vé* pleasure; a. *avdét* arrival; a. *tébrik ét.''* to congratulate. 26. a. *zévqou shévq* pleasure and mirth (§ 696); a. *shérik* companion. 27. *nagéhan* suddenly. 28. a. *say'yad* hunter (§ 610). 29. *bérbad* ruined, lost (§ 557 e). 30. a. *bélaya* evils, misfortunes. 31. a. *it'tiqa ét.''* (from *viqayé*) to be cautious. 32. a. *béraya* men.

(٤) 33. a. *khasayil* character; a. *éfkiâr* opinion. 34. a. *délayil* tokens, proofs. 35. a. *zou-a-fa* the poor (ones). 36. *véseelé-jouyi siteez: vésiléjouy* who seeks for a pretext (to quarrel) (§ 535); *siteez* quarrel. 37. a. *aqveeya* the rich, the strong (ones). 38. *khoonreez* blood-shedder (§ 535). 39. *zoulm abad* a place of cruelty; hell. 40. *alay* troop. 41. a. *jél'lad* executioner (§ 609). 42. a. *mouhibbi sadîq ou khayr* (§ 696): *mouhibb'* friend; a. *sadîq* just, true; *khayr* good. 43. a. *raheem* merciful. 44. a. *qatil* murderer; a. *tayr* bird. 45. a. *vasf* praising, eulogy. 46. a. *haqayiq* right, just.

— ٥ —

دستِ صیاده یاور اولدی تتیك[47]، قانادندن ووردی بر ککلیك.
قوشوب آلدی آنی همان کلبی[48]، آکا وابسته[49] آولرك جلبی.
نه سویندك ؟ نه کوندك ؟ ای صیاد ! سفكِ دمدن[50] اولورمی آدم شاد ؟
بو ستمکر[51] بو قانلی شیمدی کیدر، ظلمه بندن زیاده لعنت ایدر[52].
هم سور شری ؛ همده دشمنِ شر[53]، نه در اغرب[54] جهانده ؟ طبعِ بشر[55] !
صوصیکز ! قوشجیغزلرم ! صوصیکز !

— ٦ —

قوشلرم ! مژده ! آوجیکز کیدییور، کوردی برباشقه آو شتاب ایدییور؛
برکلن یوق ! تباعد[56] ایتدی کیدن ؛ شیمدی آهنکه باشلایك یکیدن ؛
قالمادی شمدیلك محلِ حذر[57]، ویریکز مشربمجه[58] بر قونسر[59]،
ویردی مهلت[60] زمانه[61] بر مقدار، اوتك ! اطرافی اوتدیرك تکرار !
لکن ! اول ظالم طمع[62] پرور، بورالردن یاربن ایدرسه کذر؛
صوصیکز ! قوشجیغزلرم ! صوصیکز !

(معلم ناجی)

(٥) 47. *yavér* helper; *tétik* trigger; *kéklik* partridge. 48. a. *kélb* dog. 49. *vabéste* appropriated; a. *jélb* bringing, fetching. 50. *séf'-ki dém* shedding of blood. 51. *sitémkér* unjust, cruel (§ 529). 52. a. *lanét ét."* to curse. 53. a. *shérr* evil. 54. a. *éghréb* wonderful. 55. a. *tab* heart, nature; a. *béshér* humanity.

(٦) 56. p. *mûzhdé!* good news! a. *tébayûd* to disappear. 57. a. *mahélli hazér* place (= need) of caution, fear. 58. a. *méshrébimjé* as I like, according to my taste. 59. f. *qonsér* concert. 60. *mûhlét vérmék* to grant a delay. 61. a. *zémané, zéman* Time; *bir mîqdar* a little; a. *zalim* cruel. 62. *tama-pérvér* avaricious (§ 535).

درس ٤٣ Lesson 43.

کیفیت The Gender of Arabic Nouns.

§ 562. There is no gender in Turkish or Persian, but there is in Arabic. With respect to gender Arabic nouns are divisible into two classes: a) those which are only masculine; b) those which are only feminine. There is no neuter gender in the language.

§ 563. That a noun is of the feminine gender (*kéyfiyét*) may be ascertained either from its signification or from its termination.

a. The feminine nouns which are such because of their signification, are all words denoting females; as: خدیجه ، زینب ، مانیه *Hadijé, Zéynéb, Manya* (fem. prop. names). والده *validé* a mother, عروس *arous* a bride, بنت *bint* a daughter.

b. The feminine nouns and adjectives which are such by reason of their termination, are all substantives and adjectives ending in ه or ة ، ت ، ا (*-é*, *-ét*, *-at*, *-t*, *-a*), when those terminations do not belong to the root; as:

مملکت *mémlékét* a country, جنت *jén-nét* paradise, محکمه *mah'kémé* a court, کبرا *kûbra* greater (§§ 29 c, 32 c, 610).

But ماء *ma* water, سکوت *sûkût* silence, تنبیه *ténbeeh* warning, وقت *vaqît* time: are not feminine, because their terminations are radical; i. e. ا ، ت ، ه (*-a*, *-t*, *-h*) belong to the root (§ 587).

§ 564. Masculine nouns and adjectives are usually rendered feminine by the mere addition of the letters ه ، ت *hé*, *té* (*é*, *t*), which are called feminine letters:

عظیم *azeem* great:	عظیمه *azeemé* great (fem.).
جد *jédd* a grandfather:	جده *jéddé* a grandmother.
اخ *ékh*, *ûkh* a brother:	اخت *ûkht* a sister.
بن *bén*, *bin* a son:	بنت *bint* a daughter.

§ 565. *Note.* When the noun is feminine, the adjective must agree with it, and be also of the feminine gender (§ 656).

تعلیم ۹۸ Exercise 98.

I. Change the following masculine nouns into feminine ones:

، نجيب[8] ، وارث[7] ، متصرف[6] ، معلم[5] ، خال[4] ، عم[3] ، حفيد[2] ، والد[1] ، نبي

، ثالث[15] ، شاعر[14] ، مرحوم[13] ، غزال[12] ، فلان[11] ، مومن[10] ، حامل[9]

. كريم ، شهيد ، ملك[20] ، صاحب ، باكر[19] ، اله[18] ، زوج[17] ، ثانى[16]

Words. 1. *valid* a father (genitor). 2. ***hafeed*** **grandchild.** 3. *amm'*, vulg. *ém'mi* father's brother, uncle. 4. ***khal*** mother's brother, uncle. 5. *mou-al'lim* teacher. 6. ***mûtésar'rîf*** owner; governor. 7. *varis* heir. 8. *néjib* noble. 9. ***hamil*** bearer. **10.** ***mûmin*** believer. 11. *filan* so and so (man). 12. ***ghaz'zal*** gazelle. 13. ***mér-houm*** the deceased. 14. *shayir* poet. 15. *salis* third. 16. ***sanee*** second. 17. *zévj* husband. 18. *ilah'* god. 19. bachelor. 20. King.

II. Ascertain whether the following words are feminine or masculine:

، مسرت[7] ، فوت[6] ، موت[5] ، اخت[4] ، بنت[3] ، حبه[2] ، ظلمت[1] ، نورى

. نعمت ، لطف ، كرم[13] ، ابو[12] ، نبات[11] ، بيت[10] ، حديقه[9] ، مصلحت[8]

1. *zoulmét* darkness. 2. *hab'bé* a grain. 3. ***bint*** daughter. 4. sister. 5. *mévt,* 6. *févt* death. 7. ***mésér'rét*** joy. 8. ***maslahat*** business. 9. *hadeeqa* garden. 10. *béyt* a house; a stanza. **11.** ***nébat*** plant. 12. *ébou* father. 13. ***kérém***, *loutf*, ***nimét*** kindness.

The Number of Arabic Nouns. كميت

§ 566. The Arabic language has three numbers (*kémiyyét*): Singular, Dual and Plural, and three cases (*hal*) in each number: Nom., Acc., and Genitive.

§ 567. *Note.* Of the three Arabic cases, only the Nom. and Acc. of the Singular and the Acc. of the Dual and Plural are in use in Ottoman, the Acc. of the Dual and Plural being used in place of the Nominative, and that too in a form shortened by the omission of the final short vowels. The Acc. Sing. is used only as an adverb in Ottoman (§ 682). In the following Lessons the short final vowels and everything else not used in Ottoman are omitted, but the student will find them in Arabic phrases adopted into the language as single words (§ 666—670).

Dual. تثنيه *Tésniyé.*

§ 568. The Dual indicates two things of the same kind and is formed by adding ان *-an* and ين *-éyn* to the singular. [Compare with the *-an* of Persian (§ 509)]; as:

ساحل *sahil* sea-coast:
ساحلين ' ساحلان *sahiléyn'*, *sahilan* two coasts.

ثلث *sûls* one third:
ثلثين ' ثلثان *sûlséyn'*, *sûlsan* two thirds.

قطب *qoutb* the Pole:
قطبين ' قطبان *qoutbéyn'*, *qoutban* the two Poles.

§ 569. If the word end in *hé* (*-é*) feminine (*hayi téénis*), it is changed into *té* feminine (*-t-*) (*tayi téénis*), before the dual termination is added (§ 32 c, 564, 592):

نسخه *nûskhé'* a copy: نسختين *nûskhétéyn'*.

سفينه *séfiné'* a ship: سفينتين *séfinétéyn'*.

§ 570. The following duals are much in use, although they do not indicate two things exactly similar to one another:

والدين ' ابوين *validéyn'*, *ébévéyn'* the parents. (Sing. والد ' ابو).
زوجين *zévjéyn'* husband and wife. (Sing. زوج).
قمرين *qaméréyn* the sun and moon. (Sing. قمر).
حرمين *haréméyn'* the sacred cities of Mecca and Medina.

Note that they do not mean 'two fathers', 'two husbands' and 'two moons'.

۹۹ تعليم Exercise 99.

Change the following nouns into the dual:

منزل[1] ' جهت[2] ' صحيفه[3] ' ضمّه[4] ' شرط[5] ' بلده[6] ' سدس[7] '
فقره[8] ' شريك[9] ' وارث[10] ' مرقوم[11] ' جمله[12] ' طرف[13] ' بحر[14] ' بر ·

Words. 1. *ménzil* a halting place; a house. 2. *jihét* a side; a quarter. 3. *saheefé* page. 4. *zammé* the vowel *ôtré*. 5. *shart* condition. 6. *béldé* country. 7. *sûds* one sixth. 8. *fîqra* a sentence, paragraph. 9. *shérik* companion. 10. *varis* heir. 11. *mérqoum* the above said. 12. *jûmlé* clause. 13. *taraf* a side. 14. *bahr* a sea.

The Plurals in Arabic. جمع *Jém.*

§ 571. There are two kinds of plurals in Arabic:

a. One of these has only two forms, and is called the regular or sound plural (pluralis sanus), because

all the vowels and consonants of the singular are retained in it (*Jémi Mûzékké'ri Salim*, *Jémi Mûénné'si Salim*); ex: مأمور *mé-mour* an officer: مأمورين *mé-mou-reen'* officers.

b. The other which has various forms is called the broken or irregular plural (pluralis fractus), because it is more or less altered from the singular by the insertion or elision of consonants, or the change of vowels; ex.: سفينه *séfeené* a ship: سُفُن or سَفائن *sûfén* or *séfayin* 'ships'. Here the form of the noun is broken. So also شيء *shéy* a thing: اشياء *ésh'ya* things.

§ 572. The different ways of forming the irregular Arabic plurals are so numerous and complex that a separate chapter is requisite to explain them, which will be found further on (Lesson 51, § 637—652).

The Regular Masculine Plural. جمع مذكّر سالم

§ 573. The pluralis sanus of masculine nouns is formed by adding the termination ون *-oon* and ين *-een*; as: مسلم *mûslim* a Moslem: مسلمين ' مسلمُون *mûslimeen'*, *mûslimoon'* Moslems. مؤمن *mûmin* a believer: مؤمنين ' مؤمنون *mûmineen'*, *mûminoon'* believers.

§ 574. This way of forming the plural is employed only in the case of names of rational beings, therefore اسد *éséd* 'a lion', مكتوب *méktoub* 'a letter' cannot be اسدين ' مكتوبون *ésêdeen*, *méktouboon:* because they cannot reason or speak (§ 578).

§ 575. But the plurals of سنه ' عالم *séné* 'year', *a'lém* 'universe' are exceptions: they are سنين *sineen*, *séneen*, عالمين *alémeen*. The plural of بن *bén* 'son, child' is بَنين ' بنون : but it becomes بني *benee* when in con-

struction with a noun following; as: بنی اسرائل ، بنی آدم *bénee Israyél*, *bénee Adém* 'the children of Israel', 'the children of Adam, mankind'; the full form, however, does not occur in Ottoman.

١٠٠ تعليم **Exercise 100.**

Give, if possible, the regular plurals of the following nouns.

نور ، کتاب[1] ، مُدَرِّس[2] ، مُعَلِّم ، قاری[3] ، طَیر[4] ، مَظلوم[5] ، مَشهور[6] ، رِیاضی[7] ، سامِع[8] ، مُجرِم[9] ، حَواری[10] ، سارِق[11] ، بِنت ، والده ، رَسول[12].

Words. 1. Book. 2. *müder'ris*, *mou-al-lim* teacher. 3. *qaree* reader. 4. *tayr* a bird. 5. *mazloum* poor, oppressed. 6. *méshhour* remarkable (man). 7. *riyazi* astronomer. 8. *sami* hearer, audience. 9. *mûjrim* criminal, sinner. 10. *havari* apostle (of our Lord). 11. *sariq* a thief. 12. *résoul* an apostle, prophet.

The Regular Feminine Plural. جمع مؤنث سالم

§ 576. The regular way of forming the plural of Arabic feminine nouns and adjectives (*Jémi Mûénnési Salim*) is by dropping the final ه *hé*, ت *té* (*-é*, *-t*, *-ét*) of the singular (§§ 563—64) and adding ات *-at* to the word.

مسلمه *mûslimé* a female Moslem: مسلمات *mûslimat* Moslem women.
ثمره *sémêré* a fruit: ثمرات *sémérat* fruits.
علامت *a-lamét* a sign: علامات *alamat* signs.

§ 577. If the word end in ات *-at*, the ت *-t* is dropped and *élif* is changed into *vav* (*-v-*):

ذات *zat* person: ذوات *zévat*.
صلاة *salat* prayer: صلوات *salavat*.
برات *bérat* an edict: بروات *béravat* edicts, firmans.

§ 578. Some of the masculine nouns denoting things which have not reason or speech, form their plurals by adding ات *-at*, as they cannot take the regular masculine plural (§ 574):

تحریر *tahreer* a writing: تحریرات *tahreerat* writings.
غلط *ghalat* a mistake: غلطات *ghalatat* mistakes.
نبات *nébat* a plant: نباتات *nébatat* plants.

تعلیم ١٠١ Exercise 101.

Give the feminine plural of each of the following words:

نفر ' غایت[1] ' حیوان[2] ' آلت[3] ' معجزه[4] ' خدمت[5] ' عادت[6] ' تسلیم[7] '
حاجت[8] ' عباره[9] ' شکایت[10] ' تألیف[11] ' تقصیر[12] ' زکات[13] '
تعریف[14] ' معلوم[15] ' تبریك[16] ' برکت[17] ' تعمیر[18] ' p.[19] سبزه .

Words. 1. *ghayét* the end. 2. animal. 3. instrument. 4. *mûjizé* a miracle. 5. service *(khîdémat)*. 6. *a-dét* custom. 7. a. payment. 8. *hajét* a need, want. 9. *ibaré* sentence. 10. *shikîayét* a complaint. 11. *té-é-leef′* composition of a book; a book. 12. *taqseer′* deficiency. 13. *zékîat* alms. 14. *tareef* explanation. 15. *maloûm* known; (knowledge). 16. *tébreek′* congratulation. 17. *bérékét* blessing. 18. *tameer′* repair. 19. *sébzé* vegetable.

تعلیم ١٠٢ Exercise 102.

١ انکلترا بر مملکتِ عظیمه در. ٢ حفیده‌سی ' زوجی وَ ابوینی ایله برابر حیوانات باغچه‌سنی کزمکه کیتدی. ٣ نوریه خانم نوری افندینك اختِ کبراسیدر. ٤ علمِ نباتات: نباتات عالمندن ' علمِ حیوانات ایسه ' حیوانات عالمندن بحث ایدرلر. ٥ ربّ عیسا افندیز حضرتلری عالمینك پادشاهی در. ٦ او مظلومین وَ مجرمینك یکانه امیدی در. ٧ مومنین ظلمت وُ موت دره‌سندن مسرّتله کچرلر. ٨ برکاتِ الهیه اونلره رهبر اوله جقدر. ٩ طرفینه کیسه نك ثلثانی تقسیم ایلدم. ١٠ سارقین سنین وافره‌دن برو محبوس درلر. ١١ رسولین وَ حواریون معجزات کثیره اجرا ایله‌دیلر. ١٢ بکا تسلیم ایله‌دکلری تحریراتی کندی الله پوسته‌یه براقدم. ١٣ مرحمتلی ذوات حیواناته ' حتی نباتاته بیله مرحمت ایدرلر.

ترجمه ١٠٣ Translation 103.

1. Miss Gulistan is the heiress of the governess (teacher). 2. The owner of this house is Jémilé Hanim, the teacher. 3. Give the bearer of this letter five méjidiyés. 4. You must obey your parents. 5. Dr. Ch. Tracy has written a nice book for parents and for husbands and wives. 6. Paradise was in the land of Ararat. 7. The criminals were carried before the court. 8. The number of the hearers was 900, two thirds of whom were women. 9. Erase those two *éôtrés*. 10. The mother of the sovereign of the martyrs, Hûséyin, is the Princess of the women of the universe Fatima-Zéhra.

مكالمه Conversation.

عربيده كيفيت قاچ نوعدر؟
ايكى نوعدر: برى مُذَكَّرْ ديكرى مُؤَنَّثْ.

مُذَكَّرْ نه در؟
معناجه اركك عدّ اولنان كلمه‌لر در.

مُؤَنَّثْ نه در؟
معناسنجه ديشى عدّ وُ اعتبار اولنان كلمه‌لر.

عربيده كميّت قاچ جنس در؟
اوچ جنسدر: مفرد، تثنيه و جمع.

بونلرك يكديكرندن فرقلرى نه‌در؟
بر جنسدن بر دانه كوستريرسه: او كلمه‌يه مفرد ديرلر؛ ايكى دانه كوستريرسه: تثنيه و ايكيدن زياده كوستريرسه: اوكا ده جمع ديرلر.

تثنيه ناصل ياپيليr؟
مفرد اولان كلمه‌نك آخرينه اوستونلى بر 'ين' علاوه‌سيله اولور.

جمع قاچنوعدر؟
اوچ: جمع مذكّر سالم؛ جمع مونّث سالم وَ جمع مكسّر.

جمع مذكر ناصل بنا ايديليr؟
مفرد مذكر كلمه‌نك آخرينه اسره‌لى بر 'ين' علاوه‌سيله ياپيليr.

'مامورَيْن' نه ديمك وَ 'مامورِين' نه ديمكدر؟
'مامورَين' تثنيه اولوب: ايكى مأمورلر معناسنده در. 'مامورِين'؛ ايكيدن زياده مامورلر ديمك اولوب جمع مُذَكَّر در.

مَشْرِقَين نه ديمكدر؟
شرق وَغرب ديمكدر.

تعليم قرائت Reading Exercise.

A Poem. تركيب بند *Térkibi Bénd.*

دهرك[1] نه صفا وار عجبا سيم و زرنده[2] ؟
انسان براغير[3] هپسنى حينِ سفرنده[4] .
بر رنكِ وفا[5] وار مى ؟ نظر قيل شو سپهرك[6]
نه ليل[7] وُ نهارنده[8] نه شمس و قمرنده .
سير ايتدى هوا اوزره[9] دينير تختِ سليمان[10] ،
اول سلطنتك[11] يللر اسر شيمدى يرنده .
حرّ[12] اولمق اكر ايسترسك ؛ اولمه جهانك
ذوقنده ، صفاسنده ، غمنده ، كدرنده[13] .
خير اولمه ! اكر صدرِ جهان[14] اولسه‌ده بالفرض[15] ،
هر كيم كه خساست[16] اوله عرق وُ گهرنده[17] .
ييلديز آرايوب كوكده نيجه طرفده منجم[18] ،
غفلت[19] ايله كورمز قويوبي رهگذرنده[20] .
آنلركه ويرير لاف[21] ايله دنيايه نظامات ،
بيك درلو تَسَيُّب[22] بولونور خانه‌لرنده .
آيينه‌سى ايشدر كشينك ، لافه باقيلماز ،
شخصك كورينور رتبهٔ عقلى[23] اثرنده[24] .

Words. 1. *déhr* world. 2. *seem* silver, *zér* gold. 3. ***braghour*** = ***braqîr*** leaves. 4. *séfér* journey; *heen* time. 5. ***réngi véfa*** permanent colour. 6. p. *sipihr* the sky, the sphere. 7. ***léyl*** night. 8. ***nihar*** day. 9. *héva ûzré* in the air. [They say that Solomon's throne was in the air (Moslem tradition)]. 10. the throne of Solomon. 11. *saltanat* empire; magnificence. 12. ***hûrr*** free. 13. ***ghamm*** anxiety; *kédér* grief. 14. *sadr* Grand Vizier, *jihan* world. 15. ***bil-farz*** for instance (§ 671). 16. *khasasét* baseness, vileness. 17. ***irq ou gihér*** disposition and substance = character (§ 696). 18. ***mû-nej'jim*** astrologer. 19. *ghaflét* heedlessness. 20. ***rahguzér*** way (§ 535). 21. *laf* talk; word. 22. *téséy'yûb* lack of prudence; irregularities. 23. ***rûtbé*** degree; ***aql*** wisdom, sense. 24. ***éser*** work, deed.

بن هر نقدر کوردم ایسه بعض مضرات[25] ،
ثابت قدمم[26] ینه بو رایك[27] اوزرنده :
«انسانه صداقت[28] یاقیشیر کورسه‌ده اکراه[29]
یاردجیسیدر طوغریلرك حضرتِ اه[30]» ‹ضیا پاشا›

25. *mazar'rat* injuries, harms (§ 576). 26. *sabit qadém* firm and steadfast in resolve (§ 636). 27. *réy* opinion; judgment. 28. *sadaqat* fidelity, honesty. 29. *ikrah* disgust; enmity (§ 619). 30. *Allah.* *Ziya Pasha* a distinguished Turkish author, poet, historian and statesman (1809—79). *Térkibi Bénd.* A poem in stanzas of similar metre but of different rhyme, the distichs of each stanza rhyme excepting the last distich.

درس ٤٤ Lesson 44.

النسبة The Nisbé.

§ 579. The Noun of Relationship (*én Nisbé*, as it is called in Arabic), is formed by adding the termination ی *-ee'* to the noun, from which it is derived. It denotes that a person or thing belongs to or is connected there-with (in respect of origin, family, birth, sect, trade etc.) (Compare the Turkish and Persian *Nisbés* §§ 149, 526):

ارمن *Ermén* Armen (a fabulous Armenian hero):

ارمنی *Erménee'* belonging to Armen, Armenian.

شمس *shéms* the sun: شمسی *shémsee'* solar.

دمشق *dimîshq* Damascus: دمشقی *dimîshqee'* a native of Damascus.

مطالعات *Mûta-la-at:* Remarks.

§ 580. a. The feminine termination of nouns ه or ت is omitted before adding this termination; as:

مکّه *mék'ké* Mecca: مکّی *mék'kee'* a native of Mecca.

طبیعت *tabiyat* nature: طبیعی *tabiyee'* natural.

b. But if there is an *élif* preceding ت, it is retained:

ذات *zat* person: ذاتی *zatee'* personal.

حیات *hayat* life: حیاتی *hayatee'* vital.

c. If at the end of foreign (non-Arabic) proper names there is a *hé* (-*a*), it is changed into *vav* (-*v*-):

فرانسه *Fransa* France: فرانسوی ***Fransavee*** **French.**

آمریقوی *Amériqavee* American: ادرنوی ***Édirnévee*** **a native of Adrianople.**

d. When any Arabic word ends in **short or long** *élif*, it is changed into *vav* (§ 29 c, d):

معنا (معنی) *man'a* meaning; spirit: معنوی ***manévee'*** **spiritual.**

دنیا *dûnya* world: دنیوی ***dunyavee'*** **worldly.**

بیضاء *Béyza* the town of Béyza: بیضاوی ***béyzavee'*** **a native of Béyza.**

عیسی *Isa* Jesus: عیسوی ***Isavee'*** **Christian.**

e. The *tens* of the numerals are made in the way which will soon be shown (§ 689).

f. There are other nouns of Relationship, the formation of which is irregular:

بادیه *badiyé* a desert: بدوی ***bédévee'*** **inhabiting the desert, a Beduin; a savage.**

مدینه *médiné* a city: مدنی ***médénee'*** **dwelling in the city, civilised, [urban.**

سنه *séné* year: سنوی ***sénévee'*** yearly.

اخوت *oukhouv'vét* brotherhood: اخوی ***akhavvee'*** **brotherly.**

ماء *ma* water: مائی ***mayee'*** **watery; fluid; blue.**

g. Some nouns take an addition of ان before ی ***-ee:***

روح *rouh* spirit: روحانی ***rouhanee'*** **spiritual.**

جسم *jism* body: جسمانی ***jismanee'*** **corporal.**

Other examples are:

عبرانی ***ibranee'*** a Hebrew: سریانی ***sûryanee'*** **a Syrian.**

کلدانی ***kildanee'*** a Chaldaean: نصرانی ***nasranee'*** **{ a Nazarene, a Christian.**

h. A noun of Relationship is never formed **from** the plural, even when the sense might seem **to demand** it, but always from the singular: **for instance words**

like مأموريني ، تحريراتي *mémourinee, tahriratee* 'relative to officers or letters' are never used, but their singular is used مأموري ، تحريري *mémouree, tahriree* 'relative to an officer or letter i. e. official, literary'.

i. Although this rule is very strictly observed in Arabic, yet in recent Ottoman literature there are some terms in current use formed from plurals, but they are regarded as barbarisms:

قوه‌ء جنوديه *qouvvé'yi jounoudeeyé* the military forces.

معاهدات دوليه *mou-a-héda'ti düvéleeyé* the Treaties of the Powers.

جمعيت رسوميه *jémeeyyé'ti rousoumeeyé* the Taxation Committee.

The words *jounoud*, *düvél*, *rousoum*, are the plurals of *jünd* army, *dévlét* 'empire' and *résm* tax.

The Abstract Noun. اسم معنا *Ismi Mana.*

§ 581. Abstract nouns are formed by adding ت ، ه (*-yét*, *-yé*) to the end of Nouns of Relationship; or يت ، يه (*-iyét*, *-iyé*) to the end of nouns and adjectives (§§ 163, 541):

نصرانی *nasranee* a Christian:	نصرانيت *nasraneeyét* Christianity.
مدنی *médénee* civilised:	مدنيت *médéneeyét* civilisation.
حر *hürr* free:	حريت *hür'riyét* freedom.
جمع *jém* collecting:	جمعيت *jém'iyét* an assembly.

Also:

مجيديه *méjidiyé* the coin struck by Sultan Méjid.

بلديه *bélédiyé* the municipality, the city court.

دخوليه *doukhouliyé* admission fee, entrance-money.

§ 582. If ه ، ه (*-e*, *-yé*, *-a*) is added to the end of Arabic Derivative Adjectives and Participles, and used alone without any noun to modify. The feminine Adjectives and Participles thus formed are regarded as feminine substantives (§ 421):

خفى *khéfee* secret: خفيه *khéfeeyé* detective.

مجموع *méjmou* collected: مجموعه *méjmou-a* collection.

موسس *mû-és'sés* established: موسسه *mû-és'sésé* institution.

مانع *mani* hinder: مانعه *maniya* obstacle.

§ 583. The following abstract nouns are solecisms, being formed in the Arabic manner from Turkish, Persian or European words and not from Arabic words; (§ 507):

t. واريت ***variyét*** wealth: p. كرميت ***gérmiyét*** ardour, zeal.

p. سربستيت ***sérbéstiyét*** freedom: p. پريشانيت ***périshaniyét*** poverty.

f. قراليت *qraliyét* kingdom: p. ماهيه *mahiyé* (monthly) salary.

f. پوليتيقيه *politiqiyé* politics: t. اوتلاقيه *otlaqiyé* pasture-tax.

تعليم ١٠٤ Exercise 104.

Form Nouns of Relationship and Abstract nouns from the following words:

عادت ،[1] بيضه ،[2] بيت ،[3] ماده ،[4] نبات ،[5] ماء ،[6] تجارت ،[7]

داخل ،[8] خارج ،[9] ملت ،[10] بوسنه ،[11] آنقره ، موت ، بحر ، بر ، زمان ،

سوداء ،[12] سماء ،[13] انكليز ، يونان ، مرذيفون ، ليل ، نهار .

580 g. رب ،[1] نور ،[2] ظلمت ،[3] وحدت ،[4] تحت ،[5] فوق ،[6] حق .

581. اسلام ، طبع ،[1] ارض (ard) ،[2] شمس ، ضبط ،[3] اهم ،[4]

مشغول ، مامور ، مخزون ، ممنون ، مسرور ، ملت .

582. رابط ،[1] لطيف ،[2] مخطر ،[3] متقدم ،[4] منظوم ،[5] ثانى .[6]

1. *adét* custom. 2. *béyza'* egg. 3. ***béyt*** family, house. 4. *mad'de* matter, subject. 5. plant. 6. water. 7. ***tijarét*** trade. 8. *dakhil* interior. 9. *kharij* outside, foreign. 10. ***mil'lét*** nation. 11. *Bosna* Bosnia. 12. *séyda* the spleen. 13. heaven.

580 g. 1. *rabb* the Lord. 2. *noor* light. 3. ***zoulmét*** darkness. 4. *vahdét* uniqueness, 5. *taht* the lower part. 6. ***févq*** over.

581. Islam. 1. *tab* disposition. 2. room (in Custom-House.) 3. *zabt* control. 4. *éhémm* important.

582. 1. *rabît* binding. 2. nice, amusing (story). 3. ***moukhtir*** who reminds. 4. *mouqad'dém* preceding, before. 5. ***manzoum*** written in rhyme and metre. 6. second (second).

لغتلر Words.

p. خدا *khûda, khoda* God
a. نبی *nébi* prophet
a. تزاید *tezayûd ét.″* to increase
a. قران *qour'an* Qoran
اکمال ایتمك *ikmal ét.″* to finish
a. ایمان ایتمك *iman ét.″* to believe
a. نبویات *nébéviyat* prophecies
a. مدرسه *médrésé* seminary
a. مفسّر *mûfés'sir* commentator
a. حرارت *hararét* heat.

Proper Names: اشعیا *Ishaya, Eshaya* Isaiah.

تعلیم ۱۰۵ Exercise 105.

۱ اسلامیّت دخی نصرانیّت کبی وحدانیّتِ خدایه ایمان ایدر. ۲ حرارتِ شمسیّه شدّتلی اولورسه، دائما بر شمسیّه آلیرم. ۳ بیضاوی قرآنك مفسّرلرندن مشهور بر ذات در. ۴ روحانیّ شیلر دائمی؛ جسمانیّ شیلر ایسه زمانیّ درلر. ۵ عیسویّلرك عبادتخانه‌سی شوراده، موسویّلرککی ایسه شوقارشیکی سو قاغك ایچنده در. ۶ محمدیّونك یومیّه بش وقت غازلری وار در. ۷ ارضیه و اوتلاقیه مصارفی اوله‌رق ماهیه درت یوز غروش پاره ویریبورم. ۸ کچن اونطقوزنجی عصرده برچوق ملّتلر بدویّتك صوسز چوللرندن امرارله، مدنیّتك چیچکلی صحرالرینه داخل اولدیلر. ۹ مادیّ، معنویّ وَ روحانیّ عالملرده بك چوق حقیقتلر وار در. ۱۰ تیاترونك دخولیه‌سی بر چیرك مجیدیه ایمش، ویروَ بنم ایچون بر بیلت آل. ۱۱ بلدیه مجلسی شهرك تمزلکنه کرمیتله چالیشیور. ۱۲ «آروسیاق پونطوسیّ» نام غزته‌ده امورِ دینیّه، علمیّه، پولیتیقیه، بیتیّه وَ تجاریّه‌یه دائر بك چوق شیلر اوقودم.

ترجمه ۱۰۶ Translation 106.

1. The Old Testament is written in the Hebrew and Chaldæan languages and the New Testament in

Greek. 2. Do you know the Lord's Prayer by heart. 3. The exchange of offices between two office-holders is done by the consent of the parties concerned. 4. Christians, Mahomedans and Jews believe in the Unity of God. 5. The military forces of the European powers are increasing every year. 6. He lost his wealth and fell into poverty. 7. Freedom is the life of a nation. 8. The Taxation Committee has raised the rate on rent. 9. I wrote a composition about the Treaties of the Powers. 10. The shape of my inkstand is oval. 11. Let us sing hymn number 51.

مکالمه Conversation.

عبرانی ' کلدانی وَ سریانی لسانلرینه آشنامیسکز ؟

پك آز ؛ بر سنه در اوقویورم .

برادریکز نه نقل ایدییور ؟ [وار ?

ظلمانی بر کیجه‌ده نورانی بر بولوط کورمش ؛ اونی سویله‌یور . [وار.

بو تاره یاپیلان یتکزك قاچ اوطه‌سی

فوقانی درت و تحتانی بش اوطه‌سی

عیسا افندمز حقنده عهد عتیقده بولنان نَبَوِیَاتی اوقومه‌کز اولدی می ؟

اوت افندم ؛ انبیای کبرادن نبی اشعیانککنی اوقودم .

"قارداش محبتی" عربیده نه دیکدر ؟

مُحَبَّتِ اَخَوِیّه دیمکدر.

فرانسزلر مُجرِمینی طوته‌بیلدیلر می ؟

خفیه‌لر' ضبطیه‌لر هریری آرادیلر ایسه‌ده مجرمیندن بر اثر بولامادیلر.

حوادثاتِ ملّیه ' خارجیه و داخلیه‌دن شایانِ دقّت بر شی وار می ؟

خیر افندم ؛ غزته‌لرده شایانِ اهمیّت بر شی یوقدر.

علمِ الهی اوقومش میسکز ؟

اوّت افندم! ۱۸۹۰ سنه‌سنده مرذیفون علمِ الهی مَدْرَسه‌سنی اکمال ایله‌دم .

مذکور علم الهی مَدْرَسه‌سنك مُدَّتِ تَحْصیلیه‌سی نه قدر در ؟

آوروپا وَ آمریقانك اکثری مُؤَسَّسَه‌لرینده اولدیغی اوزره اوچ سنه در' افندم !

تعلیم قرائت Reading Exercise.

قولومبوسك یومورطه‌سی Columbus' Egg.

مشهور درکه[1] ' آمریقانك کاشفی[2] اولان قرستوف[2a] قولومبوس' آمریقایی

Words. 1. *mésh'hour* well known: ***mésh'hour dour ki*** every body knows = it is said. 2. *kiashif* discoverer. 2ª. Christophorus.

کشف ایله[3] عودتندن صوکره ، آندلسده[4] بنی احمر دولتنی[5] مغلوب[6] ایدن قرال فردینانك خوانِ ضیافتنده[7] اوطورویورایمش . حضاردن[8] وَ قرستوفك برِّ جدیدی[9] کشفندن طولایی مَظهَر[10] اولدیغی تلطیفاته[11] حَسَد[12] ایدن اسپانیا پرنسلرندن بری «مادامکه[13] ، بو قطعه[14] شو کرهٔ ارض اوزرنده موجود[15] ایدی ، سز اولماسه کزده[16] بر کون اولوب[17] ینه بولونوردی» قولیله[18] قرستوفك هِمّتِ مَعلومه سنی[19] استصغار[20] ایتمك ایسته مش . قرستوف قولومبوس دخی «خیر پرنس حضرتاری ! بر قطعه یومورطه‌یی سیوری طرفنده[21] طوردوره‌بیلن آدمدن باشقه‌سی کشفه مقتدر[22] دکلدر» جوابنی ویرمش . (ابو الضیا[23])

3. *késhf et.''* to discover; *ilé* for *vé* (§ 470 a) = *késhf édib.* 4. *Én'dûlûs* Andalusia. 5. *Béni Ahmér dévléti* the Moors (in Spain), the dynasty of Beni [children of] Ahmer. 6. *maghloub* defeated (§ 604). 7. *khanî ziyafét* the banqueting table. 8. *houz'zar* those who were present (*houz'zardan vé . . . prénslérdén biri*). 9. *bér'ri jédid* the New World = America. 10. *mazhar ol.''* to be the object of, to enjoy. 11. *taltifat* favours, honours. 12. *haséd ét.''* to envy, to be jealous. 13. *madam ki* since, as. 14. *qît'a* part, segment (of the world). 15. *mévjoud ol.''* to exist. 16. *siz olmasañîzda* even if you were not; *da* for *dakhi* (§ 117). 17. *bir gûn oloub* some day, one day. 18. *qavl* word. 19. *him'mét* effort, action; *malûm* known. 20. *istisghar* a making little of, belittling. 21. *sivri taraf* the smaller end (of the egg). 22. *mûqtédir* able. 23. *Ebûz'ziya* a celebrated living Turkish author.

درس حقنده مکالمه Conversation about the Lesson.

اسئله *Ésilé.*	اجوبه *Éjvibé.*
اجوبه وَ اسئله نه معناده درلر ؟	عربی جمع اولوب سؤاللر وَجوابلر دیمکدر .
آمریقایی کیم کشف ایتدی ؟	جنویز ملتندن قرستوف قولومبوس کشف ایتدی .
هانکی قرالك وقتنده کشف اولوندی ؟	اسپانیا قرالی فردینانك وقتنده کشف اولونمشدر .
قرستوفك بر یومورطه حکایه‌سی وار در ، بیلیرمیسکز ؟	اوت افندم ! مشهور بر حکایه‌در ، اونی بیلمه‌دك کیمسه یوقدر .

بوحكايه نره‌ده وقوع بولدی ؟

قرال فردينانك بر ضياقتنده وقوع بولدی .

بوحكايه‌يه سَبَبِيَتْ ويرن خصوص نه ايدی ؟

مومی اليهك قرال طرفندن مَظْهَر اولديغی لطف وُ إِكرامدن طولايی حُضَّاردن بر پِرَنْسك حَسَد ايتمه‌سيندن نشأت ايتمشدر .

بو پرنس قرسطوفك همتنی استصغار ايتمك ضمننده نه سويله‌دی ؟

قرستوف قولومبوسدن ماعداسی دخی بَرِّ جديدی كشف ايده‌بيله‌جكنی سويله‌دی .

قرستوف حضارك حيرت ومراقنی جلب ايده‌جك صورتده برشی تكليف ايتدی می ؟

اوت افندم ! بر يومورطه‌يی سيوری طرفنده طورديره‌بيلن آدم آمريقايی كشفه مقتدر اولديغنی جواباً بيان ايله‌دی .

بوحكايه‌يی كيم ترجمه ايتمشدر ؟

عطوفتلو ابو الضيا توفيق بك حضرتلری .

بوحكايه ختام بولديمی ؟

خير افندم ! دها مابعدی وار در .

درس ٤٥ Lesson 45.

The Arabic Infinitive (Masdar).

§ 584. There is no limit to the number of words which the Ottoman language borrows from the Arabic. The number of Arabic words to be learnt would thus involve a great deal of study, if they were not derived from certain roots which are, of course, very much less numerous. If the student can master the system by which Arabic derivatives are derived from their roots (*mad'dé*, *mad'déyi asliyé*), his labour will be vastly diminished. After learning a certain number of roots, he will at once recognize and remember a large number of words formed from them. The Arabic system of derivation is extremely regular, logical and beautiful; although at first it appears somewhat complicated.

Almost every word in Arabic may be referred to

a significant root, consisting of either three or four letters, the triliterals being by far the more common.

In European languages, significant roots are irregular in form, and the grammar of those languages treats only of prefixes and affixes, by which the meaning of the word is modified. Thus in English we add the termination *-er* to express the agent of a verb, and *-ing* to express the Present Participle Active or the Gerund; as: make, mak*er*, mak*ing*. In Arabic, however, such modifications are obtained not only by prefixing or affixing, but by inserting letters between those of the root. The root فعل *faع̮l* signifying action, is taken as the typical root for exhibiting these modifications, and the formulae thus obtained are called 'the measures of words'. For instance, the insertion of an *élif* between the first and second radical, and the punctuation of the later with an *ésré*, give the sense of the Agent or Active participle: thus فعْل *faع̮l* becomes فاعِل *fa-ع̮il* 'one who does' and this word is the measure upon which all other "agents" of this kind are formed. It is in fact, a mere formula, like the letters used in Algebra; for as (a + b + c) may represent (2 + 3 + 4), (5 + 6 + 7), or any other number; so for the triliteral root فعل in فاعِل, we may substitute any other triliteral root and obtain the same modification of meaning; as:

قتل *qatl* to kill: قاتِل *qatil* a murderer.

علم *ع̮ilm* wisdom: عالِم *ع̮alim* wise;

where قاتل and عالم are said to be the فاعل of the triliteral roots to which they respectively belong.

The Arab grammarians use this word فعل as a paradigm, and every change in and addition to the root is made on this model. But as the utterance of the second radical (ع) is very difficult for Europeans, therefore we adapt the word فقل *faql* as its equivalent, since it is easier to pronounce; using the 'measures' of فعل also when necessary.

حَرْف *harf* 'letter' is of the measure فَقْل *faql,* that is to say it is measured, weighed or balanced on the word فَقْل *faql*, having the same quantity of letters and the same vowel.

§ 585a. The root فقل in Arabic is pointed with three *ùstùns*, as: فَقَل *faqala*, which means 'he fanned', this being the third person singular Past tense; but for shortness' sake we always render it into English by the Infinitive or Verbal Noun[1] (§§ 272, 614).

§ 585 b. **The Arabic Infinitives** (= Masdar) are divisible, in respect of their origin, into **two classes**: Primitive or Simple and Derivative or Augmented.

§ 586. **The Primitive Infinitives** are those which have no servile letters in them, or even if they have the serviles do not change the meaning of the word; as: نَظَر *nazar* to look; دَخْل *dakhl* 'to enter' are simple or primitive forms, because there is no augment or servile letter in them. But نَظَارَت *nézarét* to look, دُخُول *doukhoul* or دَخَالَت *dékhalét* 'to enter' also are called Primitives; because although there are servile letters (ا ، ت ، و), yet they do not change the meaning: they are only different forms of نَظَر and دَخْل.

§ 587. **The Servile Letters** are (ا ت س م ن و ه ى), which are also called 'changers or letters of augmentation', because they change or add to the meaning of the word.

§ 588. **The Derivative Infinitives** are those infinitives which have servile letters inserted in them,

[1] The second vowel of the third person Sing. Past tense is sometimes *i* = فَقِل *faqila*, sometimes *ou* = فقل *faqoula*, instead of being as here *a* = فَقَل *faqala:* but this does not concern the student of Ottoman.

which change the meaning of the word more or less. For instance the word اِنْتِظار *intizar* 'to look after, to wait'; اِدْخال *idkhal* 'to cause to enter, to insert', are derivatives; because their ground forms نَظَرْ *nazar* and دَخْل *dakl* mean 'to look' and 'to enter' respectively, and the augmentative letters ا ' ا ' ت have changed the meaning (§§ 259, 613).

A. The Primitive Triliterals. مصدر ثلاثى مجرد

§ 589. There are a great number of Verbal Nouns or Infinitives which are derived directly from the triliteral roots. Those that are most frequently used in Turkish belong to one of 23 "measures". The root فعل is taken as the 'measure' or formula (= وزن *vézn*), and we shall assume that all these 23 forms can be derived from it; although they are not all in use. Every root is supposed to have the power of producing all these derivatives, though, in fact, sometimes only a few such are actually formed from a given root.

مطالعات *Mûta-la-at* Remarks.

§ 590. If the third radical is و or ى, in the measures 15, 16 and 17 it is changed into (ء) at the end, which is often omitted (§ 705 d); as: دُعاى ' جَزاى ' فَناى ' بِناى are changed into جزاء = جَزا ' فناء = فَنا ' بناء = بِنا ' دعاء = دُعا, the roots being $\sqrt{}$ جزى ' فنى ' بنى ' دعو.

§ 591. Those letters which have the mark of reduplication, are written twice in the root, without the mark (ّ); as: شِدَّت *shid-dét* severity, root $\sqrt{}$ شَدَدَ *shédédé.*

§ 592. The feminine letters ت and ه ' ة are substituted for each other in the termination of nouns:

§ 593. The Measures of Primitive Triliteral Infinitives.

No.	وزنلر Measures		مثاللر Examples		ماده Root	Meaning of Examples
1	فَعْل	*faql*	حَرْف	*harf*	√حَرَف	letter.
2	فِعْل	*fîql*	حِفْظ	*hîfz*	√حَفَظ	protection.
3	فُعْل	*fouql*	شُكْر	*shûkr*	√شَكَر	thanks.
4	فَعَل	*faqal*	طَلَب	*taléb*	√طَلَب	demand.
5	فَعْلَت	*faqlét* [fem.]	رَحْمَت	*rahmét*	√رَحَم	mercy.
6	فِعْلَت	*fiqlét* .	خِدْمَت	*khîdmét*	√خَدَم	service.
7	فُعْلَت	*fouqlét* .	نُصْرَت	*nousrét*	√نَصَر	victory.
8	فَعَلَت	*faqalét* .	حَرَكَت	*harakét*	√حَرَك	motion.
9	فَعِيلَت	*faqîlét* .	عَزِيمَت	*'azîmét*	√عَزَم	departure.
10	فَعْلَى	*faqla* .	فَتْوَى	*fétva*	√فَتَو	decree.

11	فُقْلَى	*fouqla* .	بُشْرَى	*bûshra*	√بَشَرَ	good tidings.
12	فِقْلَان	*fîqlan*	حِرْمَان	*hîrman*	√حَرَمَ	disappointment.
13	فُقْلَان	*fouqlan*	غُفْرَان	*ghoufran*	√غَفَرَ	forgiveness.
14	فَقَلَان	*faqélan*	هَيَجَان	*héyéjan*	√هَيَجَ	excitement.
15	فَقَال	*faqal*	ذَهَاب	*zéhab*	√ذَهَبَ	a going.
16	فِقَال	*fiqal*	كِتَاب	*kitab*	√كَتَبَ	book.
17	فُقَال	*fouqal*	سُؤَال	*souval*	√سَؤَلَ	question.
18	فَقَالَتْ	*faqalét* [fem.]	صَحَابَتْ	*sahabét*	√صَحَبَ	protection.
19	فِقَالَتْ	*fiqalét* .	عِبَادَتْ	*'ibadét*	√عَبَدَ	worship.
20	فَقُول	*faqoul*	قَبُول	*qaboul*	√قَبَلَ	acceptation.
21	فُقُول	*fouqoul*	دُخُول	*doukhoul*	√دَخَلَ	entrance.
22	فَقُولَتْ	*faqoulét* .	ضَرُورَتْ	*zarourét*	√ضَرَرَ	poverty.
23	فُقُولَتْ	*fouqoulét* .	سُهُولَتْ	*souhoulét*	√سَهَلَ	facility.

such is the case in measures 5—9, 18, 19, 22, 23. ثَمَرَه *séméré* for ثَمَرَتْ *sémérét* measure فَعْلَتْ ؛ مِعْدَتْ = مِعدَه measure فِعْلَتْ ؛ رَحْمَةْ = رَحْمَتْ ' رِفْعَةْ = رِفْعَتْ ' سَلاَمَةْ = سَلاَمَتْ ' غَلَبَه = غَلَبَتْ.

§ 594. When the letter ى is pronounced as ا with *ûstûn*, it is called *Short Elif* (§§ 29c, 610); therefore in such cases ا is substituted for ى: سُكْنَا *sûkna* for سُكْنَى root √سَكَنْ 'habitation', شَكْوَا *shékva* = شَكْوَى root √شَكَوَ 'complaint'; دَعوَا = دَعوَى ' كُبْرَا = كُبْرَى [measures 10—11].

§ 595. **The Quadriliteral Infinitives** have only one formula or measure; which is فَعْلَلَه *faqlélé* the root being considered √فَعْلَلَ; as: زَلْزَلَه *zélzélé* 'earthquake', root √زَلْزَلَ *zélzélé*: شَعْشَعَه √شَعْشَعَ ' دَبْدَبَه √دَبْدَبَ.

تعليم ١٠٧ Exercise 107.

With the assistance of the Table of Verbal Measures given above find the measure and the root of each of the following words.

١ نَقْل ' حُبّ ' دِيَار ' حُضُور ' وَجْه ' كَمَال ' جِوَار . ٢ مِلَّتْ '
حَقِيقَتْ ' خَلاَص ' لِسَان . ٣ نَصِيحَتْ ' زَوْج ' تُرْك ' نَغْمَهْ ' نُعْمَان '
طَرَف ' ثَرْوَتْ . ٤ رَسُول ' آخِرَتْ ' دُنْيَا ' نَبَات ' بَيْضَهْ ' عَلاَمَتْ .
٥ وَحْدَتْ ' جَنَّتْ ' قَلْب ' جِسْم ' سَفِينَهْ . ٦ فِقْرَهْ ' سَمَاء ' سُلْطَان '
رَبّ ' قُوَّتْ ' حَمْد ' بُكَاء . ٧ وَسْوَسَه ' زِيَاده ' إِنْسَان ' شُكْرَان ' إِلَهْ .

Key. نَقْل *naql* is measured on فَعْل, the root being نَقَلَ; because the first radical has an *ûstûn*, and the second, third radicals are quiescent. حقيقت *haqiqat* is

measured on فَقِيلَتْ *faqilét*, the root being √حَقَقَ; because the first and third radicals have an *ûstûn* and the second has an *ésré*; after the second radical there is a servile ى and after the third a servile ت. سَفِينه *séfîné* = فَقِيلَتْ *faqîlét*, ه is substituted for ت. بكاء *bûkia* = فُقال (§ 591) √بَكَى ' رَبّ *rabb* = فَقْل *faql* √رَبَبَ ' فِقْرَه *fîqra* = فِقْلَت √فَقَرَ ؛ قُوتْ = فُقْلَتْ √قَوَوَ ؛ نَبات = فَعال √نَبَتَ ؛ فِعَالْ = اِلَهْ ؛ فِعْلَتْ = سِيْرَتْ ' فِعَالَت = زياده ' فَعْلَى = تَقْوَى.

تعليم قرائت Reading Exercise.

٨٤نجى مزمور ؛ ٦نجى الهى Psalm 84; Hymn 6.

١ نه كوزل مسكنلرك[1]!
نُور وُ حُبّ[2] دِيارنده[3] ؛
نه لطيف[4] در حُضورك[5]!
درد[6]، كناه دزياسنده[7].

آرزولر بايغين[8] جانم
مومنلر جمهورينى[9]،
قيل نوربخش[10]، كَريم[11] رَبّم!
وجهكى[12]، كَمالكى[13].

---

٢ بولديلر ملجا[14] قوشلر
مذبحك[15] جِوارنده ؛
قول يورغون، رَاحَتْ آرار
بَيتْ الله[16] حوليسنده[17]،

بكزه‌يوب كوكرجينه،
زمينده[18] بولماز رَاحَتْ.
صالت[19] رِجْعَتْله[20] كمى‌يه
كَسبْ ايدر[21] نَجات[22]، حَيات[23].

Words. (١) 1. *méskén* house, court (§ 578). 2. *nour* light; *houbb'* love. 3. *diyar* land: it is the pl. of *dar* but used as singular (Lesson 51). 4. *latif* pleasant. 5. presence. 6. *dérd* affliction, woe. 7. p. *gûnah* sin; p. *dérya'* sea. 8. *bay-ghîn* fainting. 9. *mûmin* believer (*méfoul* of *iman* [§ 619]); *'jûmhour* congregation. 10. *nour-bakh-sh qîlmaq* to bestow the light. 11. *kérim* gracious (a. q. of *kérém* [§ 606]). 12. *véjh* face. 13. *kémal* glory.

(٢) 14. *mélja* asylum (§ 598). 15. *mézbah* altar (n. l. of *zéb-h* [§ 598]). 16. *Béy'toul-lah* the house of God. 17. *havlî* court, yard. 18. p. *zémin* earth. 19. t. *salt* only. 20. *rij-at* to turn back. 21. *késb ét."* to enjoy. 22. *néjat* salvation. 23. *hayat* life.

٣ بو بُكَاء[24] درهسنده
سيّاحلر[25] نغمه[26] اوقور ،
صو نَبَعَان[27] ايدر چولده ،
مَن[28] كوكدن نازل[29] اولور .

تقدّمله[30] قوتده
تختكه ياقلاشانلر ،
ديز چوكوب عِبادتده
اِسمكه حمد صونارلر .

٤ رَبّ ! حادی[31] اول قولكه
يول مشكل ، كثير[32] دشمن :
سمادن نورك اِيله
طريقم ايله روشن .

لُطفكی[33] دوك[34] قلبمه ،
شمس[35] ، حيات ، ملجا سين سن .
دنياده وَ آخرتده
بولهيم سنده مسكن .

(٣) 24. *bûkia* weeping. 25. *séy'yah* pilgrim. 26. *naghmé* song. 27. *nébean ét."* flow, to rise (water). 28. *ménn* manna. 29. *nazil ol."* to descend. 30. *téqad-dûm ét."* to progress, to grow (in strength).

(٤) 31. *hadi* guide; *mûshkil* hard, difficult. 32. *késir* abundant; p. *roushén.* 33. *loutf* grace. 34. *déôk* shower. 35. *shéms* sun.

Note. 1. This is a translation of the English hymn 'Pleasant are Thy courts above' by H. F. Lyte. 2. Find the measure and the root of each of the vowelled words contained in the above Reading Exercise.

درس ٤٦ Lesson 46.

Nouns derived from Primitive Triliteral Verbs.

§ 596. Certain nouns are derived from the Infinitives or from the roots of verbs, and may therefore be dealt with in connexion with the latter. The principal forms used in Ottoman are three; and the commoner measures for these three are seven in number. They all begin with a *mim* pointed by *ûstûn* or *ésré.*

1. Nouns with Mim. مَصْدَرِ ميمى

§ 597. Besides the simple forms already described above, another verbal noun almost equivalent to them in meaning is formed by adding a *mim* to the radicals. It has four forms:

I. مَفْعَلْ *méfqal.* By adding a *mim* with *ûstûn* to the first (*mé-*), and pointing the second radical with *ûstûn:*

قَصْد *qasd* purpose: √قَصَدَ : مَقْصَدْ *maqséd* purpose.

II. The feminine of this form is مَفْعَلَتْ *méfqalét.*

رَحْمَتْ *rahmét* mercy: √رَحِمَ : مَرْحَمَتْ *mérhamét* mercy.

مِلْك *milk* country: √مَلَكَ : مَمْلَكَتْ *mémlékét* country.

III., IV. Some verbs, especially those commencing with و, take *ésré* on the second radical. Their measure is مَفْعِلْ ، مَفْعِلَتْ *méfqil, méfqilét* (§ 593):

وَعْد *vaعd* promise: √وَعَدَ : مَوْعِدَه *mévعidé.*

وَهَاب *véhab* gift: √وَهَبَ : مَوْهِبَه *mévhibé.*

رُجُوع *roujouع* returning: √رَجَعَ : مَرْجِع *mérjiع.*

تعليم ۱۰۸ Exercise 108.

Change the following Infinitives into the form beginning with *mim:*

I. [1]ذَهَاب. II. [2]حَمْد ؛ [3]سَعَادَتْ ؛ [4]نَفْع ؛ [5]قُدْرَتْ ؛ [6]فَسَاد ؛ [7]غُفْرَان. III. [8]وِلَادَتْ. IV. [9]عِرْفَان ؛ وَعْظ.

Words. 1. a going; road, way (religion). 2. praise. 3. happiness. 4. benefit. 5. strength. 6. sedition. 7. forgiveness. 8. birth. 9. knowledge, skill.

2. Noun of Location. اسم مكان

§ 598. This is formed precisely in the same manner as the Noun with Mim; the measures being the same; (§§ 162, 449, 541):

I. طَبْخ *tabkh* to cook: √طَبَخَ :

(مَفْعَلْ) = مَطْبَخ *matbakh* a place where to cook, kitchen.

دَفْن *défn* to bury: √دَفَنَ :

(مَفْعَلْ) = مَدْفَن *médfén* grave.

II. طَبع *tab*ع to print: √طَبَعَ ؛
(مَفْعَلَة) = مَطْبَعَة *matba*ع*a* printing house.

III. غُرُوب *ghouroub* to set: √غَرَبَ ؛
(مَفْعِل) = مَغْرِب *maghrîb* sunset, west.

شَرْق *sharq* to rise: √شَرَقَ ؛
(مَفْعِل) = مَشْرِق *méshriq* sunrise, east.

تعليم ١٠٩ Exercise 109.

From the following words form Nouns of Location:

I.[1] رَعْي ؛ [2] رُكُوب ؛ [3] دُخُول ؛ [4] خُرُوج ؛ [5] سُكُون. II. [6] نَظَارَة ؛ دَرْس ؛ [7] مِلح ؛ [8] قَبْر ؛ [9] حِفْظ ؛ [10] زِبل ؛ [11] حُكْم. III. [12] وَضْع ؛ [13] طُلُوع ؛ [14] سُقُوط ؛ [15] سَجْدَة ؛ نُزُول ؛ وُقُوع ؛ جُلُوس.

Words. I. 1. *ray* to pasture. 2. riding. 3. entering. 4. going out. 5. to dwell. II. 6. looking (view). 7. salt. 8. tomb. 9. to keep. 10. manure. 11. judgment. III. 12. placing. 13. rising; of sun. 14. falling down. 15. worship.

3. Noun of Instrument. اسم آلت

§ 599. The most common measures of the Noun of Instrument are those which follow; (§§ 450, 542):

I. مِفْعَل *mifqal:*

سطر *satr* a line: √سَطَرَ ؛ مِسْطَر *mistér,* comm. ***mastar*** **an instrument for drawing a line, a ruler.**

ثَقَب *saqab, taqab* to pierce: √ثَقَبَ ؛ مِثْقَب ***misqab*** **comm.*****mat-qab*** anything that pierces, auger.

II. مِفْعَال *mifqal:*

فَتح *féth* to open: √فَتَحَ ؛ مِفْتَاح *miftah* a key.

قَرض *qard* to cut: √قَرَضَ ؛ مِقراض *mîqrad* comm.*maqraz*, *maqas* a cutting instrument, scissors.

III. مِفْعَلَة *méfqalé:*

شُرب *shourb* to drink: √شَرَبَ ؛ مَشْرَبَة *mashraba* a cup.

شعله *shouɛlé* flame: √شعل :
مشعله *mashɛala* a torch.

١١٠ تعلیم Exercise 110.

آتالر سوزی Ancestors' Sayings = Proverbs.

١ طاتلی سوز ییلانی ایندن[1] چیقاریر؛ کوتو سوز انسانی دیندن[2] چیقاریر. ٢ کوره ''موم بهایه چیقدی[3]'' دیشلر: ''هیچ اومورمده دکل[4]'' دیش. ٣ آلتین آتشده انسان محنتده[5] تجربه[6] اولونور. ٤ باشقه‌سنك سوزندن زیاده سنك کوزکه اینان. ٥ کوپرودن کچنه‌قدر شیطانه بابا دیه‌لی. ٦ اوکوزی بوینوزندن[7]، آدمی سوزندن طوتارلر. ٧ کل دیکنسز اولماز؛ یار[8] قصورسز. ٨ کچمز[9] آقچه کوتو سوز صاحبنك. ٩ مغرور[10] اولوب دیمه 'یوق بن کبی'؛ بر مخالف[11] روزکار اسر صاوورور[12] خرمان کبی. ١٠ کوك یوزنده دوکون درنك[13] وار دیرلرسه؛ قادینلر مردیون قورمغه قالقیشیرلر. ١١ نه سال ایله در نه مال ایله در؛ بکم! اولولك کمال ایله در. ١٢ قصورسز یار آرایان یارسز قالیر.

Words. 1. *in* den, cave. 2. *dindén, chîqmaq* to go out of religion = to forget God, to be angry. 3. *bahaya chîqmaq* to rise in price, to become dear. 4. *hich oumouroumda déyil* I do not care a bit. 5. *mih'nét* affliction. 6. *téjribé ét.*" vulg. *téjrûbé* to test. 7. *bouynouz* horn. 8. *yar* friend; sweetheart. 9. *géchméz* spurious. 10. *maghrour* proud. 11. *moukhalif* contrary. 12. *savourmaq* to winnow; *harman* threshing floor. 13. *dûyûn dérnék* wedding, feast.

مکالمه Conversation.

اسئله **Ésilé.**	اجوبه **Éjvibé.**
بو کتاب هانکی مطبعه‌ده طبع اولونمشدر؟	موسیو غروسك مطبعه‌سنده طبع اولونمشدر.
بو دلیکی نه ایله دلدیکز؟	بر مثقب ایله دلدم.
بال یمز اوغلی[1] شرابی نه ایله ایچدی؟	اوقه‌لق مشربه ایله اون دفعه ایچدی.

[1] *Bal Yéméz Oghlou* a celebrated drunkard.

غزته‌لرده نه اوقودیکز؟ — مَشْرِقدن وَ مَغرِبدن بر چوق خبرلر قرائت ایله‌دیم.

نه آرایورسکز؟ — بر مِسطر وَ بر مِقراض آرایورم.

مَسکنکزك مَخرجی وَ مَدخلی نره‌ده در؟ — بریسی مَسجده چیقار دیکری مَقبره‌یه.

مملکتکز نره‌سیدر؟ — مسقطم وَ مولِدم قیصریه در.

مرکب نره‌ده در؟ مَرعاده می؟ — افندم! چیمنزار زاده مزبله‌ده در.

محکمه‌نك مَنظرِه‌سی نره‌یه طوغری در؟ — مَملَحَه‌یه طوغری در.

هانکی مَذهَبدن سکز؟ — اینجیلی ارمنی مَذهبندن ایم.

مَقصدکز رَسّام (painter) می اولمقدر؟ — خیر افندم! هوسم یوق؛ او بر مَوهِبهٔ ربّانیه در.

تعلیم قرائت Reading Exercise.

نغمهٔ حیات A Psalm of Life.

١ بعض الحانِ محزونانه[1] ایله دیمه که! حیات بر رویای واهیدر[2] وَ خوابیده اولان روح معدومدر. خیر! حیات جدّی[3] در.

٢ خیر! حیات یاشاییجی در. قبر هیچ بر وقت اونك مَنزِلِ مَقصودی اوله‌مایه‌جقدر. «سن طوپراق سین وَ طوپراق اوله‌جقسین!» کلامی جانه خطاب[4] اولونمش دکلدر.

٣ صفا وَ جفا مقصد حیاتی تشکیل ایده‌مز.

٥ عُمر حربکاهنده[5] وَ حیاتك مُوَقّتْ اوردوکاهنده چای کنارنده اوتلانان غیرِ ناطق حیوانلر کبی اولمه! محاربه‌ده قهرمان[6] اول!

٦ هر نه قدر خوش کورونسه ده استقباله[7] قاپیلمه[8]! براق! ماضی[9] کندی اولولرینی کومسون! سن زنده[10] اولان زمانِ حالده یاشا! سنك قلبك کوکسکده وَ جنابِ حق ایسه باشك اوستنده در.

Words. 1. *élhan* numbers, songs; *mahzounané* mournful. 2. *rouya* dream; *vahee* nonsensical. 3. *jid'di* real. 4. ***khitab olounmaq*** to be addressed. 5. ***harbgiâh*** battle-field (§ 541). 6. p. ***qahriman*** hero. 7. *istiqbal* future. 8. *qapîlmaq* to be deceived (to rely). 9. *mazi* past (§ 601). 10. p. *zindé* living.

٧ ذواتِ کِرامك حیاتی ، بزم عمرلرمزكده اولوَجْهله جَلیل وَ جَمیل اولەبیله‌جکنی تعلیم ایدر . اونلره اِمتِثال ایله !

٨ دائما بیتیره‌رك ، دائما باشلایه‌رق ، حیات دکیزینی احاطه ایدن[11] قوملرك اوزرنده بر ایز[12] براقمغه چالیش ؛ بلکه کونك برنده ، قضازده[13] اولان قارداشلرکدن بریسی ، یولنی بولمق ایچون بو ایزلردن استفاده[14] ایله‌یه .

محرّری — لونغفللو. ‹مترجمی — منیف پاشا›

11. *ihaté édén* surrounding (§ 620). 12. t. *iz* foot-print. 13. a. p. *qazazédé* shipwrecked (§ 535). 14. *istifadé ét.''* to be benefited (§ 631). *Mûnif Pasha* a distinguished living Turkish author, poet and statesman; now in oblivion.

تعلیمِ سابق حقنده مکالمه Conversation.

بالاده‌کی شِعْرك مُحَرِّری کیم وَ مُتَرْجِمی کیمدر ؟

محرّری آمریقالی شاعرِ مشهور لونغفللو وَ مترجمی دولتلو عطوفتلو منیف پاشا حضرتلری در.

مادّه‌سی نه در ؟

'نغمهٔ حیات' در.

جاهللر حیاتی نه تَصَوُّر ایدرلر ایمش ؟

بر رویای واهی کبی تصوّر ایدرلر.

شاعر کندیسی حیاتی ناصل تعریف ایدییور؟

'حیات جدّی در ، حیات یاشاییجی در' دَیور.

'سن طوپراقسین' عباره‌سی کیمه خطاب اولندی ؟

بوکلام جانه دکل ، آنجاق تنه خطاب اولونمشدر.

عمر حَرْبکاهنده نه‌یه بکزه‌ملی ؟

چای کنارنده اوتلانان حیوانلر کبی اولمایوب محاربه‌ده قهرمان اولمالی .

انسان استقبالده می یوخسه حال حاضِرده می یاشامالی ؟

خیر افندم ! زنده اولان حالِ حاضِرده یاشامالی وَ ماضی‌یی اونوتمالی .

بحرِ مُحیطِ حیاتی اِحاطه ایدن قوملر اوزرنده ایزلر براقمغه نیچون چالشمالیز ؟

کونك برنده قضازده اولان قارداشلرمزه رَهْنُما اولمق اوزره بویوك ذاتلره اِمْتِثالاً سعی واِقْدام ایله‌مه‌لیز .

بوشعرده باشده‌کی رَقَملر نه کوستریر؟

شعرك انکلیزجه متنده اولان بیتلرینك نومرولرینی بیان ایدرلر.

درس ٤٧ Lesson 47.

فرع فعل Arabic Participles.

§ 600. The Arabic Participles composed from the Primitive Triliteral verbs are much used in Ottoman; they are six in number (§§ 395, 548—549).

Subjective Participle. اسم فاعل

§ 601. The Subjective Participle of the Primitive Triliteral Verbs, also called the Noun of Agency, is formed of the measure فاعل *faqil*, i. e. by inserting an *élif* (*-a-*) between the first and second radical, and putting an *ésré* (*-i-*) under the second radical:

خَلْق *khalq* creation: √خَلَقَ ؛ خَالِق *khaliq* creator.
سِرْقَت *sirqat* theft: √سَرَقَ ؛ سَارِق *sariq* thief.
كِتَاب *kitab* writing: √كَتَبَ ؛ كَاتِب *kiatib* clerk.
فِعْل *feel* work: √فَعَلَ ؛ فَاعِل *faɛil* agent, doer.

§ 602. *Remarks.* a. If the second radical is ى or و, it changes into (ء, *-y-*) (§ 591).

دَوْر *dévr* to turn: √دَوَرَ ؛
داور = دائر *dayir* turning; about.

سَيَلَان *séyélan* to flow: √سَيَلَ ؛ سايل = سائل *sayil* flowing.

§ 603. b. When the first radical is *élif*, one of the *élifs* is omitted and a *médd* is put on the second *élif* (§§ 47, 701 d):

امر *émr* to command: √أَمَرَ ؛ اَامِر = آمِر *amir* a commander.
اتيان *ityan* to follow: √أَتَى ؛ اَاتِى = آتِى *ati* following.

تعليم ١١١ Exercise 111.

Change the following Infinitives into Subjective Participles:

شهادت^1، جهالت^2، برودت^3، نظارت^4، حمایت^5، جریان^6، وصول^7، رغبت^8، سلامت^9، علم^10، لزوم^11، بناء^12، غزاء^13 (غزی)، لیاقت^14، میل^15، قول^16، علو^17 √علی؛ وعظ^18، جنایت^19.

Words. 1. testimony, witnessing. 2. ignorance. 3. coldness. 4. direction (director). 5. protection. 6. flowing, being current. 7. arrival. 8. desire (desirous). 9. safety (safe). 10. science, knowledge. 11. necessity. 12. building. 13. religious warfare, [against non-Moslems] (a champion of Mahometan religion). 14. worthiness. 15. inclination. 16. willingness. 17. elevation, grandeur (high). 18. sermon (preacher). 19. crime (criminal).

Objective Participle. اسم مفعول

§ 604. The Objective Participle of the Primitive Triliteral verb is always of the measure مَفْعُول ***méfqoul.*** It is formed by putting a *mim* with *ûstûn* (***mé-***) before the first radical and a و (***-ou-***) after the second (§§ 402, 548):

قتل *qatl* to murder: √قَتَلَ؛ مَقْتُول ***maqtoul*** murdered, slain.
خَلْق *khalq* to create: √خَلَقَ؛ مَخْلُوق ***makhlouq*** creature.
كَتْب *kétb* to write: √كَتَبَ؛ مَكْتُوب ***méktoub*** written, letter.
خِدْمَت *khidmét* service: √خَدَمَ؛ مَخْدُوم ***makhdoum*** one who is served; a son.

§ 605. When the second or third radical is ی, the و and *ôtré* of the measure مَفْعُول (***-ou-***), are removed and *ésré* (***-i- -ee-***) is retained:

بِنَاء *bina* building: √بَنَى؛ مَبْنُوى = مَبْنِي ***mébni*** built.
رِوَايَت *rivayét* to narrate: √رَوَى؛ مَرْوُوى = مَرْوِى ***mérvi*** told.
زِيَادَه *ziyadé* an increase: √زَيَدَ؛ مَزْيُود = مَزِيد ***mézeed*** increased.

۱۱۲ تعليم Exercise 112.

Change the following infinitives into Objective Participles:

بَعْث⁴ ، (رَدَدَ) رَدّ³ ، جَرح² ، رَغبَت¹ ، جَهَالَت ، شَهَادَت ، عِلم ، نَقل ، مُهر p.¹¹ ، خَفَاء¹⁰ ، رِضَاء⁹ ، (مَنَن) مِنَّت⁸ ، مَنع⁷ ، قَبُول⁶ ، سُرُور⁵ .

Words. 1. desire (desirable, nice). 2. wound (wounded). 3. to reject (rejected). 4. sending (delegate). 5. joy (joyful). 6. accepting (acceptable). 7. forbid. 8. obligation (obliged, thankful). 9. consent (pleased, satisfied). 10. to hide (secret). 11. seal.

Adjective of Quality. صفت مشبهه

§ 606. This is called by the native grammarians 'verbal adjective,' and implies the existence of an inherent quality. It is formed in accordance with various measures, the most common of which is فعيل *faqeel, féqeel* (§§ 437, 553).

ضَعف *za'af* weakness: √ضَعَفَ : ضَعِيف *zayeef* weak.

شَجَاعَت *shéja'at* bravery: √شَجَعَ : شَجِيع *shéjee*ع brave.

جَمَال *jémal* beauty: √جَمَلَ : جَمِيل *jémeel* beautiful.

§ 607. There is another one in the measure فَعُول *faqoul*, the derivative of which are:

صَبر *sabr* patience: √صَبَرَ : صَبُور *sabour* patient.

حَسَد *haséd* envy: √حَسَدَ : حَسُود *hasoud* jealous.

رَأفَت *ré-é-fét* kindness: √رَأَفَ : رَأوف ، رَؤُف *ra'ouf* kind, benignant § 40.

تعليم ١١٣ Exercise 113.

Change the following Infinitives into the Adjective of Quality:

a. مَسح¹ ، سُهُولَت² ، عَظَمَت³ ، لَذَّت⁴ ، صِغَر⁵ ، نَجَابَت⁶ ، كَرَامَت ، لَطَافَت ، شَرَف ، صِحَّت ، كِبر¹⁰ ، جَمَال⁹ ، قَرَابَت⁸ ، ⁷ b. قِدَم . عَجَلَه¹¹ ، رِسَالَت¹² ، جَسَارَت¹³ ، عَجز¹⁴ ، غَيرَت¹⁵ .

Words. 1. to anoint. 2. facility (easy). 3. greatness. 4. taste (delicious, tasty). 5. youth (young). 6. nobility. 7. nearness. 8. beauty. 9. greatness, pride (great). 10. truth; health (true). 11. hurry, haste (hasty). 12. mission, legation (apostle). 13. bravery. 14. weakness (weak). 15. diligence (diligent).

Adjective of Colour and Defect. صفت الوان وُ عيوب

§ 608. This is properly ranked with the Adjective of Quality, and is regular in its formation on the measure افعَل *éfqal;* the Fem. Measure being فعلاء.

حُمرت *houmrét* redness:	√حَمَرَ :	أحمر *ahmér* red.
بَياض *béyaz* whiteness:	√بَيَضَ :	أبيض *ébyaz* white.
عَميا *amya* blindness:	√عَمِيَ :	أعمى *aɛma* blind.
سَواد *sévad* blackness:	√سَوَدَ :	أسوَد *ésvéd* black.
حَماقت *hamaqat* folly:	√حَمَقَ :	أحمق *ahmaq* foolish.
صُفرت *soufrét* yellowness:	√صَفَرَ :	أصفر *ésfér* yellow.
سُمرت *sûmrét* brownness:	√سَمَرَ :	أسمر *ésmér* brown.

Noun of Superiority. اسم تفضيل

§ 609. This is formed by the measure افعَل *éfqal.* The difference between this and the above mentioned measure of Colour and Defect is that, the latter is used especially to denote colour and defect. But this is used either for the superlative and for the comparative degrees of adjectives (§§ 222, 539):

كبير *kébeer* great: √كَبُرَ : اكبر *ék'bér* greater, greatest.

صغير *sagheer* little: √صَغُرَ : أصغر *esghér* less, lesser.

§ 610. The feminine of this form is فُعلا or فُعلى *fouqla:*

كبير *kébeer:* افعل = اكبر : فُعلى = كُبرى *kûb'ra* greater.

دنى *dénee* low: √دَنَى : أفعَل = أدنا *éd'na* lower, lowest.

فُعلا = دُنيا *dûn'ya* lower, lowest; the world.

تعليم ١١٤ Exercise 114.

Change the following words in accordance with the above-mentioned two measures:

عظیم ، حسن[1] ، شهیر ، رحیم[2] ، جاهل[3] ، لازم[4] ، فاضل[5] ، حسن[6] ، قصو[7] ، عظیم ، سابق[14] ، صحیح[13] ، سلامت[12] ، قدم[11] ، سفیل[10] ، وسط[9] ، √علی[8].

Words. 1. eminent; proud. 2. necessary. 3. ignorant. 4. merciful. 5. remarkable. 6. beauty. 7. great. 8. high. 9. middle. 10. poor. 11. priority. 12. safety. 13. true. 14. former.

The Noun of Excess. مبالغهٔ فاعل

§ 611. The most common form is فَقّال *fĕq'qal*, formed by putting an *ûstûn* on the first radical, by doubling the second, and putting an *élif* after it:

دور *dĕvr* to turn: √دَوَرَ ؛ دَوّار *dĕv'var* one who turns rapidly, incessantly.

عِلم *ilm* knowledge: √عَلَمَ ؛ عَلّام *ʿal'lam* All-Knowing, omniscient.

رَقص *raqs* to oscillate: √رَقَصَ ؛ رَقّاص *raq'qas* pendulum.

§ 612. If nouns of this measure are formed from words denoting materials, they form nouns which denote persons habitually engaged in certain occupations:

خُف *khaff* a shoe: √خَفَفَ ؛ خَفّاف *khaf'faf* a shoe-seller.

بَقلَه *baqla* {various kinds of grains: √بَقَلَ ؛ بَقّال *baq'qal* a grocer.

قَز *qazz* silk: √قَزَزَ ؛ قَزّاز *qaz'zaz* a silk-merchant.

١١٥ تعلیم Exercise 115.

Change the following words into Nouns of Excess:

حموله[1] ، بَز[2] ، فلاحت[3] ، غفران[4] ، سیاحت[5] ، عِطر[6] ، بَزّ ، صَرف[7] ، خلق[8] ، جبر[9] ، مدح[10] ، دلك[11] ، صید[12] ، مِنّت[13] ، شمس[14] ، رسم[15].

Words. 1. burden. 2. husbandry (an [Egyptian] villager). 3. forgiveness, pardon. 4. journey (traveller). 5. rose-geranium (perfumer). 6. cloth (linen-draper). 7. changing money (money-changer). 8. to create (Creator). 9. force, tyranny. 10. joking. 11. shampooing the body in the bath (shampooer). 12. hunting (hunter). 13. favour, bounty (All-Bounteous). 14. to serve (a Christian deacon [Aramaic]). 15. picture (painter).

تعليم ١١٦ Exercise 116.

Ascertain the nature, meaning and the measure of the following words:

[1] كاتب، كاتبين، كاتبين؛ [2] مكتوب، مكتوبات، مكتوبين؛
[3] سارق، سارقين، سارقون، سارقين، مسروق، مسروقات؛ [4] آمر، امير،
اميران، آمرون؛ [5] علم، معلوم، اعلم، عليم، علّام، عالم، معلومات،
عالمين؛ [6] جاهل، مجهول، اجهل، مجهولات؛ [7] ممهور؛ [8] مسيح؛ [9] رسولين،
مرسول، مرسولات؛ [10] عجز، عاجز، عجوزه؛ [11] اصغرين، عطّارين؛
[12] جمع، جامع، مجموع، مجموعه، مجموعات؛ [13] مِدْحَت، مادح،
ممدوح، مدّاح؛ [14] حمرا، سودا، صفرا، اقدم، وسطى.

ترجمه ١١٧ Translation 117.

Give the Arabic equivalents of the following words. 1. One who cuts, cut; 2. hearer, hearers, heard, things heard; 3. wounder, wounders, two wounders, wounded, wounded ones; 4. wisdom, wise, two wise men, wise peoples, known, knowledge, informations (Turkish pl.), wiser; 5. to sit, council; 6. to judge, judge, judges, court, condemned, condemned people; 7. greatness, great, greater, greatest; 8. to create, the Creator; 9. to cook, kitchen, cook; 10. ignorance, ignorant, unknown (doubtful), very ignorant, ignorant persons, unknown things. 11. The Anointed One, Messiah (Christ).

تعليم ١١٨ Exercise 118.

١ الله تعالى حضرتلرى اكبر، ارحم، غفّار وَ علّام در. ٢ بو
دنيانك وَ دنياده بولنان بتون موجودات و مخلوقاتك خالقى جناب حق در.
٣ كاتب افندى يه يازەجغى مكتوبه دائر بر امرِكز وار ميدر؟ ٤ اوت!
مكتوبى يازدقدنصوكره كوتورسون وَ اليله پوستەخانه مأمورينه تسليم
ايلەسين. ٥ ايرماغك جريانى ناصلدر؟ — پك شديد در. ٦ «سباهل

ایله ضیافته کیتمه‌دن، عالم ایله طاش طاشیمه‌سی اَخسَندر» . ۷ آتالر
جُهالتنی بیلن جاهِل؛ جاهل دکل عالِمدر: فقط جَهالتنی بیلمه‌ین عالم؛
عالِم دکل جاهِلدر، دیشلر. ۸ «یك آدتا اوله که سنی باصسینلر؛ یك
اَفضَلْ اوله که سنی آصسینلر». ۹ الماننك اعلاسی وَ اَشهری آسیای
صغراده واقع آماسیه شهرندن چیقار. ۱۰ چاپونیه اَقصای شرقده در.

ترجمه ۱۱۹ Translation 119.

1. What are you doing? — I am writing a letter to your son. 2. It was narrated by the ancients that this bridge was built by the Romans. Is that certain? — 3. No, Sir! it is doubtful, it is not certain. 4. Whatever you have told in secret, will be known to all the world. 5. The Apostle says: 'Be glad and joyful'. 6. The delegates were not accepted by the King. 7. God is benignant and patient towards all his creatures. 8. All the creatures in the world were created by God. 9. The blind man was very foolish. 10. He is a brave man but very jealous. 11. The pendulum of the clock is broken.

مکالمه Conversation.

اسئله *Esilé.*	اجوبه *Ejvibé.*
حمّال نره‌ده‌در؟	حامده دلّاك ایله قونوشمقده‌در.
بو انکلیز سیّاحلر نره‌دن کلیور؟	اونلر سَیّاح دکل واعظ درلر.
شو کیدن کیم وَ الده‌کی آلت نه؟	بر صیّاد در صیده کیدیبور، الده‌کی ده بر ششخانه تفنکدر.
بو دکّان بقّال دکّانی میدر؟	خیر افندم؛ عطّار دکّانیدر.
مدّاح علی اوسته نه یاپیوردی؟	بر عرب فلّاحك نقلیتنی یاپیوردی.
شو یاقینلرده بر صَرّاف دکّانی بولنورمی؟	خیر افندم! بوراسی بزّازلر چارشوسیدر صرّافلر قزّازلرك اوته‌سنده درلر.
بورالردن بر چیفت قوندوره آلابیلیرمیم؟	اوت افندم؛ خفّافلر چارشوسی یاقیندر.

كاغدك رنکی اسمر می ؟ بیاض می ؟ آصْفَرْ در افندم .
شو اعما دیلنجی عاقل میدر ؟ یوق اغام یوق ، بر آز احمقجه در .

تعلیم قرائت Reading Exercise.

سنه باشنده تسبیحات[1] A Litany of Praise to God.

— ١ —

کریمدر[2] ، راحمدر[3] ، عالمدر مولا ،
موجبِ حیاتدر[4] الله تعالی ؛
هر بر احسانی نه لطیف[5] ! نه اعلا[6] !
ینه[7] بر سنه ترحّم ایله‌دی[8] :
بونی بز عظیم[9] بر نعمت[10] بیله‌لم ،
لطفی[5] بزلره کافیدر[11] دیه‌لم ،
جلیل[12] اسمنه تشکّر ایده‌لم[13] ،
اولسون عشقنه[14] عمرمز ده قربان[15] !

— ٢ —

جلیلدر[12] ، جمیلدر[16] ، لطفی[5] فراوان[17] ؛
چولی چیمنه چویردی اول رحمان[18] ؛
خالقِ[19] عالمدر ، دردە او درمان[20] ،
ینه بر سنه تحمّل[21] ایله‌دی . [مَلِك[24] ،
عزیز[22] در ، عظیمدر[9] ، نور[23] در اول
حدسز[25] قدرته[26] یالکز او مالك[27] ،
فنا یوللره بز اولمشکن سالك[28] ،
ینه بر سنه تأنّی ایله‌دی .

— ٣ —

حاضر[29] در ، ناظر[30] در ، موجود[31] در هر آن[32] ،
شرّدن قومنی صاقلادی اول منّان[33] .

Words. (١) 1. *Tésbeehat'* fem. pl. of *tésbeeh'* (§ 615), lit. 'to say *sûbhan'allah*', i. e. Praise ye the Lord. 2. *kéreem* gracious. 3. *rahim* compassionate. 4. *moujibi hayat* who grants the life: *moujib* causing, giver; *hayat* life; *Al'lah Ta-a-la* God the most High. 5. *ihsan* kindness; *lateef* All-Gracious (a. q. of *loutf* grace). 6. *'a-la* excellent. 7. *yiné*, *giné* again. 8. *térah'hûm ét."* to be merciful. 9. great. 10. *niymét* kindness, mercy. 11. *kiafi* sufficient. 12. *jéleel* All-Glorious. 13. *téshék'kûr ét."* to thank. 14. *ashq* love, loving-kindness. 15. *qourban* sacrifice.

(٢) 16. All-Gracious. 17. abundant. 18. *rahman* All-Merciful, Compassionate. 19. creator. 20. *dérd* affliction; *dérman* remedy. 21. *téham-mûl* patience, forbearance. 22. holy. 23. light. 24. *mélik* king. 25. *haddsîz* infinite. 26. *qoudrét* power. 27. *malik* possessor. 28. *salik* walking; *té-én-nî ét."* to wait patiently (§ 623).

(٣) 29. omnipresent. 30. All-Seeing. 31. present. 32. *héran* always (*her* + *an* time). 33. *mén'nan* All-Bounteous.

حكمه[34] مستحق[35] كن[36] بالجمله[37] انسان،

يته بر سنه تحنّن[38] ايلەدى. ‹آ. قونسطانطيان›

34. *hûkm* condemnation. 35. *mûstahaqq'* deserving of. 36. *'kén* for *ikén* while. 37. *biljûmlé* all. 38. *téhan'nûn ét.''* yearning fondness; to love, to pity.

Note. The numbers 3, 19, 27—30 are Subj. Part.; No. 31 Obj. Part.; No. 2, 5, 9, 12, 16, 22 Adj. Qual.; No. 6 N. Excess.; No. 33 N. Superiority; No. 8, 13, 21, 28, 38 of the measure (*bab*) *téfaq'qoul* (§ 622).

درس ٤٨ Lesson 48.

The Derivative Triliteral Infinitives of Arabic.

مصدرِ ثلاثئ مزيدفيه

§ 613. The Derivative Triliteral Infinitives (*Masdarî Sûlasiyi Mézeedûn feehi*) are those words which are formed by the insertion or addition of servile letters to the root to form new verbs with certain changes of meaning. The meaning of the Simple or Primitive Infinitives may be extended or modified in various ways by the addition of one or more letters to the root (§ 288, 588).

§ 614. There are nine measures (*Bab*) of these Derivatives much used in Ottoman, the first of which is the second voice of Infinitives; the first voice being the Root of the Primitive Infinitives (§§ 272, 585 a).

II. تَفْعيل = تَفْقيل *téfqeel.*

§ 615. This measure is formed by prefixing the letter تَ *tê* to the radical and putting a long ى *-ee-* after the second letter.

It intensifies the meaning of the root and makes the meaning, if intransitive, transitive:

خَوْف اـ *khavf' ét.* fear (intr.): √خَوَفَ : تَخْويف *takh-veef* to terrify.

خَجالَتْ *khéjalét* shame: √خَجِلَ : تَخْجيل *takh-jeel* to make ashamed.

شَكْل *shékl* form, shape: √شَكَلَ : تَشْكيل *tésh-keel* to form.

§ 616. If the last letter of the radical be a و or ى it changes into ە ، ـه ، ـة *-yé:*

صفوت *saf'vét* purity: √صفو ؛ (تصفيو) = تصفيه *tasfeeyé* to purify.
قوت *qouv'vét* power: √قوو ؛ (تقويو) = تقويه *taqveeyé* to strengthen.
رضاء *riza* satisfaction: √رضى ؛ (ترضى) = ترضيه *tarzeeyé* apology.

§ 617. Some other nouns also are formed in accordance with this measure:

تجربه *téjribé* temptation: تفرقه *téfriqa* a feuilleton.
تهلكه *téhliké* danger: تقدمه *taqdimé* offering.
تذكره *tézkiré* memorandum; a short letter; note; a passport.

١٢٠ تعليم Exercise 120.

Change the following Primitive Triliterals into the second voice of Derivative Infinitives:

نور ، بلوغ[1] ، بعد[2] ، رفاقت[3] ، قلت[4] ، خطاء[5] ، برودت[6] ، سكونت[7] ، حركت[8] ، شرف[9] ، وصيت[10] ، خفت[11] ، صادق[12] ، بياض[13] ، كدر ، حواله[14] ، زينت[15] ، ربى[16] ، تعزيت[17] ، جديد[18] ، بركت ، بشارت[19] .

Words. 1. reach (to communicate). 2. to accompany. 3. scarcity (to diminish). 4. fault (to cause to fail). 5. coldness (to make cold). 6. distance. 7. tranquility (to calm). 8. motion (to excite). 9. honour (to honour; to visit). 10. bequeathing, advice (to advise, recommend). 11. lightness (to lighten). 12. truthful (to affirm). 13. white (to copy fairly). 14. to refer, to confide (to change; a draft, a cheque). 15. ornament (to adorn) 16. to nourish (education). 17. condolence. 18. new. 19. good news.

III. مفاعله = مفاقله *mûfaqalé.*

§ 618. This measure is formed by prefixing a *mim* with *êotré* (*mû-*, *mou-*) to the first radical, by inserting *élif* after the first (*-a-*) and a *hé* (*-é*, *-ét*) after the third of the radical letters. The noun thus formed conveys the idea of reciprocity. For some changes see §§ 705 c, 706 b.

ضرب *darb* to strike: √ضرب ؛ مضاربه *mûdarébé* to fight.

صُحْبَتْ *souhbét* conversation: √صَحَبَ ؛ مُصَاحَبَة *mousahabét* to converse.
قَتْلْ *qatl* to kill: √قَتَلَ ؛ مُقَاتَلَه *mouqatélé* to kill each other, massacre.

تعليم ١٢١ Exercise 121.

Change the following Primitive Triliteral Infinitives into the third voice:

بَدَلْ [1] ، قِيَاس [2] ، عَهْدْ [3] ، خُصُومَتْ [4] ، فُرْقَتْ [5] ، عِرْفَانْ [6] ، زِيَادَه [7] ، كَلَامْ [8] ،
نِزَاعْ [9] ، حِفْظْ [10] ، بَيْعْ [11] ، تَرْكْ [12] ، حُكْمْ [13] ، جِهَادْ [13] ، حَرْبْ [14] ، شِرْكَتْ .

Words. 1. a measuring (to compare). 2. a covenant (treaty). 3. enmity (contention). 4. separation (to depart). 5. knowledge (a being mutually acquainted). 6. more (an auction). 7. speech (conversation). 8. quarrelling (to q. with each other). 9. to keep. 10. to buy. 11. to leave (armistice). 12. decree. 13. war. 14. partnership.

IV. اِفْعَال = اِقْتَال *ifqal.*

§ 619. This is formed by putting an اِ with *ésré* (*i*-) before the root, and another *élif* (-*a*-) between the second and third radicals. This gives a transitive sense to intransitive verbs and a doubly transitive or causal sense to those which are already transitive (§§ 262—263):

دُخُول *doukhoul* to enter (intr.): √دَخَلَ ؛ اِدْخَال *idkhal* to cause to enter, push.
مُرُور *mûrour* to pass » : √مَرَرَ ؛ اِمْرَار *imrar* to cause to pass.
جُلُوس *jûlous* to sit » : √جَلَسَ ؛ اِجْلَاس *ijlas* to seat.

§ 620. If the second radical be a و or ى, (-*v*-, -*y*-) it is omitted and a ه ' ـه ' ة (-*é*) is added at the end:

عَوْن *avn* help: √عَوَنَ ؛ (اِعْوَان =) اِعَانَه *iyané* to help.
طَيَرَان *tayran* to fly: √طَيَرَ ؛ (اِطْيَار =) اِطَارَه *itaré* to cause to fly.

§ 621. If the first letter of radical be و (-*v*-), it is changed into ى (-*y*-):

وُصُول *vûsoul* to arrive: √وَصَلَ ؛ (اِوْصَال =) اِيصَال *iysal* to send.

١٢٢ تعليم Exercise 122.

Change the following Primitive Triliteral Infinitives into the fourth form of Derivative Triliteral Infinitives:

، ظهورْ[7]، عمرانْ[6]، شغلْ[5]، ضلالتْ[4]، سقوطْ[3]، صدورْ[2]، بلوغْ[1]، نور

، وجودْ[15]، وضوحْ[14]، دورْ[13]، طولْ[12]، دينْ[11]، ميلْ[10]، زوالْ[9]، فيضْ[8]

.عودتْ[22]، خروجْ، حريقْ[21]، تامْ[20]، فؤادْ[19]، عدمْ[18]، عزمْ[17]، ورودْ[16]

Words. 1. arrival (reaching, arriving). 2. to go forth (to issue). 3. to fall. 4. to astray (to lead astray). 5. business (to occupy, to busy). 6. improvement (to improve). 7. to appear (to show). 8. bounteous gift (to pour out, to produce). 9. disappearance (to remove). 10. inclination (incline). 11. debt (to lend money). 12. length (to lengthen). 13. to turn (to manage; to economize [money]). 14. distinction (to explain). 15. existence (to invent). 16. to arrive (to put forward, to adduce). 17. resolution (to send). 18. annihilation (to murder, kill). 19. heart, mind (to explain to). 20. complete. 21. fire. 22. return.

V. تفعّل = تفعّل *têfaq'qoul.*

§ 622. A class of verbs which are often Intransitive is formed by prefixing a تَ (*té-*) to the radical and doubling the middle letter with an *êôtré:*

صورت *sourét* image: √صوّر : تصوّر *tésav'vour* imagination.

تعليم *taleem* to teach: √علم : تعلّم *téɛal'lûm* to learn.

تسليم *tésleem* to hand over: √سلم : تسلّم *téséľlûm* to accept.

§ 623. If the third radical be و or ى (*-v-*, *-i-*) the *êôtré* of the measure is changed into *ésré* (*-i*):

بنو *bénou* son: √بنو : تبنّى *tébén'ni* to adopt a son.

دنايت *dénayét* meanness: √دنى : تدنّى *tédén'ni* retrogression.

رقى *raqi* rising high: √رقى : ترقّى *téraq'qî* progress.

١٢٣ تعليم Exercise 123.

Change the following words into the fifth form:

، تَقْرير[7]، تَمْليك[6]، تَبْديل[5]، تَشْكيل[4]، تَحْميل[3]، كِبر[2]، تَكْثير[1]، نور
، كَلَام[14]، عَدُوّ[13]، اَسَف[12]، تَدْريس[11]، تَزْويج[10]، تَأْديب[9]، نَصْرانى[8]
.شَكْوَى[20]، شُكران، ذِكْر[19]، جَمْع[18]، اَهْل[17]، سِلْوَت[16]، اُلْفَت[15]

Words. 1. to increase (to be increased). 2. pride (to be proud). 3. to load (to support, to be patient). 4. to shape, to form (conformation). 5. to change (to be changed). 6. a giving possession (to receive and take possession). 7. to render stationary; an official report (to be stationary, established). 8. a Christian (to become a Christian). 9. to chastise, punish (to be polite). 10. to marry (to take a wife, marriage). 11. to teach (to learn). 12. sorrow (to regret). 13. enemy (to persecute). 14. speech (to speak). 15. familiar intercourse (to unite in friendship; to compile). 16. comfort. 17. wife. 18. collection. 19. remembrance. 20. complaint.

لغتلر Words.

a. — ا ابراز *ibraz ét''*. to show. a. —ا تادیه *té-é-diyé ét.''* } to pay.
a. — ا امضاء *imza ét''*. to seal. a. —ا ایفاء *iyfa ét.''* } to pay.
a. — ا ارسال *irsal ét''*. to send. a. —ا اعطاء *ita ét.''* to give.

مقاولات محرّرى *mouqavélat mouhar'riri* Notary public.

تعلیم ١٢٤ Exercise 124.

١ اون بیکلر آراراتك قارلی بوزلی طاغلرینی وَ چیچکلی صحرالرینی امرار ایله طربزونه واصل اولدقلرنده ، 'دریا ! دریا !' دیو ندا ایدوب مسرتِ عظیمه اِبراز ایلدیلر. ٢ معلم افندی دون اخشام بر نطق ایراد ایدەرك بُخار ماکینەسنك نوقت وَ نصورتله ایجاد اولندیغنی بیان وُ ایضاح ایلدی. ٣ خاچَر افندی وصیتنی تحریر وُ تمهیر ایدەرك مقاولات محرّرینه تَصْدیق ایتدیردی. ٤ دَینیکزی تأَدیه ایتدیکز می ؟ — بر ماه مرورنده تادیه و ایفا ایتمك اوزره بر قطعه تحویل اعطا ایلەدیم. ٥ دلیقانلیلرك غیرتی کثیر امّا تجربەسی ناقصدر. ٦ درت زائد آلتی ناقص بش: نه یه مُساوی در ؟ — درت زائد آلتی: اون ایدر؛ اون ناقص بش: بشه مُساویدر. ٧ یول تذکرەمی حاضرلادیکز می ؟ — اوت افندم ! یارین

قلمه تشریف ایدرسکز تسلّم ایدرسکز . ٨ او سوزی سویلهمه ؛ چونکه افندینك حِدّتنی تسکین ایدهجك یرده دها زیاده تحریك ایدییور . ٩ او قدر ضعیف ایدی که بر سوز تکلّمنه بیله قدرتی یوغیدی . ١٠ تعلیم تعلّمی تأکید ایدر . ١١ اِعتِراض قولایدر . لکن اِبداع کوجدر .

١٢٥ ترجمه Translation 125.

1. The education of children is a very important matter. 2. I adorned my room with the pictures of my friends. 3. We are all invited to be the children of God. 4. He was not progressing but retrogressing. 5. I have no complaint against him. 6. Many of the people of China have become Christians. 7. Two more pages were added to our lesson. 8. Be patient to all complaints of the enemy. 9. I gave him possession of the house and he possessed it. 10. I punished the boy with great sorrow. 11. The pupil had no ability to solve the question. 12. Nasréddin Efféndi was teaching and the children were learning. 13. The birds are flying in the air. 14. I have no money to help you with. 15. I am very sorry to have kept you waiting so long.

مکالمه Conversation.

اسئله ***Ésilé.***	اجوبه ***Éjvibé.***
افندی ! بندهکزه بر توصیه نامه اعطاسنه همّت ایدرمیسکز ?	بکا خجالت کتیرمزسهکز ویریرم .
ایتدیککز قصوردن طولایی ترضیه ایتدیکز می ?	اوت افندم ! وَ رضاسنی تحصیل ایلدم .
قویومجی آلتونی کوزلجه تصفیه ایلمشمی ?	خدمتکاری اِعْزام ایلهدم ایسهده ، پك مشغول اولدیغندن یاپهمامش .
دائنکز دَینیکزی قاچه اِبلاغ ایلهدی ?	دینم ٤٠٠ غروشه بالغ اولدی .
مدیر افندینك تقریرینی قرائت ایلهدیکز می ?	عفوایدرسکز ، مُساعدهم اولمدیغندن مُطالعه ایدهمهدیم .
دکّانك اشیالرینی تسلیم آلدیکز می ?	اوت افندم ! کاملاً تسلّم ایلهدیم .

چین و ماچینده‌کی محاربه‌دن بر خبر وار می ؟	اوت افندم ؛ دهشتلی خبرلر واردر ؛ محاربه دکل ، عادتا مقاتله‌در .

تعلیم قرائت Reading Exercise.

دوستلق Friendship.

صادق دوست دنیانك بوتون خزینه‌لرندن[1] زیاده قیمتلیدر[2] ، فقط نادر[3] بولونور . چوق احبابی[4] وار ظن ایده‌نك هیچ دوستی یوقدر ؛ زیرا هر دوست دوست دکلدر . چوغنه دوستلق کوسترن آدم کیمسه‌یه دوست اوله‌مز . دوستلق نه‌قدر[5] اسکی اولورسه ، اوقدر قوتلی وَ پایدار[6] اولور . فاضل[7] وَ صادق بر دوست بولان آدم ایی بیلمه‌لیدرکه ، عظیم برخزینه بولمشدر . دوست دوستنك کدرلی زمانده تسلیت[8] ایده‌رك ؛ کدرلرینی تقلیل[9] وَ سرورلی زماننده مسرتنی تزیید[10] ایدر .

وولترك اقوال مشهوره‌سندن[11] بری ده «بر ناموسلی آدمك حس ایده‌بیله‌جکی اك بیوك مسرت دوستلرینی مسعود ایده‌بیلمکدن کلیر» سوزی در . دوستلغك شروط اساسیه‌سی[12] یکدیکره حسن توجه[13] ایله کمال امنیت[14] ، خلوص قلب[15] ایله محبت ، صداقت[16] وَ وفاکارلق وَ حین حاجتده[17] یکدیکری یولنده فداکارلق[18] ابراز ایتمکدر .

(معلم ناجی)

Words. 1. *khaziné* treasure. 2. *qîymétli* precious. 3. ***nadir*** rare. 4. *ahbab* friends. 5. *néqadar* . . . *olqadar* the more . . . the more . . . 6. *paydar* firm, enduring. 7. *fazîl* virtuous. 8 ***tésliyét*** comfort (§ 616). 9. *taqlil*, *takhfif* to diminish, to lighten. 10. ***tés-yeed*** to increase. 11. *aqval* words; *mesh'hour* remarkable, famous. 12. *shourout* conditions; *ésasi* fundamental. 13. *hûsn* good; ***tévéj'jûh*** sympathy. 14 *kémal* perfection; *émniyét* fidelity. 15. ***khoulous*** sincerity = a sincere heart. 16. *sadaqat* faithfulness. 17. ***heen*** time. *hajét* want = in case of necessity. 18. ***féda-kiârlîq*** self-denial.

تعلیم سابق حقنده مکالمه Conversation.

سزك احبابکز وار می ؟	اوت افندم ! بنم چوق دوستم وار در .

اویله ایسه هیچ دوستکز یوقدر!

بیلمم؛ بکا چوق آدم دوستلق وَ محبّتْ ابراز ایدر.

حقیقی دوستلرك پك نادر اولدیغنی بیلیر میسکز؟ عجبا فکری لایق وجه اوزره عرض ایده‌بیلدیم می؟

اوت افندم! حتّی فاضل و صادق بر دوست بولان آدم عظیم بر خزینه بولمش ایدیکنی ده‌بیلیرم.

فاضل وَ صادق بر دوست دوستنه نه ایلر؟

کدرلی زماننده کدرینی تقلیل ایدر.

کدرینی نصورتله تقلیل وُ تخفیف ایدر؟

تَسْلِیَتْ ویرمکله تخفیف ایدر.

سُرورلی زماننده دخی فائده‌سی طوقونور می؟

البتّه! مَسْروریتنی تزیید ایتمك ایچون سعی وُ اقدام ایدر.

ناموسلی بر آدم دوستلرینی مَسْعود ایتمکله نه استحصال ایده‌بیلیر؟

اك بویوك مسرّتی استحصال ایدر.

بونی کیم سویله‌مشدر؟

وولترك اقوالِ مشهوره‌سندندر.

وولتر کیم ایدی؟

فرانسه‌نك اك مشهور فیلوسوفلرندن بری ایدی.

حکیمِ مومی الیه[1] الان[2] حیاتده میدر؟

خیر افندم! بوندن ۱۲۷ سنه مُقَدَّمْ (۱۷۷۸ ده) وفات ایتمشدر.

Words. 1. *hakee'mi mûmayiléyh* the above mentioned philosopher, he. 2. *él-an* now, at present.

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۴۹ درس Lesson 49.

The Derivative Triliteral Infinitives. (Continued.)

مصدر ثلاثی مزید فیه

VI. تَفَاعُلْ = تَفَاقُلْ *téfaqoul.*

§ 624. Reciprocal verbal nouns are also formed by putting تَ (*té-*) before the root and an *élif* (*-a-*) after its first radical:

صَحَابَتْ *sahabét* protection: √صَحَبَ: تَصَاحُبْ *tésahoub* to protect.

قَطْع *qat* to cut: √قَطَعَ : تَقَاطُعْ *téqatou'* to cut each other.
قُعُود *qou'oud* to rest: √قَعَدَ : تَقَاعُدْ *téqa'oud* being pensioned.

§ 625. If و or ى be found at the end of the root, it is changed into ى and the *ôtré* also into *ésré:*

عَطَاء *'ata* giving: √عَطَى : تَعَاطِى *té'ati* delivering over to one another, to interchange.
وَلِى *véli* to be behind: √وَلَى : تَوَالِى *tévali* succession.
دَرْكْ *dérk* to attain: √دَرَكَ : تَدَارِكْ *tédarik* to procure; prepare.

تعليم ١٢٦ Exercise 126.

Change the following words into the sixth measure:

نَصْرَتْ[1]، نَسْل[2]، تابِع[3]، صَدَمَه[4]، بُعْد[5]، نَسْخ[6]، نَقْض[7].

Words. 1. aid, help (mutual help). 2. generation (genitary). 3. a servant (a becoming consecutive). 4. collision (collision, shock). 5. distance (to be distant). 6. to change, transform (metempsychosis, transmigration of soul). 7. to destroy, violate (contradiction).

VII. اِنْفِعَال = اِنْفِقَال *infiqal.*

§ 626. This measure is formed by prefixing اِن (*in*-) to the root and inserting an ا (-*a*-) after the second radical. It is necessarily Intransitive or Passive in signification:

قَطْع *qat'* to cut: √قَطَعَ : اِنْقِطَاع *inqita'* to be cut, interrupted.
ضَمّ *zamm* to add: √ضَمَمَ : اِنْضِمَام *inzimam* to be added, addition.
قِسْمَتْ *qismét* portion, part: √قَسَمَ : اِنْقِسَام *inqisam* to be separated, separation.

تعليم ١٢٧ Exercise 127.

Change the following Primitive Infinitives into the seventh measure of Derivative Triliteral Infinitives:

فصل، قَلْب[1]، قَيْد[2]، دَفْع[3]، قَبْض[4]، صَبّ[5]، حَلّ[6]، كَسْر[7]، جَذْب[8]، شَرْح[9]، عَقْد[10]، هَدْم[11]، هَزِيمَت[12]، عَكْس[13]، حَصْر[14]، جَماد.

Words. 1. change (changing, revolution). 2. binding (to be obedient). 3. to expel. 4. to grasp, hold (constipation). 5. a pouring (a stream's flowing). 6. solution (to be untied). 7. to break (to be broken). 8. attraction (to be attracted). 9. gladness (to be cheerful). 10. to tie (to be gathered). 11. to pull down (demolition). 12. defeat (to be crushed). 13. reflection. 14. restricting.

VIII. اِفْتِعَال = اِفْتِقَال *iftiqal.*

§ 627. This measure is formed by prefixing an اِ (*i*-) to the first radical, and by inserting تِ (*-ti-*) after the first, and ا (*-a-*) after the second radical. It is necessarily Intransitive or Passive in signification:

جَمْع *jém'* to collect: √جَمَعَ : اِجْتِمَاع *ijtima'* to be gathered, collection.
فَخْر *fakhr* pride: √فَخَرَ : اِفْتِخَار *iftikhar* to be proud of, to boast.

§ 628. According to the laws of euphony some changes take place when the ت is inserted.

a. If the first radical be ط ، ص ، ض the letter ت is changed into ط.

b. If the first radical be ز or د, the additional ت is changed into د.

c. If the first radical be أ or و, it is changed into ت:

صَبْر *sabr* patience: √صَبَرَ : (= اصتبار) اِصْطِبَار *istibar.*
ضَرْب *zarb* a blow: √ضَرَبَ : (= اضترَاب) اِضْطِرَاب *iztirab* anxiety.
طُلُوع *toulou'* to appear: √طَلَعَ : (= اطتلاع) اِطِّلَاع *ittila'.*
زَحْمَت *zahmét* trouble: √زَحَمَ : (= اِزْتحام) اِزْدِحَام *izdiham* a crowd.
دَعْوَى *dav'a* a law suit: √دَعَو : (= اِدْتعاو) اِدِّعَاء *iddi'a* to maintain.
ذَخِيرَه *zakhiré* provision: √ذَخَرَ : (= اذتخار) اِدِّخَار *iddikhar* to store up.
أَخْذ *akhz* taking: √أَخَذَ : (= أاتخاذ) اِتِّخَاذ *ittikhaz* to take, to adopt.
وَحْدَت *vahdét* unity: √وَحَدَ : (= اِوْتحاد) اِتِّحَاد *ittihad* union.

تعليم ۱۲۸ Exercise 128.

Change the following Primitives into Derivatives:
أَحَدْ، رَبْطْ¹، خِيَارْ²، نَشْرْ³، رَدّْ⁴، نَظْمْ⁵، عَقْدْ⁶، مِحْنَتْ⁷، زَوْجَه⁸، زِيَادَه⁹، وَفْقْ¹⁰، أَصْلْ¹¹، رِحْلَتْ¹²، خَلَلْ¹³، حُرْمَتْ¹⁴، حَاجَتْ¹⁵ (حَيَجْ).

Words. 1. to fasten, bind (connexion). 2. choice (to choose, prefer). 3. to scatter, to publish (to be spread). 4. to refuse (apostacy). 5. order (regularity). 6. to bind, tie (creed). 7. trouble (trial, examination). 8. wife (marriage). 9. many, much (growth). 10. to suit, agree (concord, alliance). 11. a root (to be united). 12. travelling (to travel; to die). 13. disorder. 14. honour. 15. need.

IX. اِفْعِلَالْ = اِفْتِلَالْ *ifqilal.*

§ 629. This measure of Derivative Infinitives is used to express a colour or quality, as the adjective أَفْقَلْ *éfqal* (§ 608). It is made from this form of adjective by doubling the last radical and inserting an *élif* between them.

أَحْمَرْ *ahmér* red: اِحْمِرَارْ *ihmirar* to become intensely red.
أَسْوَدْ *ésvéd* black: اِسْوِدَادْ *isvidad* » » » black.
أَحْدَبْ *ahdéb* hump-backed: اِحْدِبَابْ *ihdibab* to be hump-backed.

X. اِسْتِفْعَالْ = اِسْتِفْقَالْ *istifqal.*

§ 630. By putting the syllable اِسْتِ (*isti-*) before the root and an ا (-*a*-) after the second radical, a verbal noun is constructed which expresses asking for or demanding something designated by the primitive word:

نُطْقْ *noutq* speaking: √نَطَقْ؛ اِسْتِنْطَاقْ *istintaq* interrogating.
رَحْمَتْ *rahmét* mercy: √رَحَمْ؛ اِسْتِرْحَامْ *istirham* asking for mercy.

§ 631. If the first radical be أ or و, it changes into ى (-*y*-); and if the second radical be و, it changes into ة ، ه (-*é* -*ét* -*at*) at the end of the word (§§ 620—621):

إِذْن *izn* permission: √أَذَنَ ؛ اِسْتِيذَان (= اِسْتِئْذَان) *istiyzan* to ask for permission.

إِيفَاء *iyfa* to pay: √وَفَى ؛ اِسْتِيفَاء (= اِسْتِوْفَاى) *istiyfa* to receive.

رَاحَت *rahat* rest: √رَوَحَ ؛ اِسْتِرَاحَت (= اِسْتِرْوَاح) *istirahat* to take rest.

وُضُوح *vûzouh* plain: √وَضَحَ ؛ اِسْتِيضَاح (= اِسْتِوْضَاح) *istiyzah'* to explain.

١٢٩ تعليم Exercise 129.

Change the following words into the tenth form:

فَهْم [1] ، اُجْرَت [2] ، رَدّ [3] ، عِلْم [4] ، دَوَام [5] ، جَوَاب [6] ، خُرُوج [7] ، شُورَى [8] .

1. understanding (to ask, interrogation). 2. hire, rent (to rent). 3. to return, refuse (to ask, to be restored). 4. knowledge (asking for knowledge). 5. continuation (perseverance). 6. answer (to question). 7. going out (to extract, to quote). 8. council.

مطالعات *Mûta-la-at* Remarks.

§ 632. It must be borne in mind that all Arabic roots of three letters cannot assume all the nine forms given above. Many have only a few of them: for instance علم *'ilm* 'knowledge' can form the measures اِعْلام ، تَعْلِيم ، تَعَلُّم ، اِسْتِعْلَام ، اِعْتِلَام ; but not such as مُعَالَمَه ، اِنْعِلَام ، تَعَالُم .

١٣٠ تعليم Exercise 130.

١ قلبكزك اضطرابى دفع اولدى مى ؟ — اوت افندم ! «صبر باشى سلامت» ديرلر ؛ اضطراب اصطبار ايله اندفاع ايدر . ٢ ازدحامدن چوق زحمت چكديكز مى ؟ — اوت افندم ! ازدحامك اجتماعندن پك صيقيلدق . ٣ ذخيره‌نك ادّخارى ايچون نه تدبير اتخاذ اولندى ؟ — افندم ؛ اتّفاق ايدوبده بر قراره كلمدك . ٤ سارقلر استنطاقلرنده قتل مادّه‌سنى [1] اقرار ايتمشلر مى [2] ؟ — اوت افندم ! اقرار ايتمشلر

Words. 1. *mad'dé* case. 2. *iqrar ét."* to confess. (VI. of *qarar*.)

وَ محاكمه‌دنصوكره ده اِعدامه حكم اولونمشلر. ٥ جدِّ عاليكزڭ اِرتحالى نه وقت وقوع بولمشدر؟ — ١٨٧٢ تاريخنده استانبولده وقوعبولمشدر. ٦ اول خانه‌يى استيجار ايتديكز مى؟ — خير افندم! متصرّفى ايله مُعارَفه‌م اولماديغى سببدن ايجار بدلى[3] حقنده اتّفاق ايده‌مدك. ٧ ترجمه‌مى اَصليله[4] مُقايَسَه[5] ايده‌مديكمدن طولايى معلِّم افنديڭ مساعده‌سنى[6] استرحام ايلدم. ٨ درايت[7] وُ ذكاوت[8] صبر وُ اِجتهاددن[9] عبارت در.

3. *ijar bédéli* rent. 4. original. 5. to compare. 6. permission, pardon. 7. ability. 8. shrewdness. 9. endeavour.

ترجمه ١٣١ Translation 131.

1. He quoted[1] many passages[2] from the Old Testament. 2. Did any injury happen through the collision of the two steamers? — Yes, Sir, one of those two steamers sank in five minutes. 3. Is the war ended? — No, Sir, there is only an armistice[3] of two months. 4. I have the honour to present to you my brother-in-law Tahir Béy. 5. The Alévi Mohamedans and the Yézidees believe in transmigration of soul. 6. The treaty[4] was written, signed and interchanged[5] between those two powers. 7. Although there were five witnesses, yet there was contradiction in their testimony.

Words. 1. *istikhraj, iyrad étmék.* 2. *ayétler, ayati kérimé.* 3. *mûtaréké.* 4. *mou-a-hédé.* 5. *ta-a-ti, mûbadélé ét.*"

مكالمه Conversation.

اويكز نره‌ده در؟

پاشانڭ قوناغنڭ اتّصالنده در.

بنم ايچونمى تأسف ايدييورسكز؟

اوت، چونكه طريقِ حقدن ارتداد ايتديكز.

مكتبڭ حالى شمدى نصلدر؟

افندم! شيمدى مكتبده بويوك انتظام وَ ترقى مشاهده اولونمقده در.

كيم ايله عَقدِ ازدواج ايله‌ديكز؟

مانيه خانم ايله تزوّج ايلدم.

بوسنه اينجيلى ارمنيلرڭ مركزىّ اتّحادى نره‌ده تَجَمُّع ايده‌جكدر؟

اينجيلى كليسه‌لرڭ مركزىّ اتّحادى مرزيفونده اِجتماع ايده‌جكدر.

بوكون سزده بر اِنْشِراح وار ؛ عجبا سببی نه در؟
چونكه خانه‌مك انشاسیچون اقتضا ایدن امرِعالی صدور ایتدی .

مكتبده بزم مخدوم نصلدر؟
اطاعتسز در ‘ هیچ انقیاد ایتمه‌یور .

نصل اولدی ده بزه تشریف ایتدیكز ؟
افندم ! سزده اِنْجِذاب قوّتی وار در .

تعليم قرائت Reading Exercise.

نجابت حقیقیه True Nobility.

كرك مادّی[1] وَ كرك معنوی[1] دوشونلسون ‘ «انسان آناسندن بویوك طوغماز» . عجبا انكلتره‌ده‌كی لوردلره ‘ فرانسه‌ده‌كی پرنسلره ‘ ماحاصلِ دنیانك[2] هر جهتنده‌كی اصحابِ نجابته[3] صورولسه ؛ نسلنی[4] مبدأی خلقته[5] ایصال ایده‌بیله‌جك[6] كیمسه وار میدر ؟

روایات وَ اساطیردن[7] قطعِ نظر[8] ‘ بزجه[9] تاریخاً[10] ثابت[11] اولان بعض وقایعی[12] كوزومزك اوكونه آلالم ؛ وَ حتّی تطویله[13] دوشمه‌مك ایچون عَرَب دولتلرینی دخی قاریشدیرمایه‌لم .

دولتِ صَفّاریه‌یی[14] تشكیل[15] ایدن ذات بر حیدود[16] ‘ دولتِ غزنویه‌یی[17] میدانه كتیرن بر كوله ‘ دولت سلجوقیه‌یی[18] او قدر عَظَمَت وُ اجلالیله[19] عالَمِ سیاستده[20] برنجی دولتلردن معدود[21] ایدن بر عشیرت قوجه‌سی[22] دكلمیدی ؟

Words. 1. *mad'dee, manévee, adee* physical; moral; ordinary, inferior (§ 579). 2. *mahasal* total, all (the world). 3. *as-ha'bî néjabét* the possessors of nobility = nobles. 4. *nésl* ancesters. 5. *mébdayî khîlqat* beginning of creation. 6. *iysal ét.*" to carry, to cause, to reach. 7. *rivayat* tradition, folk-lore; *ésateer* mythology. 8. *qat'î nazar* leave it out of consideration, except. 9. *bizjé* among us *i. e.* Ottomans. 10. *tarikhén* historically. 11. *sabit* fixed, proved. 12. *vaqayi* events. 13. *tatvil* prolixity. 14. *dévléti Saffariyé* the Saffari dynasty of Khorasan. 15. *téshkil édén* the founder. 16. *hay-doud* a brigand. 17. *dévléti Ghaznévi* the Ghaznévide dynasty of Persia. 18. *dévléti Séljouqiyé* the dynasty of the Seljuqs (in Central Asia and in Asia Minor). 19. *azamét* grandeur; *ijlal* magnificence. 20. *alémi siyasét* the world of diplomacy. 21. *madoud* enumerated. 22. *asheerét* a nomadic tribe, clan. *qoja* chief.

نه حاجت[23] ! او دنیانك نصفنه حكم ایدن ' عالمِ انسانیتك[24]
الڭ واسع[25] حكومتنی تشكیل ایلهین بر تاتار رئیسی[26] دكل می ایدی ؟
كثرتِ فتوحاتجه[27] جهانه هیچ مثلی[28] كلمه‌مش اولان تیمورلنك[29] '
جنكیز خدمتكارلرندن[30] بر آدمك نسلندن كلمه‌دی می ؟
اتابكه[31] وَ ایوبیه[32] وَ مماليكه[33] كبی حكومتلری ' بر بابایكیت
عسكر[34] وَ یا بر غیرتلی اسیر[35] تأسیس ایتمه‌دیلر می ؟
سلطنتِ عثمانیه‌ده بر معروف[36] خاندان[37] صاحبی اولان ذواتدن :
جنده‌ره‌لی قاره خلیل ادی[38] بر صوفته[39] ' كوپرولی محمد پاشا سرایده بر
آشجی ' محمد علی پاشا برچیفتجی زاده‌دن[40] باشقه بر شی می ایدیلر ؟
‹كمال بك›

23. *né hajét!* what need is there? 24. ***insaniyét*** humanity (§ 581). 25. ***vasi*** vast. 26. ***réyis*** chief of a clan. 27. ***késrét*** abundance; ***fûtouhat*** victories (pl. of ***fûtûh***). 28. ***misl*** equal. 29. ***Timûrléng*** Tamerlane. 30. ***Jéngiz; nésl*** children, progeny. 31. ***Atabégé***, 32. ***Eyoubiyé***, 33. ***Mémaliké*** the dynasties of Atabég, Eyyoubi and Memlooks in Persia and Egypt. 34. ***baba yiyit*** a young man of full growth and strength. 35. ***éseer*** slave. 36. ***ma'rouf*** remarkable. 37. ***khanédan*** race, line; Jéndéréli Qara Halil. 38. See the first word. 39. f. ***softa*** student of Canon Law (Gr. σοφιστής). 40. ***chiftjizadé*** the son of a farmer.

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٥٠ درس Lesson 50.

The Participles of Derivative Infinitives.

§ 633. We have seen how the Subjective and Objective Participles are formed from the Primitive or Simple forms of the Infinitive (§§ 601, 604). We shall now consider the formation of both these Participles in the above mentioned nine Derivative Infinitives.

§ 634. There are four rules which govern the formation of all these Participles of the nine Derivative Infinitives.

a. The Participles of the verbs of the measure تفعیل *téfqeel* are formed in the following manner: The

servile letters ت ، ى are dropped; a *mim* with *éôtré* (مُ *mû-*, *mou-*) is prefixed to the remainder of the word: the second radical must be doubled by a *shéddé* (ّ), and the last syllable must have an *ésré;* this forms the Subjective Participle.

To find the Objective Participle change the *ésré* into *ûstûn.* (*Vide* No. II in the Table.)

b. The Participles of the derivatives of the measure مفاعله *mûfaqalé* are made as follows: Omit the last *hé* (*-é*) and put an *ésré* on the last syllable; this forms the Subjective Participle.

Change the *ésré* to *ûstûn* and you will obtain the Objective Participle. (*Vide* No. III in the Table.)

c. The Participles of the remaining two measures beginning with ت (*té-*), are made in the following way. Prefix a *mim* with *éôtré* at the beginning and put an *ésré* on the last syllable; this is the Subjective Participle. To find the Objective Participle change the last *ésré* into *ûstûn.* (*Vide* Nos. V and VI in the Table.)

d. In those Infinitives which have an *élif* in the first and last syllables, the *élifs* must be dropped, a *mim* with *éôtré* must be prefixed to the remainder of the word and the last syllable must have an *ésré.* This forms the Subjective Participle of these derivatives. To form the Objective Participle change that *ésré* into *ûstûn.* (*Vide* Nos. IV, VII—X in the Table.)

§ 635. The Participles of the Quadriliterals are made simply by adding a *mim* with *éôtré* to the beginning and punctuating the last syllable with *ésré:* this forms the Subjective Participle. Change that *ésré* to *ûstûn,* you obtain the Objective Participle. (*Vide* No. Q in the Table.)

Note. Notice that ***Mou***-initial is the sign of the measure *Mûfaqalé* (§ 618) and the Participles of Der. Inf.; while ***Mé-***, ***Mi-*** is the sign of N. with *mim* and Méfoul (§§ 597, 604).

١٣٢ تعليم Exercise 132.

Form the Subjective and Objective Participles of the following words at the beginning of p. 350:

Rule	No.	Measures	Voice	Examples	
	I.	The 23 measures in the pp. 314—315.		خلق *khalq*	to create
a	II.	تفقيل *téfqeel*	Transitive	تجليد *téjleed*	to bind
b	III.	مفاقله *mûfaqalé*	Reciprocal	محاربه *mûharébé*	to fight
c	V.	تفقل *téfaq'qoul*	Intransitive Passive	تبدّل *tébéddûl*	to be changed
c	VI.	تفاقل *tefaqoul*	Reflexive Intransitive	تجاوز *téjavouz*	to exceed
d	IV.	افقال *ifqal*	Transitive	ارسال *irsal*	to send
d	VII.	انفقال *infiqal*	Reciprocal Passive	انقسام *inqisam*	to be divided
d	VIII.	افتقال *iftiqal*	»	اكتساب *iktisab*	to earn, gain
d	IX.	افقلال *ifqilal*	Excess	احمرار *ihmirar*	to become intensely red
d	X.	استفقال *istifqal*	Desire	استنطاق *istintaq*	to interrogate
	Q.	فقلله *faqlélé*	. . .	ترجمه *térjémé*	to translate

Remainder	Subjective Participle		Objective Participle	
فَقَل V	خالِق *khaliq*	who creates, creator.	مَخلوق *makhlouq*	created, creature.
جلد	مُجلِّد *mujél'lid*	who binds, binder.	مُجلَّد *mûjél'léd*	bound (volume).
محارب	مُحارِب *mouharib*	belligerent.	مُحارَب *mûharéb*	engaged in war.
	مُتبدِّل *mûtébéd'dil*	changer.	مُتبدَّل *mûtébéd'dél*	changed.
	مُتجاوِز *mûtéjaviz*	that exceeds.	مُتجاوَز *mûtéjavéz*	surpassed.
رسل	مُرسِل *mûrsil*	sender, addresser.	مُرسَل *mûrsél*	an envoy, messenger.
نقسم	مُنقسِم *mûnqasim*	divider.	مُنقسَم *mûnqasém*	divided.
كتسب	مُكتسِب *mûktésib*	who earns.	مُكتسَب *mûktéséb*	earned.
حمرر	مُحمَرّ *mûhmerr'*	intensely red.		
ستنطق	مُستنطِق *mûstantiq*	interrogator (judge).	مُستنطَق *mûstantaq*	interrogated.
تَرْجَم V	مُترجِم *mûtérjim*	translator.	مُترجَم *mûtérjém*	translated.

نقل ، تقاعد[1] ، مخالفت[2] ، تعطیل[3] ، تسلیح[4] ، ارتفاع[5] ، مسافرت[6] ،
اعتبار[7] ، بناء ، منازعه[8] ، تكلم[9] ، تعرف[10] ، تعدد[11] ، تفتیش[12] ،
استنطاق[13] ، تحریر[14] ، ترتیب[15] ، تواضع[16] ، استعجال[17] ، تزیین[18] ،
تصحیح[19] ، تعلیم[20] ، تكمیل[21] ، هندسه[22] ، وسوسه[23] ، طنطنه[24] ،
جوهر[25] ، عنوان[26] ، صیقل[27] ، برهان ، تنقید ، توقی .

Words. 1. to pension off (pensioned off). 2. to oppose (opposing, contrary). 3. to stop work, a vacation. 4. to arm (armed). 5. to become high. 6. sojourn (guest). 7. honour (honorable). 8. to quarrel (quarreling; disputed). 9. to speak (speaker, first person). 10. possession (possessor; governor). 11. to multiply (numerous). 12. to search, examine (inspector). 13. to question (a prisoner). 14. to write (writer; written). 15. to arrange, to compose (compositor). 16. humility (humble). 17. to hasten (pressing, important). 18. to ornament. 19. to correct (proof-reader). 20. to teach (teacher). 21. to finish (complete, perfect). 22. geometry (engineer). 23. anxiety (naturally suspicious). 24. magnificence (pompous). 25. a jewel, a pearl (set with pearls). 26. superscription (superscribed). 27. polish (polished).

تعلیم ١٣٣ Exercise 133.

١ مرذیفونده مسافرتكزك مدتی[1] نقدر در ؟ — اوكومزده‌كی
ایلولده اون سكز سنه تكمیل اوله‌جقدر . ٢ بو تاجرك اعتباری نصلدر ؟
— معتبر بر ذات در . ٣ سلاحلركز اوزریكزده میدر ؟ — اوت افندم !
جمله‌مز ده مسلحز . ٤ بو سنه تعطیلده بر یره كیده‌جكمیسكز ؟ —
خیر ! مرذیفونده قالوب بعض ترجمه‌لر ایده‌رك طبع اولونمق اوزره درسعادته
كونده‌ره‌جكم . و بعده[2] طبع اولونان قسملرینك تصحیحاتیله مشغول
اوله‌جغم . ٥ اوراجه بر مصحح تدارك[3] ایتسه‌كز اولماز می ؟ —
مدقق[4] بر مصحح بولمق پك مشكلدر . ٦ واپور صامسونه پك كیج
مواصلت ایتمشدر . عجبا روزكار مخالف می ایمش ؟ — اوت افندم !

Words. 1. *mud'dét* the length (of time). 2. ***badéhou*** afterwards. 3. to procure, to find. 4. *müdaq'qîq* (Sub. Part. of ***tédqiq***).

روزکارك مُخالَفتی اولمازسه ایکی کوندن واصل اولهبیلیر ایدی. ٧ انیشتهکز تَقاعُد چیقدی می؟ — اوت' افندم! سایهٔ پادشاهیده بشیوز غروش مَعاش ایله متقاعِدْ اولدیلر. ٨ بو کتابك مُحَرِّری کیمدر؟ — مرذیفونده واقع آناطولیه قولهجی لسان عثمانی مُعَلِّمی اوحانِس آغوبیان افندی در. ٩ بو باغچهنك مُتَصَرِّفی آماسیه متصرّفی سعادتلو بکر پاشا حضرتلری درلر.

ترجمه ١٣٤ Translation 134.

1. Who are your guests? — Mr. Gulian the Armenian teacher of the College, and Dr. Nahad the translator of 'Hamlet'. 2. Who is the author of that remarkable dictionary[1]? — It is the Rev. M. Aucher. 3. Have the inspectors come whom the governor wished to send? 4. Though they have come, yet, having a very pressing[2] engagement[3], they have not been able to do anything. 5. Who bound the book you have in your hand? — Mr. Arshag, who is a very[4] skilful binder. 6. Are you able to speak good Turkish? — Yes, I have attained[5] the ability[6] to do so through your kindness[7]. 7. What kind of a work[8] is the book which the engineer has written? — It is translated from the Armenian: it is an excellent (complete) work, illustrated[9] with numerous pictures. 8. Are the compositors, who are setting up[10] this book in Mr. Groos' printing-house, Armenians? — No, Sir, all the compositors at Mr. Groos' are Germans.

1. *loughét kitabî.* 2. *mûsta'jél.* 3. *maslahat.* 4. *mahir, oustad.* 5. *késb ét.''* 6. *iqtidar.* 7. *sayéyi aliñizdé.* 8. *ésér.* 9. *mûzéy'yén, mousavvér* (from *tézyin, tasveer*). 10. *tértib ét.''*, *dizmék.*

مكالمه Conversation.

اجوبه *Éjvibé.*	اسئله *Ésilé.*
اعلا مجلَّد در افندم . بزم مکتب مجلِّدخانهسنده دها چوق کوزللری تجلید اولونویور.	مُطالعه بویوردقلری کتاب جلدلی می جلدسز می؟
معلِّم موسیو هَریکك همتیله مُکَمَّلْ صورتده عثمانلیجهیه ترجمه اولونمشدر.	کتابِ مُقدّس لسانِ عثمانیٔیه کیم ترجمه ایتمشدر؟

مطبعه‌لرده‌کی مُصَحِّحلك خِدمتی پك نه دیمك افندم! مُرَتِّبلرك یاپدقلری
مُعْتَنا می؟ هزاران خطالری او تصحیح ایدر.

سَیّاحلر نه یاپدیلر؟ مسلّح اوله‌رق اول مُرتَفِع داغك
دپه‌سنه‌قدر چیقدیلر.

مُقاوله سنداتی تحریر وتنظم ایکی قطعه اوله‌رق تنظیم اولندقدنصوکره؛
اولونه‌بیلدیلر می؟ طرفَین امضالیه‌رق تَعاطی ایله‌دیلر.

"اقوالِ حکیمانه وجُمَلِ ادبیه‌ده" لسان حقنده نه مُطالعه ایله‌دیکز؟

"دنیاده لساندن اعلا نه تَصَوُّر اولونه‌بیلیر؟ لسان رابطهٔ مَعیشَتِ وُ مَدَنیت،
مِفتاحِ عُلوم وُ معرفت، ترجمانِ حکمت و حقیقتدر. اونك واسطه‌سیله شهرلر
بنا وَ قَوملر اداره اولونور. تعلیم وُ تدریس وَ اِقناع وُ اِسْکات اونکله
اجرا ایدیلیر. مَحاکِم وُ مَجالِسده اونك واسطه‌سیله حُکم و رَأی اعطا اولونور.
وَ وَظائفك اڭ مُقَدَّسی اولان عِبادات اونکله ایفا ایدیلیر". (ازوب)

تعلیم قرائت Reading Exercise.

مجالسِ اداره* Administrative Councils.

هر ولایت وَ لوا وَ قضا مرکزلرنده بر مجلسِ اداره وار در. اشبو
مجلس، اعضای[1] طبیعیه[1] وَ اعضای مُنْتَخَبه‌دن[1] مُرَکَّبْدر[2]. اعضای
طبیعیه؛ ولایتده: حاکم[3]، مُفتی[4]، دَفتردار[5]، مکتوبجی[6] ایله ولایت
مَرْکزنده‌کی مللِ غیرِ مُسْلمه[7] رُؤَسای[8] روحانیه‌سندن[9] عِبارت در.

لواده کذلك: حاکم[3] وَ مفتی[4] وَ محاسبه‌جی[5] وَ تحریرات مدیری[6]
ایله مرکزِ لواده بولونان مللِ غیرِ مسلمه[7] رؤسای[8] روحانیه‌سندن[9]
عبارتدر. قضاده دخی: نائب[3] وَ مفتی[4] بلده وَ مال مدیری[5]

Words. * *Méjalisi Idaré* (pl. of *méjlis*). 1. *aza* members (pl. of *ouzv*); *tabiyiyé* natural (§§ 580, 656); *mûntakhab* chosen, elected (fayil of *intikhab*) 2. *mûrék'kéb* composed (fayil of *térkeeb*). 3. ***hakim*** judge, a qadi (fayil of *hûkm*); *nayib* a judge-substitute (fayil of *niyabét*). 4. *mûfti* the officer who answers questions in the Canon Law of Islam (fayil of *ifta*). 5. *déftérdar, mouhasébéji, mal mûdiri* the controllers of revenue and expenditure in Vilayét, Liva and Qaza. 6. *méktoubjou, tahrirat mûdiri, tahrirat kiâtibi* the Chief Secretaries in Vilayét, Liva and Qaza. 7. *mûslim* Moslem (fayil of *islam*); *ghayri-mûslim* non-Moslem (§ 695 [10]). 8. *roués'sa* heads, chiefs (pl. of *réyis*). 9. *rouhanee* spiritual (§ 580 g).

وَ تحريرات كاتبى[6] وَ ملل غير مسلمه[7] رؤساى[8] روحانيه‌سندن[9] عبارتدر[10]. خريستيانلر وَ يهوديلر ملل غير مسلمه‌يى تشكيل ايدر.

اعضاى منتخبه: نصفى[11] مسلم[7] وَ نصف ديكرى غير مسلم اولمق اوزره درت كشيدن مركب[2] اولوب؛ بونلرك انتخابى[12] اهاليه عائد[13] در. مجالس اداره قضانك امور اداره‌سنه نظارت ايدر.

10. *ibarét* composed. 11. *nisf* half. 12. *intikhab ét."* to choose; election (VIII. of *nûkhbé*). 13. *ayid* belonging (fayil of *avdét*).

Note. Consult the Reading Exercise, page 126.

درس ٥١ Lesson 51.

جمع مكسر Broken or Irregular Plurals.

§ 636. The Regular or Sound Plurals are made (as we have seen) by the addition of ين *-een* (m.) or ات *-at* (f.) to the Singular, without any change in the structure of the words. But in the case of Irregular or Broken Plurals (*Jém'i Mûkés'sér*) the structure or the form of the Singular is broken, as has been stated in a previous lesson (§ 571).

It is impossible to give all the measures of Broken plurals here, because they are very numerous. But those which are in common use in Ottoman, may be formed into the following groups.

§ 637. Nouns of the measures فعل ؛ فعله ؛ فعال form their plural as follows:

§ 638. S. فَعْل *faql:* Plural = فُعُول *fouqoul:* as: حَرْف *harf* letter: حُرُوف *hourouf* ؛ حَدّ *hadd* √حدد boundary: حُدُود *houdoud* ؛ بَيْت *béyt* house: بُيُوت *bûyout* ؛ نَقْد *naqd* cash: نُقُود *nouqoud*. حَق a right = حقوق ؛ شَرْط a condition = شروط.

§ 639. S. a. فَقْل *faql* ؛ b. فَقَل *faqal* ؛ c. فِقْل *fiql* ؛ d. فُقْل *fouql*: Pl. = اَفْقَال *éfqal*: as:

a. وَقْت *vaqt* time: اَوْقَات *évqat* ؛ دَوْر *dévr* ، عَصْر *'asr* century: اَدْوَار ، اَعْصَار *édvar* ، *'asar* ؛ شَكْل *shékl* shape: اَشْكَال *ésh-kial* ؛ لون colour : اَلْوان ؛ نَوْع : أنواع ؛ مال (مَوَل) : أموال.

b. سَبَب *sébéb* reason: اَسْبَاب *ésbab* ؛ خَبَر *khabér* news: اَخْبَار *akhbar* ؛ وَلَد *véléd* son: اَوْلَاد *évlad* ؛ عَدَد number: أعداد.

c. صِنْف *sînf*, *sînîf* class: اَصْنَاف *ésnaf* ؛ طِفْل *tîfl* child: اَطْفَال *étfal'*, *at'fal* ؛ شِعْر poem : اَشْعار ؛ فِكْر : اَفْكار opinion.

d. مُلْك *mûlk* property: اَمْلَاك *émlak* ؛ حُكْم *hûkm* decision: اَحْكَام *ahkiâm* ؛ خُلق : اَخلاق moral ؛ عُضْو *ouzv* : أعضاء *a'za*.

§ 640. S. فُقْلَه *fouqlé*, *fouqlét*: Pl. = فُقَل *fouqal*: as: نُسْخَه *nûskhé* copy: نُسَخ *nûsakh* ؛ صُورَت *sourét* manner, way; picture: صُوَر *souvér* ؛ قُلَّه *qoul'lé* tower: قُلَل *qoulél* ؛ جُمْلَه : جُمَل.

§ 641. S. فِقْلَت ، فَقْلَت *fiqlét*: Pl. = فِقَل *fiqal*: as: نِعْمَت *niymét* favour: نِعَم *niyam* ؛ مِلَّت *mil'lét* nation: مِلَل *milél* ؛ عِبْرَت *'ibrét* example: عِبَر *'ibér* ؛ بَلْدَه *béldé* : بِلَاد.

§ 642. S. فَقَال *féqal* and فِقَال *fiqal*: Pl. = اَفْقِلَه *éfqilé*: as:

زَمَان *zéman* time: اَزْمِنَه *ézminé* times ؛ جَوَاب *jévab* answer: اَجْوِبَه *éjvibé* ؛ طَعَام *ta-'am* food: اَطْعِمَه *ét-'i'mé* ؛ مَتَاع ، اَمْتِعَه.

§ 643. The plural of the Subjective Participles of the Primitive Triliteral Infinitives are formed on the following models; as: a. فَوَاقِل ، b. فُقَّال ، c. فَقَلَه ، d. فُقَلا *févaqil*, *fouq'qal*, *féqalé*, *fouqala*:

a. سَاحِل *sahil* sea-coast: Pl. = سواحِل *sévahil* sea-shores ؛ جامع *jami'* mosque: جوامع *jévami'* ؛ جانب *janib* side: جوانب *jévanib*.

b. تاجر *tajir* merchant: Pl. = تجار *tûj'jar* ؛ حاكم *hakim* judge: حكام *houk'kiâm* ؛ حاضر *hazîr* present: حضّار *hous'zar*.

c. کاتب *kiâtib* clerk: Pl. = کتبه *kétébé* clerks ؛ تابع *tabiع* follower, servant: تبعه *té-baعa* subjects ' وارث *varis* heir: ورثه *vérésé.*

d. عاقل *'aqil* wise: Pl. = عقلا *'ouqala* wisemen ؛ عالم *'alim* ' فاضل *fazîl* learned ؛ علما ' فضلا *ouléma, fouzala* doctors of Canon Law ؛ شاعر *shayir* poet: شعرا *shouعara* ؛ جاهل = جهلا ؛ صالح = صلحا.

The Subj. Participles which end in ی *-i*, form their plurals as follows:

S. والی *vali* governor: Pl. = ولاة *vûlat* ؛ قاضی *qadî* judge: قضاة *qoudat* ؛ راوی historian = رواة ؛ عاصی a rebel = عصاة.

§ 644. The plurals of the nouns derived from the Subjective Participle by the addition of ه or ة ' ت (*-é*, *-ét*) [§ 582], are formed according to the first measure *févaqil:* as:

a. لازمه *lazîmé* necessity: Pl. = لوازم *lévazim* necessities ؛ فائده *fayidé* benefit = فوائد *févayid* ؛ قاعده *qayidé* a rule = قواعد *qavayid* ؛ عاطفت *'atîfét* kindness = عواطف *'avatîf.*

b. ماده *mad'dé* subject = مواد *mévadd'* ؛ حاسه *has'se* sense = حواس *havass'* ؛ خاصه *khas'sé* peculiarity = خواص *khavass'.*

§ 645. The plural of the Adjective of Quality (§ 606, model فقيل) is formed on the model of a. فقلا ' b. فقال ' c. افقلا *fouqala*, *fîqal*, *éfqîla:*

a. فقير *faqir* poor: Pl. = فقرا *fouqara* the poor ؛ وزير *vézir* a minister of state = وزرا *vûzéra* viziers, viceroys ؛ حكيم *hakeem* sage, philosopher = حكما *houkéma* ؛ رفيق = رفقا.

b. كبير *kébir* great = كبار *kibar* grandees ؛ كريم *kérim* noble = كرام *kiram* ؛ فخيم *fékhim* illustrious = فخام *fikham.*

c. قريب *qarib* relative = اقربا *aqrîba* ؛ حبيب *habib* friend = احبا *ahîb'ba* ؛ طبيب *tabib* physician = اطبا *atîb'ba* ؛ نبی *nébee* prophet ؛ انبيا *énbiya* ؛ صديق = اصدقا ؛ شقی = اشقيا.

§ 646. The plural of the nouns formed from Adjectives of Quality by the addition of ه or ة ' ت (*-é*, *-ét*, *-at*) [§ 582] is made on the model فَعَائِل *féqayil;* as:

جزيره *jéziré* island = جزائر *jézayir* islands ؛ وظيفه *vazifé* duty = وظائف *vézayif* ؛ نصيحت *nasihat* advice = نصائح *nésayih'* ؛ سفينه *séfiné* ship = سفائن *séfayin* ؛ خزينه *khaziné* treasure = خزائن *khazayin* ؛ حقيقت = حَقائق ؛ قبيله = قَبائل ؛ صحيفه = صَحائف.

§ 647. The most important classes of nouns that form their plurals regularly are the Derivative Triliteral Infinitives and the Participles formed from those Infinitives. All these measures and their Participles take the plural in ين *-een* (m.) and ات *-at* (f.) [§§ 573—78].

The General Measure.

§ 648. All original Quadriliterals and most words in which the Triliteral root is increased by one or more letters[1], form their broken plurals on one and the same model, and this consisting of three syllables. The first of these syllables has an *ûstûn*, the second takes an *élif* and the third has an *ésré* for its vowel sound (—َ —َا —ِ = *-é -a -i-*). If there is an *élif* or *vav* in the last syllable, it is changed into *yé* (*-é -a -ee*); as:

Singular مفرد *Mûfréd'*	Plural جمع *Jém'*	
مملكت *mémlékét* country:	مَمالك *mémalik*	Nouns with mim.
معرفت *ma'rifét* knowledge:	مَعارف *mé'arif*	
مكتب *méktéb* school:	مَكاتب *mékiatib*	
مكتوب *méktoob* letter:	مَكاتيب *mékiateeb*	Object. Partic.
مزمور *mézmoor* psalm:	مَزامير *mézameer*	
مفتاح *miftah* key:	مَفاتيح *méfateeh'*	N. of Loc.
تدبير *tédbeer* plan:	تَدابير *tédabeer*	The measure téf-qeel.
تاريخ *tareekh* date; history:	تَواريخ *tévareekh'*	
اصغر *ésghér* lesser:	أصاغر *ésaghir*	N. of Superiority.

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[1] *i. e.* the Nouns with *Mim* (§§ 597—99), the Primitive Obj.

سلطان *soultan* Sultan:	سَلاطِين *sélateen*	The measure *fouqlan.*
جمهور *jûmhoor* republic:	جَماهير *jémaheer*	Quadriliteral nouns.
اقنوم *ûqnûm* a person (of Trinity):	أقانيم *éqaneem*	
قانون *qanoun* law:	قوانين *qavaneen*	
عسكر *askér* soldier:	عَساكِر *'asakir*	
ترجمه *térjémé* translation:	تَراجم *térajim*	

مطالعات *Mûta-laʿat* Remarks.

§ 649. There are some nouns which form double plurals, these have often different meanings; the principal are:

حرف *harf* letter: حروف *houroof:* حروفات *houroofat.*

دين *déyn* debt: ديون *douyoon:* ديونات *douyoonat.*

اسم *ism* name: اسماء *ésma* names: اسامى *ésami* a list.

رسم *résm* a due: رسوم *rousoom* manners, custom:

رسومات *rousoomat* tolls, dues: مراسم *mérasim* ceremonies.

بيت *béyt* verse; house: بيوت *buyoot* houses; ابيات *ébyat* verses.

شيخ *shéykh* chief: شيوخ *shûyoukh* old men.

مشايخ *méshayikh* chiefs.

راهب *rahib* a Christ. monk: رهبان *rouh'ban:* رهابين *réhabeen'.*

§ 650. Other Arabic nouns which form their plurals irregularly occur in Ottoman. The chief of these are:

امّ *ûmm* mother: امّهات *ûm'méhat* mothers.

انسان *insan* man (homo): ناس *nas* human beings.

قريه *qaryé* village: قرا *qoura* villages.

اسود *ésvéd* black: سودان *soudan* negroes; the Soudan.

اله *ilah'* god: آلهه *alihé* deities.

اهل *éhl* people: اهالى *éhali* inhabitants.

ارمنى *érméni* Armenian: آرامنه *araminé* Armenians.

سعى *say* labour: مساعى *mésayi* labours.

Participle (§ 604), the Noun of Superiority (§ 609), the measures *téfqeel, fouqlan,* etc.

§ 651. There are some very common Arabic plurals which are used in Ottoman as singular nouns and take a Turkish as well as an Arabic plural termination (§ 512); as:

معلوماتلر	*malûmatlar* knowledge.	تحريراتلر	*tahriratlar* writings.
فيئاتلر	*fiyatlar* prices.	اعضالر	*azalar* members.
وقوعاتلر	*vouqou'atlar* events.	اولادلر	*évladlar* children.
اهاليلر	*éhalilér* inhabitants.	تجّارلر	*tüjjarlar* merchants.
عمله‌لر	*amélélér* labourers.	اشيالر	*ésh'yalar* furnitures.
ديارلر	*diyarlar* countries.	اصنافلر	*ésnaflar* handicrafts.

§ 652. There are some Persian or Turkish nouns, which have assumed Arabic plural terminations. These are mere barbarisms or solecisms (§ 507):

t. چيفتلكات *chiftlikîât* (Imperial) farms; (as چيفتلكاتِ همايون).

t. كليش	*gélish* coming:	كليشات	*gélishat* talent, success.
p. سبزه	*sébzé* vegetable:	سبزوات	*sébzévat* vulg. *zarzavat.*
p. خرده	*khûrdé* small:	خردوات	*khourdavat* smallware.
p. فرمان	*férman* firman:	فرامين	*férameen* edicts.
t. كيديش	*gidish* going:	كيديشات	*gédishat* conduct.

تعليم ١٣٥ Exercise 135.

State the measure, the number and the meaning of the following words:

١ كتاب ، كُتُبْ ، كاتبْ ، مكتوب ، كتبه ، مُكَاتَبَه ، مَكاتَبْ ، مُكاتَبَات. ٢ خُروج ، اِخراج ، اخراجات ، خارج ، خارجيه ، مَخْرَجْ ، مُخْرِجْ. ٣ نُزول ، نازِل ، مَنْزِلْ ، اِنزال ، تَنزيل ، تَنْزيلات ، مَنازِل. ٤ ذكر ، مذكور ، تَذْكَرَه ، مذكوره ، تَذَكُّرْ ، مُذاكره ، مُذاكَرات ، تَذَكُّرَات. ٥ قَتْل ، قاتِل ، قاتلَينْ ، قاتله ، مُقَاتَلَهْ ، مقتول ، مُقاتلات ، مَقْتولِين ، مَقتولَين ، مَقْتَلْ ، مَقْتَلَهْ. ٦ جَبْر ، مجبور ، مجبوريت. ٧ عِلم ، عالم ، مَعلوم ، معلومات ، اَعْلَمَ ، عَليم ، عَلّام ، اِعلام ، تَعليم ، تَعليمات ، مُعلِّمْ ، مُعَلَّمْ. ٨ حُسْن ، اَحْسَنْ ، اَحاسِن ، تحسِين ،

مَحَاسِنْ ، مُحَسِّنات . ٩ وُصُول ، واصل ، مَوْصول ، ايصال ، مُواصَلَتْ .
١٠ دُخُول ، اِدْخال ، اِدْخالات ، مَدْخَلْ ، مَدَاخِلْ ، مُدَاخَله ، مُداخلات ،
دُخُوليه . ١١ قُدْس ، قُدُّوس ، قُدْسىّ ، قُدْسِيَّتْ ، تَقْديس ، مَقْدِسِىّ ،
مُقَدَّسْ . ١٢ ضَرب ، ضارب ، مَضروب ، اِضطِراب ، مُضْطَرِبْ .
١٣ وَسْوَسَهْ ، مُوَسْوِسْ . ١٤ طَنطَنَه ، مُطَنْطَنْ ، صَيْقَل ، مُصَيْقَلْ ،
عُنْوَان ، مُعَنْوَنْ . ١٥ مُسْتَشْرِقْ ، مُسْتَشْرِقِين (orientalists) ؛ اِتِّصال .

ترجمه ١٣٦ Translation 136.

Form the derivatives of the following words:

1. The act of looking (نَظَر), who looks, looked at, to wait (VIII), who waits, who is waited for. 2. Ignorance (جَهالَت), ignorant; unknown; ignorant people. 3. The act of sending (رِسالَت), who is sent (apostle), two apostles, apostles; to send (IV)؛ who sends؛ messenger. 4. To burn (حَرْق), fire (§ 606), to be burnt (VIII), burning, burnt. 5. To save (خلاص), to desire to save (X), saviour, saved. 6. To write (كَتْب), book; clerk; written, letter; a place where to write, school; schools, letters, two schools, two letters; to correspond (IV). 7. News (خبر); to give news, to inform (IV), informer, informed; to communicate (III), correspondent. 8. Change the word مِلْك into fayil, méfoul; into noun with *mim;* to possess (I, X), to give possession (II), to take possession (V), fayil of X, and Pl.

تعليم ١٣٧ Exercise 137.

١ سلطان حميد خانِ ثانى حضرتلرى سلاطينِ عثمانيه‌نك اوتوز
اوچنجيسى در . ٢ عثمانلى ملتى مللِ مُعظَّمه‌دن بريسيدر . ٣ بو قوناغك

املاك ویرکیسی[1] ۷٤۰ غروشدر. ٤ ورەثەسنك جملەسی دخی تبعهٔ دولت علیەدن ایدیلر. ٥ ایران شعراسندن الك مشهوری حافظِ شیرازی در. ٦ شهرك کبار اهالیسندن بعضیلری بو هفته سواحِله مُتَوَجِّهاً[2] حرکت ایلەدیلر[3]. ۷ مامورینِ کِرامدن اکثریسی بنم احِبّامدن درلر. ۸ صَرف قواعدینی[4] اَزْبَرْ ایتدیکز می؟ اکر ایتدیکز ایسه بونك فوائدِ کثیرەسی وار در. ۹ مکاتبك مُحَسِّناتی پك چوقدر. اورادن مُنْتَهی چیقان فُقَرَا اولادلری حُکَمَا، وُزَرَا، حُکّام، عُلَمَا وَ کَتَبَه سِلکنه[5] داخل اولورلر[6].

Words. 1. *émlak vérgisi* property tax. 2. *mûtévéj'jihén* toward (fayil of *tévéj'jûh* to turn, V. of *véjh'*). 3. *harékct ét."* to start. 4. *qavayid* rules (pl. of *qayidé*). 5. *silk* career. 6. to enter.

ترجمه ١٣٨ Translation 138.

1. This book contains[1] 320 figures[2]. 2. The eastern boundaries[3] of Turkey are Russia and Persia. 3. I have a gospel printed[4] in very small characters. 4. The churches do not pay[5] property taxes. 5. The English nation is one of the greatest nations of Europe[6]. 6. Are those physicians among your relatives? 7. They made a journey[7] towards the islands on board the ships. 8. It is written in the Psalms "Lead[8] me to the rock that is higher than I". 9. Where is the list of expenses? — Here it is, the clothes bought from the merchants are inserted[9] in this list with their prices. 10. The success of the vegetables and flowers is perfect[10] this year.

Words. 1. *havi dir.* 2. *éshkâl* (pl. of *shékl*). 3. *houdood* (pl. of *hadd*). 4. *matbou'* (méfoul of *tab'*-). 5. *té-é-diyé ét."* (II. of *éda*). 6. *Avropa.* 7. *séyahat.* 8. *ihda éylé* (IV. of *hidayét*). 9. *dakhil* (fayil of *doukhoul*). 10. *mûkémmél* (méfoul of *tékmil*).

مكالمه Conversation.

قولومبوسك يومورطەسی Columbus' Egg. (Continued.) (مابعد)

بوجواب حضّاره[1] نه تأثیر ایتدی؟ حُضّارك حیرت[2] وُ مراقنی[3] جلب
(۳۰۸ صحیفەیه مُراجَعَت بیوریله) و تحریك ایلەدی.

Words. 1. *houz'zar* pl. of *hazîr* (§ 643 b). 2. *hayrét* wonder. 3. *méraq* curiosity; *jélb ou tahreek ét."* to instigate and arouse.

برِّ جديدك كاشفى عَلَيهِنده عَداوتله
مملو اولان پرنسِ مومى اليه ايله
مَدعوّينِ سائرين بو تكليفه نصورتله
موفقت ايله‌ديلر وَ نتيجه‌سى[4] نه
اولدى؟

نتيجه‌سى شو اولدى كه ؛ بر سپت
يومورطه اِحضار اولونوب : قرالدن
باشلايه‌رك هپيسى ده يومورطه‌يى
سيورى طرفى اوزرينه دوردورمغه
چاليشديلر. [ايله‌ديلر.

حضار بوكا موفّق[5] اوله بيلديلر مى؟
قرستوف دوردوره بيلديمى؟

نه مُناسَبت[6] ! هركس اِظهارِ[7] عَجز[8]
اوت افندم ! سيورى طرفنى قيرمقله
يومورطه‌يى دوردورمغه مُقتَدِر[9]
اولدى.

[ديمش؟
حضّار بونى كورونجه قرستوفه نه
اويله دكل مى؟ قيردقدنصوكره هركس
دوردوره‌ماز مى؟ هُنَر و مَعرِفت
برشيئى قَبلَ اَلمشاهَده مى يوخسه
بَعدَ اَلمشاهده مى وُجوده كتير-
مكده در؟

ديمشلركه بو يولده هركس دوردوره بيلير.
طوغرى ! ايشته معرفت[10] اورايى
ايلك آوّل دوشونوب ياپمقده در.
قولومبوس دخى بركرّه آمريقانك
يولنى ارائه[11] ايلدكدن صوكره هر
كس ده اورايه كيده بيلير.

يومورطه‌نك حكايه‌سيله آمريقانك
كشفى بيننده نه مُناسَبت[12] واردر؟

آمريقانك يولى بولوندقدنصوكره ،
هر كس اورايه كمالِ سهولتله[13]
كيده بيلير.

4. *nétijé* the end, conclusion (§§ 582, 646). 5. *mouvaf'faq* successful (*méfoul* of *tév'feeq*). 6. *mûnasébét* connexion (III. of *nisbét*); *né-*! not at all! 7. *izhar* to show, confess (IV. of *zouhour*). 8. *ajz* inability. 9. *mûqtédir* able (VIII. of *iqtidar*). 10. *marifét* skill, talent (n. with *mim* of *îrfan*); *ilk évvél* first of all, in the first place. 11. *irayé* to show (IV. of *rouyét*). 12. relation, connexion. 13. *kéma'lî souhoulétlé* with the greatest ease (§ 695, 11).

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٥٢ درس Lesson 52.

The Agreement of Adjectives with Nouns.

§ 653. The union of two Arabic nouns, or of an Arabic noun with an Arabic adjective (*Izafét*) according to the Persian system has been already mentioned. The examples given (§§ 517, 565) were all masculine and singular, both adjectives and nouns.

§ 654. When an Arabic adjective is placed before a noun, in Ottoman it generally remains invariable, whether the nouns which it qualifies are masculine or feminine, singular or plural; as:

خير دعا *khayr douva* a blessing: عالی حسیات *ali hissiyat* noble feelings.

§ 655. But when the Arabic noun is feminine or plural and the adjective follows the noun, then the adjective must agree with it in number and gender.

§ 656. Read carefully the following rules:

1. masc. sing. nouns require the adjective to be masc. singular.
2. fem. sing. » » » » » » fem. singular.
3. masc. dual » » » » » » masc. dual.
4. masc. plural » » » » » » {regular masc. plural or broken plural.
5. fem. plural » » » » » » fem. plural or sing.
6. broken plural » » » » » » {fem. sing. or broken plural.

§ 657. All broken plurals, the names of letters and cities are regarded as feminine.

§ 658. مثاللر *Misal'lér* Examples.

1. دعای خیر *douva'yi khayr* a good prayer; blessing.
   بحرِ احمر *bah'rî ahmér* the Red Sea.
2. الفِ ممدوده *éli'fi mémdoudé* elongated Elif (§ 29 d).
   قوۀ عظیمه *qouvvé'yi azimé* great power.
3. طرفَینِ مرقومَین *taraféy'ni mérqouméyn* those two parties.
   حرفَینِ متجانسَین *harféy'ni mûtéjaniséyn* two homogeneous letters.
4. مورّخینِ مشهورین *mûvérrikhee'ni méshhoureen'* the celebrated historians.
   مأمورینِ فخام *mé-é-mouree'ni fikham* illustrious officers.
5. صفاتِ الهیه *sîfa'tî ilaheeyé* the Divine attributes.
   معلوماتِ مهمه *malouma'tî mûhim'mé* important knowledge.
   ذواتِ عالیات *zéva'tî aliyat* great personages.
6. امورِ مهمه *oumou'rou mouhim'mé* important affairs.
   اجدادِ عظام *éjda'dî îzam* venerable ancestors.
   مکاتبِ ملیّه *mékîati'bi milliyé* national schools.

§ 659. متنوّعات *Mûténévviyat* Miscellaneous.

آیتِ کریمه *ayé'ti kérimé* the sacred verse, the golden text.
دینِ مقدّس *din'i mouqad'dés* the Holy Religion.
دولتِ علیه *Dévlé'ti Aliyé* the Sublime Government (Turkey).
سامعونِ کرام *samiyou'nou kiram* honorable hearers.
ازمنهٔ قدیمه *ézminé'yi qadimé* ancient times.
تواریخِ عتیقه *tévarikh'i atiqa* ancient histories.
تبعهٔ صادقه *téba-a'-yi sadîqa* loyal subjects.
سواحلِ بحریه *sévahil'i bahriyé* marine coasts.
اقصای شرق *aqsa'yi sharq* the Furthest East.

§ 660. غلطاتِ مشهوره *Galatatî Mésh'houré* Barbarisms.

طوپخانهٔ عامره *topkhané'yi amiré* Imperial Arsenal of Ordnance.
مطبخِ عامره *matba'khî amiré* » Kitchen.
ترسانهٔ عامره *térsané'yi amiré* » Dock-yard.
قوهٔ الکتریقیه *qouvvé'yi éléktriqiyé* electrical force.
آسیای صغرا *Asiya'yî soughra* Asia Minor.

تعلیم ١٣٩ Exercise 139.

١ مرحوم[1] اولانلری جنابِ الله جانلرینه رحمت ایلهسین دیهرك خیر دعا ایله ذکر[2] ایتمهلی. ٢ مرذیفون قیزلر قولهجنك محترق[3] اولان بناسنك مجدّداً[4] انشاسی[5] ضمننده[6] ارادهٔ سنیه[7] حضرتِ پادشاهی شرفصادر[8] اولشدر. ٣ دنیانك قطعاتِ بعیدهسنده[9] انکلیزلرك مستملکات[10] متعدّدهسی واردر. ٤ مورّخینِ مشهورینك روایات

Words. 1. *mérhoum* deceased (mefoul of *rahmét*). 2. *zikr ét.''* to remember, to mention. 3. *mûh'téréq* burnt (mefoul of VIII.). 4. *mûjéd'dédén* newly (mefoul of *téjdid*). 5. *insha* to build. 6. *zîmnînda* for. 7. *iradé* decree, command (VI. of *rivad; séneeyé* sublime, exalted). 8. *shéréfsadîr* which has issued in honour. 9. *qîta-at* parts of the world = countries (pl. of *qît-a*); *bayid* distant (from *boud'* § 606). 10. *mûstémlikîât* colonies (pl. of fayil of X. of *mûlk*); *mûtéad'did* numerous (fayil of *té-ad-dûd*, *'adéd* V).

و نقلیاتینه[11] نظراً[12] ، اَزمِنهٔ قَدیمه‌ده آسیای صُغراده مِلَلِ متعدِّده میدانه کلمشلر وَ ینه محو[13] اولمشلر. ٥ حضرتِ اِبراهم : افندیمزك اجدادِ عِظامی آراسنده مَعدود در. ٦ دینِ مقدّسمزك مَکاتبِ ملّیه‌ده اولاد وُ اطفالِ وَطَنه[14] صورتِ لایقه‌ده[15] تعلیم وُ تدریسی ضمننده معلمونِ کرام طرفندن کره‌کی کبی غیرت وُ هِمَّت اولنمقده در. ٧ تدبیرده قُصور ایدن تقدیره بَهانه بولور.

11. *rivayét, naql ét.″* to narrate, to recount, to tell. 12. ***nézarén*** according (§ 682 b). 13. *mahv ol.″* to disappear. 14. ***atfal*** children (pl. of ***tîfl***). 15. *sourét* manner; *layîq* suitable.

ترجمه ١٤٠ Translation 140.

1. Some of the illustrious officers of the Turkish government were present at the commencement[1] exercises of the College. 2. You will find here all important[2] knowledge concerning the settlement[3] of the wretched immigrants[4] in South Africa[5]. 3. Dr. Carrington is one of the most eminent physicians. 4. Because of some important business[6] he was unable[7] to come here. 5. One of the loyal subjects began[8] to speak[9] and said 'Honourable hearers'. 6. I have Moses of Khorene's[10] and Agathangelos'[11] ancient Armenian histories[12].

1. *tévziyi mûkîâfat résmi* or *yévmi makhsous* = day of prizes. 2. *mouhimm´*. 3. ***iskîân*** (IV. of *sûkûn*). 4. ***mouhajiree´ni maghdoureen.*** 5. *Afriqa´yi jénoubi.* 6. ***mésali´hi mûhimmé sébébiylé.*** 7. *mûqtédîr olamamaq.* 8. *ibtidar ét.″* 9. ***kélam.*** 10. ***Mosés Khorini.*** 11. *Aqatanqélos.* 12. *mûvérrikhee´ni qadimé´yi Araminédén.*

مکالمه Conversation.

طوپخانهٔ عامره‌یی کزمه‌کز اولمش میدر؟	خیر افندم ترسانهٔ عامره‌یی کزدم.
بو یاز تعطیلی نره‌ده امرار ایده‌جکسکز؟	آسیای صغراده بولنان مُتَعَدِّد بلادِ
مقصدیکز برسیاحت می ایتمکدر؟	قدیمه ویرانه‌لرینی کزه‌جکم.
تلغرافلر نه ایله ایشله‌یورلر؟	قوّهٔ الکتریقیه ایله ایشله‌یورلر.
بو کونکی درسك آیتِ کریمه‌سی نه‌در؟	"عیسا یِی کورمك ایسته‌ریز" آیتیدر.
بو آیت نره‌ده مُحَرَّر در؟	اناجیلِ اربعه‌دن اینجیلِ یوحنّانك
	١٢ نجی باب ٢٢ نجی آیتنده موجود در.

آر طوغرول، نه‌دیمکدر وَ کیمدر؟ عثمانلیلرك اجدادِ عظامندن بری اولوب جسور طوغرول، معناسنده در.

تعلیم قرائت Reading Exercise.

دقتدن منبعث کشفیات*

Inventions Resulting from Observation.

تاریخِ[1] اختراعات[2]، هر شیئه دقت ایتمکلکك لزومِ[3] حقیقیسنی[4] اثبات[5] ایدن امثالِ[6] کثیره‌یی حاوی[7] در. اختراعاتك اکثریسی[8]؛ یا ذکی[9] بر عمله‌نك[10]، وَ یا[11] مُتفنّن[12] بر عالِمك نظرِ دقّتنه[13] تصادف ایدن[14] صورتِ ظاهره‌ده[15] معناسز[16] بر شیئدن نشأت ایدر[17]. مثلا[18]:

دکیز، سواحِله بر طاقم اوتلرله برابر آوروپاجه مَجهول بر نوع دکیز یوصونلری[19] آتار. اسمی جسمی[20] اول آنه[21] قدر هر کسجه نامعلوم[22] اولان بر گمیجی اونلری طوپلار[23]؛ وَ دقّتله مُعاینه[24] وُ تدقیق[25] ایتدکدنصکره، بونلرك قِطَعاتِ بعیده‌دن کلدیکنه حکم[26] ایدر،

Words and Notes. * *diq'qat* careful observation; *mûnbayis* caused (fayil of *inbiyas*); *késhfiyat* discoveries. 1. history (II. of *érékh*). 2. *ikhtira'at* (pl.; VIII. of خرع). 3. *louzoum* necessity. 4. real. 5. *isbat ét.*" to prove (IV. of *sébt*). 6. *émsal* precedents, examples (pl. of *mésél*). 7. *havi* containing (fayil). 8. *éksérisi* the majority. 9. *zékee* sagacious (§ 606). 10. *amélé* labourers (used as sing. § 651). 11. *ya — ya* either — or —. 12. *mûtéfén'nin* versed in science (fayil of *téfén'nûn* § 622). 13. *nazarî dîq'qat* consideration. 14. *tésadûf ét.*" to fall under (VI. of *sadéf*). 15. *sourét* appearance; *zahir* external (fayil of *zouhour*). 16. *mana* meaning (n. with *mim* of عَنَيَ); *manasîz* unimportant. 17. *néshat ét.*" to come into existence, to originate. 18. *méséla* for instance (§ 683). 19. *yosoun* moss. 20. *jism* existence. 21. *an* time. 22. *namalûm* unknown (§§ 530, 604). 23. *toplamaq* to gather (§ 276). 24. *mou-a-yéné* to examine (III. of *'ayn* eye). 25. *tédqiq ét.*" to scrutinize (II. of *diq'qat*). 26. *hûkm ét.*" to decide judicially.

وبونكله بحرِ محيطك اوته‌سنده يكى بر دنيا كشفنى تخيّل ايدر[27]؛ بوكا ده موفّق اولور[28].

مَناسترك[29] برنده، قبّه‌دن[30] آصيلمش اولان بر قنديل[31] اورته‌ده صاللانير. مشهور بر عالم، بو قنديلك عينى وقتده[32]، دائما[33] مُطَّرِد[34] بر صورتده كورولن حركتلرينه[41] دقّت ايله: بر ايكى! بر ايكى! ديه‌رك تعقيبنه[35] قويولور[36]. مُتَهَيِّج[37] خانه‌سنه عودت ايدر. حكمتِ طبيعيه‌نك[38] الك مهم[39] قواعدندن برينى، يعنى رقّاصك[40] حركت[41] ياخود اِهتزازاتِ مُطَّرِده‌سنى كشف ايله‌دى. (مانيه خانيم)

27. *tékhay'yûl ét.″* to imagine (V. of *khayal*). 28. ***mouvaf'faq*** successful (*méfoul* of *tévfeeq*). 29. *manastîr* monastery. 30. *qoub'bé* dome. 31. *qandeel* a lamp. 32. *ayni vaqîtda* at the very moment (§ 695, 13). 33. *dayima* continually (adverb). 34. ***mout'tarid*** isochronous. 35. *ta'a-qeeb* to follow. 36. *qoyoulmaq* to go on. 37. *mûtéhéy'yij* excited (fayil of *téhéy'yûj*, V. of ***héyéjan***). 38. ***hikméti-tabiyiyé*** natural philosophy. 39. *mouhimm'* important (fayil of *ihmam*, III. of *himmét*). 40. *raq'qas* pendulum (§ 611). 41. ***harékét*** movement; vibration.

درس ٥٣ Lesson 53.

حرف تعريف The Arabic Definite Article.

§ 661. In the Turkish and Persian languages there is no article either definite or indefinite; but in Arabic there are definite and indefinite articles (*Harfi Tarif*, *Ténveen*) which are used in Ottoman with Arabic terms. The Ind. Article or *Ténveen* is of three kinds: ***-én***, ***-in***, ***-oun***, applied to the end of the words (§ 48); and they are used in Ottoman as adverbs. The definite article is ال ***él*** 'the': الكتاب *él-kitab* the book, البيت *él-béyt* 'the house'.

§ 662. **The Arabic Letters** are 28 in number, (پ، گ، ژ، چ being peculiar to Turkish and Persian): **14 of these are called lunar and the other 14 solar letters.**

§ 663. **The Solar Letters** (حروف شمسيه *Houroufou Shémseeyé*) are: ت ث د ذ ر ز س ش ص ض ط ظ ل ن.

The Lunar Letters (حروف قمريه *Houroufou Qaméreeyé*) are: ا ب ج ح خ ع غ ف ق ك م و ه ى.

§ 664. When the Arabic Article is added to a word beginning with a solar letter, to avoid harshness of sound, the *lam* is assimilated in pronunciation to the following solar consonant for euphony, and a *shéddé* (ّ) is put over the latter: الصّبر *és'-sabr* the patience; الدّين *éd'-din* the religion; السّلام *és'-sélam* the salutation: and not *el-sabr*, *él-din*, *él-sélam;* also:

السمت *és-sémt* zénith: pl. السموت *és-sûmout* azimuth.

§ 665. But the pronunciation of the *lam* is retained when the Article is attached to a word beginning with a lunar letter:

الحقّ *él-haqq* the right. الجبر *él-jébr* Algebra.
الكحل *él-kûhûl* alcohol. القلى *él-qali* alkali.
الكيميا *él-kimya* alchemy. الانبيق *él-inbiq* alembic.
العضاده *él-idadé* alidade. الغول *él-ghoul* the thief (Algol, the star).
الحمراء *él-hamra* the Red (castle), Alhambra.
المنقّح *él-mûnaqqah* almanack.

§ 666. Almost all Arabic words properly end in a vowel: *ûstûn* (-*é*) is the sign of the Accusative, *ésré* (-*i*) is the sign of the Genitive, and *éôtré* (-*a*) the sign of the Nominative; also these are left in Ottoman, yet they are retained in Arabic sentences used in Ottoman.

When a word having the Article ال is preceded by a word, that word keeps the original final vowel (-*é*, -*i*, -*ou*); the *élif* of the Article is not pronounced but slurred over, and *lam* is connected with the last vowel of the preceding word; as:

رَأْسُ ٱلْحِكْمَةِ مَخَافَةُ ٱللّٰهِ ***résû'l hikméti mékhafétou 'llahi*** the beginning of knowledge is the fear of the Lord.

كَلَامُ ٱلْمُلُوكِ مُلُوكُ ٱلْكَلَامِ ***kélamû'l mûlouki mûloukû'l kélami*** the words of kings are the kings of words.

خَلِيلُ ٱللّٰهِ ***khalilou 'llahi*** the chosen friend of Good (Abraham).

Not ***Résû él hikméti, mékhafétou allahi, kélamû élmûlouki.***

Note. The word الله is contracted from ال 'the', إِلَٰه ***ilah*** god, أَلْ إِلَٰه = الله ***Allah*** the God.

§ 667. When the *élif* of the Article is absorbed by the final vowel of the preceding word, the elision is marked by the sign ـٱ, written over the *élif* and called وصله *vaslé* 'union'; because it unites the vowel with ***lam*** directly; as: خليلُ ٱللّٰه، راسُ ٱلحكمت، كلامُ ٱلملوك.

The Arabic Izafét and Compound Adjective.

§ 668. The Arabic Definite Article is used for the following purposes:

I. To form the Arabic *Izafét:* as when an Arabic noun is united with a second noun; the last letter of the first vowel, being Nominative, has generally ***eötré*** (***-ou***, ***-û***) as its vowel (while it was *ésré* [***-i***] in the Persian system [§ 515]), and the second noun **has the** article:

اميرُ ٱلْمؤمنين ***émirû'l mûmineen*** the commander of the believers.

عبدُ ٱلْمجيد ***abdû'l Méjid*** the servant of the Most-Glorious.

ميزانُ ٱلحراره ***mizanû'l hararé*** the balance of warmth, thermometer.

دارُ ٱلسَّعادت ***darû's'sa‿adét*** the house of prosperity, *i. e.* the Imperial Harém.

II. To form the Arabic Compound Adjective, formed of a Participle (*i. e.* fayil, méfoul, adj. of Quality, N. of Excess, [§§ 601—606]), and a Noun. The Participle precedes the noun and ends with ***eötré*** (***-û***), while the noun has the Article.

خَالِقُ ٱلْأَرْضِ وَ ٱلسَّمَا ***khaliqû'l arz vé'sséma*** the creator of earth and of heaven.

وَلِيُّ ٱلنِّعَمِ ***véleeyû'n'niam*** protector of benevolence, benefactor.

سُلْطَانُ ٱلسَّلَاطِين ***soultanûs sélateen*** the Sultan of Sultans.

مفروض الاداء *méfrouzou'l éda* the performance of which is assigned, incumbent, canonical (prayer).
اكبر الاكابر *ékbérû'l ékiâbir* the great one of the greats.

Note. The word سلطان is the Adj. of Quality of سلاطت *sélatat* domination, rule.

III. To unite the nouns with the preposition. The prepositions are voweled generally at the end with *ûstûn* (-*é*, -*a*) and *ésré* (-*i*); (see more in the next section):

ب *bi-* 'by': الذات *éz-zat* the person: بالذات *bi'z-zat* in person, personally.

بين *béyné* between: الملل *él-milél* the nations: بين الملل *béyné'l milél* between the nations, international.

§ 669.

Notes. 1. All these examples end in Arabic with *esré* (-*i*), being in the Genitive case and meaning of; as: *Emirûl mûmineeni, Abdûl méjidi, Darûs séa-déti, Véliyûn niyami* etc.

2. Surnames or patronymics in Arabic [كنيه *kûnyé*] are composed with the words ابو *ébou* father; ام *ûmm* mother; ابن 'بن *ibn, bén,* (pl. بنى *béni*); ولد *véléd* son; بنت *bint* daughter (§ 168). The Arabs have the custom of calling the parents by the name of their firstborn children; as: ابوبكر *ébou-Békir* the father of Békir, the surname of the first Caliph. ابوالفرج *Ébûlféraj* the father of Faraj, Abulfaragius. ام كلثوم *ûmmû Kûlsoum* the mother of Kûlsoum, Mouhammed's youngest daughter. ابن سينا *Ibni Sina* the son of Sina, Avicienna.

3. If the name of the person precedes the surname, then *élif* is left out and بن *bén, bin* is used. ولد *véléd* is used for non-Moslems; as: محمد بن عبدالله *Mouhammêd bén Abdoullah'* Mouhammed the son of Abdoullah. يوسف ولد ذكريا *Yousouf vélédi Zékérya* Joseph the son of Zechariah. بنى احمر *béni Ahmér* the children of Ahmér.

مثالل *Misal'lér* Examples.

ملك الملوك *mélikûl-mûlouk* the King of Kings.

رب الارباب *rab'bûl-érbab* the Lord of Lords.

رئيس الاباء *réyisûl-aba* the chief of the fathers', patriarch.

عيسى المسيح *Eesa-él-méseeh'* (among Christians), *Eesél-méseeh* (among the Moslems) Jesus the Anointed; the Messias.

بِسْمِ ٱللّٰهِ ٱلرَّحْمَنِ ٱلرَّحِيم (باسم) *bismil-lahir' rahmanir' raheem* in the name of God the All-Compassionate, the **Most-Merciful.**

§ 669a. The Declension of Arabic Nouns.

Nom. كتابٌ ***kitabûn*** a book. الكتابُ ***él-kitabû*** the book.

Gen. كتابٍ ***kitabin*** of a book. الكتابِ ***él-kitabi*** of the book.

Acc. كتاباً ***kitabén*** a book. الكتابَ ***él-kitabé*** the book.

تعليم ١٤١ Exercise 141.

Form from the following words Izaféts and Compound Adjectives:

I. 1. (رَحْمَت ، نُور ، رَسُول ، كَلِمَة ، بَيْت ، عَبْد ، رُوح ، اِبْن + الله). 2. (عطاء ، فيض *ata, féyz* gift; سعد *sa'd* felicity; سيف *séyf* sword + الله). 3. (عباد *ibad* servants + الله [men]). 4. (قدس *qouds* holy + اقداس *aqdas* holies). 5. (كليم *kéleem* interlocutor + الله [Moses]). 6. (سلطان + برين *bérréyn* two continents, Asia and Europe). 7. (*f.* خاقان *khaqan* emperor [Chinese *hu-hang*] + بحرين *bahréyn* two seas, the Black Sea and the Mediterranean). 8. (دار *dar* house + فنون *fûnoun* sciences; خير *khayr* benevolence; شفقة *shéfaqa* charity; سعادت *séadét* prosperity; طباعة *téba-at* printing; تحصيل *tahsil* learning; خلافت *khilafét* caliphate). 9. (بنت + عنب *inéb* grapes [wine]). 10. (اُمّ + خبائث *khabayis* evils). 11. (عبد + رحمن *rahman* merciful, كريم *kérim* gracious; حميد ، مجيد ، عزيز *hamid, méjid, aziz* All-praise-worthy; ستار *séttar* forgiver; مسيح *méseeh* Christ). 12. (نُور ، شَرَف ، شَمْس ، بُرْهان ، عِزّ *izz'* glory; ناصِر ، نَصْر *nastr* help; جمال

nal beauty; مظفّر *mouzaffér* successful + دين *deen*, *n* religion).

Note. The nouns preceding دين end in *ûstûn* (-*é*).

II. 13. (عظيم *azeem* great, جليل *jélil* illustrious + ـش). 14. (سالف *salif* above + ذكر ' بيان *béyan* mention). ı. (نادر *nadir* rare + استعمال *istimal* usage). 16. (سريع *ree* quick + حركت *harékét* motion). 17. (مرعى *méree* served + خاطر *khatîr* [honorable]). 18. (كريه *kérih'* d + صوت *savt* voice). 19. (مقبول *maqboul* acceptable شهادت *shéhadét* testimony). 20. (ارحم *érhém* + راحين *himeen* [the most compassionate of the compassionate]).

§ 670. (ابن + خالدون ؛ رشد ' الرشد *rûshd*, *érrûshd* verrhoes]). (ابن + داود *Davoud* David); (Jacob the son Isaac); (Aliyé عاليه the daughter of Nayima نعيمه). arabét the son of Artin); (the father of Ziya).

The Arabic Prepositions.

§ 671. The Arabic Prepositions are much used Ottoman, but only in connexion with Arabic words. ıose most frequently met with are the following:

a. الى ***ila-*, *iléy-*** towards, as far as, until, to (§ 676 [6]).

الى الابد *ilél-ébéd* to all eternity, eternally.

الى آخره ' الى نهايه *ila akhîrihi*, *ila nihayé* to the end thereof; et cætera, etc.

b. ب ***bi-*** by, with, in (§ 676 [3]).

بالذات *biz'zat* in person. بالجمله *biljûm'lé* all, everyone.

بالاتفاق *bil-it'tifaq* with agreement, unanimously.

c. بعد ***badé-*, *bad-*** after (§ 676 [4]).

بَعْدَ ٱلطَّعَام *badét'ta-am* after dinner.

بَعْدَمَا *badéma* after which. بَعْدَهُ *badéhou* **afterwards.**

d. بِلَا ***bila*** without (used with nouns).

بلا خوف *bila khavf* without fear.

e. بَيْنَ ***béyné-***, ***béyn-*** between, among.

بَيْنَ ٱلنَّاس *béynén-nas* among the people, **among men.**

f. عَلَى ***ala-***, ***alé-***, ***aléy-*** upon (§ 676 [5]).

عَلَى ٱلدَّوَام *aléd-dévam* perpetually.

عَلَى حَالِهِ *ala halihi* in the former state.

g. عَنْ ***an*** from. عنه *anhou* from him.

عَنْ اصل *an asîl* originally. عَنْ قَصْد *an qasdin* **on purpose.**

h. فَوْقَ ***févqé-***, ***févq-*** upon, over (§ 676 [6]).

فَوْقَ ٱلْعَادَه *févqél adé* extraordinarily.

i. فِي ***fi-*** in, at; on (of dates); at, for **(of price) pl.** فيات.

فِي ٱلْوَاقِع *fil-vaqî* in effect, really. فِي ٱلْحَال ***fil'hal*** **instantly.**

فى بش غروش *fi* or *fiyatî bésh ghouroush* **per, at 5 piasters.**

فى ٢٣ آغستوس ١٣١٨ on the 23 August 1318 (1902) O. S. [§ 217].

j. كَ ***ké*** like. كَٱلْأَوَّل ***kél év'vél* as it was before.**

k. لِ ***li-***, ***lé-***, ***léy-*** in favour of, to; **for (§ 676 [7]).**

لِمَصْلَحَة *limaslahat* for the sake of business.

l. مَعَ ***ma-***, ***ma-é*** with (§ 676 [8]).

مَعَ ٱلْمَمْنُونِيه *ma-él mémnouneeyé* with pleasure.

مَعَ مَافِيهِ *ma mafihi* notwithstanding, yet.

m. مِنْ ***miné-***, ***min-*** from.

مِنَ ٱلْقَدِيم *minél qadim* from ancient times.

منه *min-hou*, *minhi*, *minh'* from him.

مِنْ غَيْرِ حَدّ *min ghay'ri haddin* without any right **= I dare not.**

n. ضمننده ، حقنده ، خصوصنده ، بابنده ***zîmnînda, haq'qînda,*** *khousousounda*, *babînda* (partly Turkish) about, **for.**

Note. الى ' على ' ل connected with pronouns is pronounced as *iléy-, aléy-, léy;* but with nouns as *ila, ala, li* (§ 676 [5], [6], [7]).

١٤٢ تعليم Exercise 142.

١ اُلوهِيتده[1] اقانيمِ ثَلَثَه[2] وار در: اَبْ' اِبن وَ روحُ اَلقدس. ٢ جنابِ واجبُ اَلوُجود حضرتلرى[3] ربُّ اَلارباب' مَلِكُ اَلمُلوك وَ خالقُ اَلارض وَ اَلسَّما در. ٣ عيسى اَلمسيح افنديمز حضرتلرى هم ابنُ اَلله وَ هم ابنُ اَلانساندر[4]. ٤ روحُ اَلقدس قُلوبِ انسانيه‌يى[5] تطهير ايدر[6]. ٥ رئيسُ اَلآبا حضرتِ يعقوب عيسى اَلمسيح افنديمزك اجدادِ عظامندن در. ٦ ايشه باشلامازدن' يه‌مك يه‌مزدن' اوقومازدن وَ صو ايچمزدن اوّل دائما بسمِ اَلله ديه‌لى. ٧ وَ اَلحاصل مرقومه[7] افاقت[8] بوله‌مدى: اويله مى ؟ — اوت افندم' ذاتُ اَلجَنْبدن وفات ايله‌دى ٨ بِاَذنِ اَللهِ[9] يارين قيصريه‌يه مُتَوَجِّهاً حركت ايده‌جكم. ٩ كَاَلسَّابق[10] ايشيكه غيرت اِيله دوام اَيله. ١٠ قبلَ اَلطَّعام حاضرلاندى وَ بَعْدَاَلطَّعام سند تحرير و تمهير اولوندى. ١١ عَلَى اَلعَادَه[11] بعدَ اَلطَّعام تنزُّهه[12] چيقارم.

Words and Notes. 1. *oulouheeyét* Godhead. 2. *Eqaneem'i sélésé* three persons, Trinity. 3. *vajibûl vûjoud* God (whose existence is necessary, self-existent). 4. *ibnûl insan* the Son of Man. 5. *qoulou'bou insaneeyé* human hearts. 6. *tat-heer ét.*" to purify. 7. *mérqoumé* she (§ 677); *zatûl jénb* vulg. *satlîjan* pleurisy. 8. *ifaqat boulmaq* to recover (§ 619). 9. *biznillahi* by the permission of God = if God wills. 10. *kés'sabîq* as it was before (§ 671 j). 11. *alél adé* (عادَت or عاده custom § 671 f) usually. 12. *ténéz'zûh'* to take a walk (V. of *nûzhét*).

١٤٣ ترجمه Translation 143.

One day Hoja Effendi, losing his donkey, enquires of a man about him. The man answering said: "I saw your donkey in the court of Iconium[1]; he was acting as

Words and Notes. 1. *Qonya méhkémésindé* ... *qadîlîq idiyor.*

judge there." Hoja Effendi said: "Well[2]! I already knew that he would be a Cadi[3]; because when I was teaching (giving a lesson to) Khîléz, my son, that donkey sticking up his ears[4] was listening attentively." He immediately started[7], and after some weeks reached Iconium. He went directly[5] to the court. He saw the Cadi from afar. He took a bunch of grass from the bag of the donkey and showed it to him saying *gîah! gîah! gîah! gîah!*[6] The Cadi laughed at what the Hoja was doing. The Hoja said: "Well, he recognizes me. In a few moments he will come cheerfully to eat the fresh grass. I will wait for him." And he is still waiting there.

2. *pék ala.* 3. *onoun qadî* (fayil of قضا) *olajaghînî bén satîn bilir idim.* 4. *qoulaqlarînî dikérék diq'qatla dinlér idi.* 5. *doghroudan doghrouya méhkéméyé gitdi.* 6. means 'hay or straw,' used to call the donkeys and horses 'come, come, come!' 7. *filhal Qonyaya mûtévéjjihén harékét édib* . . .

مكالمه Conversation.

لسان عثمانیده حروفاتك عددی قاچدر؟

اوتوز بر در : ا ، ب ، پ ، ت ، ث الى اخره . (الخ etc.)

شاهباز افندی بالجمله احباسنی بالذات ساحلده بولنان قوناغنه دعوتله مكمل بر ضیافت كشیده ایله‌دی . بعد الطعام قایقلرله تفرجه[1] چیقدق . مع مافیه ذات عالیكز اوراده بولنمدیغیكزدن كیفمز حرام اولدی[2] .

فی الواقع كوزل بر كیف ایتمشسكز ، ایشیتدم . اكرچه بر قاچ كون اول خبرم اولیدی ؛ مع الممنونیه بنده‌كزده دعوته اجابت ایدردم[3] . لكن لمصلحة ایكی ساعت اوته‌ده بولونان برقریه‌یه كیتمكه مجبور اولدیغمدن مع التأسف عظیم[4] كله‌مه‌دم .

اكر مسئله فی الحقیقه دیدیككز كبی ایسه ؛ اعلا ! دییه‌جك یوق . فقط بنده‌كز بعضیلرندن ایشیتدم كه ؛ ذاتكز كلمه‌مك ایچون عن قصد اول قریه‌یه كیتمشسكز .

حاشا[5] افندم ! بین الناس سویله‌نیلن هرسوزه ایناغمه‌ییكز ! بنده‌كز الى الابد دوستكزم . بعدما چوق فرصتلرله[6] بونی بالذات مشاهده و تقدیر ایده‌جكسكز .

Words and Notes. 1. *téfér'rûj* diversion. 2. ***haram ol."*** to become unlawful; to be unhappy. 3. ***ijabét ét."*** to reply in the affirmative, accept (IV. of *jévab* § 620). 4. ***hasha!*** Heaven forfend! 5. *mayét'té-és-sûfû azim* with the greatest regret. 6. ***foursat*** opportunity.

تعليم قرائت Reading Exercise.

لطيفه An Anecdote.

بر مجلسِ الفتده[1] قاين والده‌لرك[2] مناسبتسزلكلرندن[3] بحث ايديلديكى[4] صيره‌ده ، دلى قانلينك برى : "بن آولنديكم زمان قاين آنام بكا اذيته قالقيشيرسه[5] ، ايكى بر ديم[6] درحال[7] بوغارم[8]" ديديكنى خواجه حضرتلرى ايشيديكنده ، يانده بولونان بر دوستنك قولاغنه اكيله‌رك شويله‌جه دردينى ياغش :

— آه ! ايشته شو دليقانلى كوزومه كيردى ؛ بر قيزم اولسه‌ده ، شو قهرمانى[9] بكا داماد[10] ايده‌بيلسه‌يدم ، ياقه‌مى شو خنزير[11] قاريدن قورتاريركيدردم والسلام[12] !

Words and Notes. 1. *méjlisi ûlfét* social party. 2. mothers-in-law. 3. *mûnasibétsizlik* absurdity. 4. *bahs ét."* to speak about. 5. *éziyété qalqîshmaq* to trouble, tease. 6. without hesitation. 7. immediately. 8. *boghmaq* to strangle, to kill; *dérdini yanmaq* to confide his woes to another. 9. brave man. 10. son-in-law. 11. a. *khînzîr* pig; nasty. 12. *vésselam.*

درس ٥٤ Lesson 54.

Arabic and Persian Pronouns.

§ 672. The Arabic Pronouns are occasionally employed in Ottoman. They are used only in certain Arabic expressions adapted by the Ottomans. They are as follows.

§ 673. **The Possessive Pronouns:**

ى ***-i*** My. نا ***-na*** Our.

ك ***-ké*** Thy (masculine). ك ***-ki*** Thy (feminine). كم ***-kûm*** Yours.

ه ، ـه ***-hû, -hi*** Him, it; his, its. ها ***-ha*** Her.

هما ***-hûma, -hima*** Them [two] (dual).

هم ***-hûm, -him*** Them (masc.). هن ***hûn'né*** Them (fem.).

§ 674. The Demonstratives:

ذا ، هذا *za, haza* This. ذلك ، ذالك *zalikê, zalik* That.

§ 675. The Relative Pronoun:

ما *-ma, ma-* Who, which.

§ 676. مثالار *Misal'lér* Examples.

1. رَبّ *rébb* (among the Moslems), *rabb* (among the Christians) Lord. ربّى *réb'bi, rab'bi* My Lord, Lord, God. يا ربّى *ya'rébbi! ya'rabbi!* O my Lord! ربّنا *réb'béna!* Our Lord; Rabboni!

2. مولى ، مولا *mévla* (N. w. mim of ولى) Lord; sir. حضرت مولا *hazréti mévla* God. مولانا *mévlana!* My sir! His grace.

3. بـ *bi-* with ؛ لطف *loutf* ، من *ménn* grace ؛ بلطفه ، بمنّه *biloutf-fihi, biménnihi* by His grace ؛ بمنّه تعالى *biménnihi Taɛa-la* by the grace of God Most High. به *bihi', bih'* by him, on it.

4. بعد *badé* after: بعده *bade'hou* after it, after that.

5. على *ala-, aléy-* on, against: عليه *aléyhi* against or on him؛ عليك *aléyké* on or upon thee ؛ عليكم *aléykûm* on you ؛ سلام عليكم *sélamûn aléykûm!* Peace be on you! Hail! God bless you! عليه السلام *aléhis'sélam!* Upon him be peace! (said of any of the prophets). عليهمده *aléyhimdé* against me (partly Turkish). مدعى *mûd'dayi* the accuser: مدعى عليه *mûddaɛa aléyh'* com. *mûd'dayi aléyh* the accused. بناءً عليه *binayén aléyh* consequently.

6. الى *ila-, iléy-* to: اليه *iléyhi* to him ؛ اليها *iléyha* to her؛ اليهم *iléyhim* to them: مومى ، مشار *mouma, mûshar* (the méfoul of *iyma* and *isharét*) said, mentioned: مشاراليه ، مومى اليه ، مشاراليهم *mûsha-riléyh, moumayiléyh, mûshariléyhim* (pl.) to whom allusion has been made, the said; he, they. مشاراليها ، مومى اليها *moumayiléyha, mûshariléyha* she. مرسل *mûrsél* one which is sent (or addressed): [the méfoul of *irsal*]؛ مرسلٌ اليه *mûrsélûn iléyh* one who is addressed.

7. لـ *li-, lé-, léy* for, in favour of: له *léhou, léhi* for him, in favour of anybody ؛ لهمده *léhimdé, léyhimdé* in favour of me, for me.

8. ك *ké-* like: كذا *kéza* ، كذلك *kézaliké*, *-lik* like that; thus. هكذا *hakéza* so for thee this = so also. مع هذا *ma haza* in spite of this, with this. مع ذلك *ma zaliké* with this, notwithstanding this.

9. ما باقى *ma- mabaqî* that which remains, the remainder. مافوق *mafévq* that which is above : مافوقنده *mafévqindé* above him. مابين *mabéyn* that which is between, between. ماشالله *ma'shallah* what has God willed; May God bless him! كماكان *kémakiân* as it was before. مع مافيه *ma mafihi* with that which is in it (mas.), yet. مابعد *mabad* that which is after, the remainder: مابعدى وار *mabadi var* there is its remainder = to be continued. ماعدا *ma'-a-da* which is over; besides, except.

مطالعات *Mûta-la-at:* Remarks.

§ 677. In writing, the use of pronouns in the third person is avoided by repeating the noun for which they stand accompanied by one of these words, which all mean The same, the said, the above mentioned: مشارٌاليه ، مومى‌اليه ، مرقوم ، مسطور ، مذكور ، مزبور *mézbour*, *mézkûr*, *méstour*, *mérqoum*, *moumayiléyh*, *mûshariléyh* or *mûsharûn iléyh.*

§ 678. *Mézkûr*, *mézbour*, *mérqoum* are used when speaking of persons of inferior position. *Moumayiléyh* to the people of the middle class. *Mûshariléyh* is applied to persons of high rank. When speaking of inanimate objects *mézbour* and *méstour* are used.

§ 679. In case of a person first mentioned by name, or by a common substantive, these words may be used as substantives, or, — we might say —, as a kind of Personal or Demonstrative Pronoun, in all the cases of declension. But, in case of a thing, they must be used as adjectives, repeated each time.

§ 680. **The Persian Pronouns** are rarely used in such expressions. They are: اين *een* this : آن *an* that : چه *chi* what? : چند *chénd* some : خود *khod* self, one's self; as:

غافل این وُ آن *ghafi'li een ou an* ignorant of this and that, inexperienced.
چه فائده *chi fayidé!* what is the use! Alas!
چند دفعه‌لر *chénd défalar* several times.
خود بخود *khod bé khod* personally, by himself.

تعلیم ١٤٤ Exercise 144.

١ بمنّهِ تعالی دون ساعت بر بوچوق راده‌لرنده یکیجه قریه‌سنه[1] مواصلت ایدوب[2] ، افندئ مومی الیه ایله ملاقات[3] شرفنه[4] نائل بویورلدق[5] . دوغریسی مشارالیهك حقِّ عاجزانه‌مده ابراز بیوردقلری توجّهدن[6] دولایی فوق العاده منتدار قالدم[7] . ٢ افندئ مشارالیه لَهْ وُ علیهکزده واقع اولان[8] مفتریاتدن[9] دولایی بر شی بیان ایتدیلرمی[10] ؟ — خیر افندم ! بر شی سویله‌مدیلر ؛ مع هَذا حَقمده کوستردکلری مُحَبَّتدن علیهمده سویله‌نن سوزلره قطعاً[11] اهمیت ویرمه‌دکلری[12] آکلاشیلیور . ٣ دونکی مُحاکمه‌ده[13] فصل اولونان[14] دعوا[15] نه حقنده ایمش ؟ بر شی آکلاشیله‌بیلدی می ؟ — اوت افندم ! بر حقوق[16] دعواسی ایمش . مدّعی مدّعی علیهدن اون بیك غروش ادعا[15] ایدییورمش . ٤ دینیکزك ماباقیسنی بوکون تأدیه[17] ایده‌بیلیر میسکز افندم ؟ — آمان افندم ! چندهفته مساعده بویورملرینی تمنّی ایده‌رم . بوکونلرده تأدیه ایتمك قدرتمك مافوقنده در .

Words and Notes. 1. To the village *Yénijé* (near **Mérzifoun**). 2. *mûvasélét ét.*" to arrive, reach (III. of *vasl*). 3. ***mûlaqat*** **interview** (VII. of لقاء *liqa* an encounter). 4. ***shéréf*** honour. 5. ***nayil ol.***" to obtain, attain. 6. ***tévéj'juh*** sympathy. 7. ***min'nétdar qalmaq*** to be under obligation, grateful (§ 535). 8. ***vaqi ol.***" happening, occurring (*fayil* of *vouqou'*). 9. ***mûftériyat*** calumnies (pl. of ***iftira*** [§ 650]). 10. *béyan ét.*" to express. 11. ***qat'an*** absolutely, not at all. 12. ***éhém'miyét vérmék*** to give importance (§ 582). 13. ***mou-hakémé*** a tribunal's hearing a case and giving a legal decision, law-suit (III. of *hûkm*). 14. *fasl olounmaq* to be decided, judged (a case). 15. ***dava*** a case; ***id'da-a***, ***id'di-a*** to claim (VIII. of ***dava*** [§ 628]). 16. ***houqouq*** rights, dues (pl. of ***haqq***, used as sing.). 17. ***té-é-diyé*** to pay (II. of *éda* اداء [§ 616]).

عظیم مضایقه‌ده[18]یم . ٥ هَكذا بنده‌كزك دخی مضایقهٔ نقدیه‌سی[18] دَرَجه، فوق العاده ده در . مع مافیه چند كون دها مساعده ایده‌بیلیرم . اولان مطلوباتمدن[19] ماعدا دیكرلرنده دخی واردر .

18. *mouzayaqa* distress (§ 618 of *zeeq*); *naqdeeyé* pecuniary (§ 579). 19. *matloubat* dues (*méfoul* of *taléb* [§ 578]).

ترجمه ١٤٥ Translation 145.

1. Jesus said unto her: Mary. She turned herself, and said unto him, Rabboni. 2. Will you say anything against or in favour of him? 3. I have nothing to say against him, but I have much to say in favour of him. 4. The accuser and the accused were before the judge. 5. The said gentleman also was sick. 6. What is written on the postal cards[1]? 7. Is this article[2] to be continued? 8. There was nobody in the school, except your son. 9. I cannot read those Arabic sentences, it is above my ability to read them. 10. Where is the residence of Habib Efféndi? — It is that blue-coloured house.

1. *achîq moukhabéré varaqasî* = correspondence card. 2. *bénd.*

مكالمه Conversation.

حسین افندی ***Houséyn Efféndi.***	حسن افندی ***Hassan Efféndi.***
سلام علیكم ! حسن افندی .	وعلیكم السّلام ! مولانا حسین افندی .
مَرْحَبا اَهلاً وَ سَهلاً .	ایوالله ! اللهه امانت اولك !
ماشالله ! ناصل اولدی ده بنده‌خانه‌یه تشریف ایده‌بیلدیكز ؟	افندم ! دون تَشَرُّف ایده‌جك ایدم امّا ، حضرت یحیا علیه السلامك یوم مخصوصی اولمق مناسبتیله آوده قالوب طاعت وعبادتله مشغول اولدم .
پك اعلا ایتمشسكز ! جناب الله شفاعتِ مباركه‌لرندن اهل ایمانی محروم ایتمه‌سین !	آمین ! ادعیهٔ خیریه‌لری بركتیله انشالله . عجبا ذات عالیلری نه‌ایله مشغول ایدیكز ؟
افندم ! كَماكَانْ "قِصَسُ اَلْاَنْبِیَا" نام اثرِ مُحتَرَمی مطالعه ایله مَشغول	اوت افندم ! تاریخ مقدس مطالعه‌سنه فَوقَ اَلْعَاده مراقكز اولدیغنی بیلیرم.

ایدم . معلوم سنیه‌لری اولدیغی اوزره
داعیلری بویله آثارك مطالعه‌سندن
پك زیاده متلذّذ اولورم .

اَسْتَغْفِرُالله افندم ! تقدیراتکزدن
دولایی فوق العاده متداریکزم .
دون معلّم شهیر آغوب افندی
دولتخانه‌یه تشریف ایتمشلردیو
ایشیتدم . ایلك دفعه اوله‌رق می
تشریف ایله‌دیلر ؟

اوت افندم ! مومی الیهك قیمتنی بنده‌کز
دخی تقدیر ایده‌رم . بزم کبی عالمِ
مدنیتجه غافلِ این وُ آن اولان
کسان ایچون افندئ مومی الیه بر
رَهْبَرِ بیهمتا در .

افندم او بویوردیغیکز : "مرسَلٌ الیهك
نام وُ شهرت وَ مَحَلِّ اِقامتی بالایه
یازیله‌جقدر" عباره‌سیدر .

بنده‌کز دخی پك هوسکار ایسه‌مده ،
حالا اویله آثاردن اِستِفاده ایده‌
بیلمك قدرتك مافوقنده در .

خیر افندم ! معلم مومی الیه چند دفعه‌لر
دخی تشریف ایتمشلر در . من
اَلقدیم بَیْنَنَاده حُبّ و مَوَدَّت
موجود در . لکن چه فائده که
کثرت مشاغلدن ناشی پك آز
دفعه‌لر تشریف ایدییورلر .

بویوردیغکزی تصدیق ایده‌رم . اگرچه
مساعده‌لری اولورسه ، افندیمزه بر
سؤال تقدیم ایده‌یم . آچیق مخابره
ورقه‌لری اوزرنده قیرمیزی حروفاتله
محرَّر اولان عِباره نه در ؟

پك اعلا ! فَوْقَ اَلْعَادہ متشکّرم .

تعلیم قرائت Reading Exercise.

دریاده سفائنك منع مُصادَمه‌لری ضمننده یاپیلان قوانین و نظامات .

Regulations and rules of the road, for preventing collisions at sea.

— ١ —

مُخالِف قُونطره‌ده بولونان ایکی سفینه
بربرلرینه تصادف ایله‌دکلری حالده :
قونطره‌لری اسکله‌دن اولان ، سانجاقدن
اولانه دائما یول ویره‌جکدر ؛
(یا چویره‌رك وَیا آچیقده طوره‌رق) .

— 1 —

When close-hauled on opposite tacks, the ship on the port tack is always to give way if necessary, either by keeping away or going about.

— 2 —

With the wind free, give way to those on the wind.

— ٢ —

روزکاری قولای قوللانان کمی ، روزکار اوزرنده کنه یول ویره جکدر.

— 3 —

Two ships meeting under (having) full sail are to pass on the port side of each other.

— ٣ —

باش باشه تصادف ایدرك مصادمه وقو- عی ملحوظ اولان ایکی کمی ؛ بربرینك اسکله طرفندن مرور ایده جکلردر.

— 4 —

Under steam and nearly end-on to each other, both cast to starboard and pass on the port side of each other.

— ٤ —

ایستیم اوزرنده بولونان ایکی کمی بربرینه تصادف ایتدکده ؛ منع مصادمه ایچون ایکیسی ده دومنلرینی سانجاغه قیره رق ، بربرینك اسکله سندن کچرلر.

— 5 —

A steamer always gives way to a sailing vessel: and it must be remembered that every vessel under sail, with steam ready, though not using it, is considered a steamer, in the event of collision.

— ٥ —

واپور سفائنی ، یلکن سفائننه یول ویرمکه مجبور اولدیغی کبی ؛ ایستیمی حاضر اولدیغی حالده ، یلکن ایله سیر ایدن سفائن دخی حینِ مُصادَمه ده : واپور کبی عدّ اولونه جقلری خاطردن دُور طوتیلمامالیدر.

— 6 —

Every vessel underweigh is to carry a green light on the starboard and a red light on the port side.

— ٦ —

ده کیزده کزن هر سفینه سانجاق جهتنه بریشیل ، اسکله جهتنه ده قیرمیزی فنار (فَنَر) وضع ایتمکه مجبور درلر.

— 7 —

Steamers, in addition, carry a white light at the fore-masthead (*prova*). [*Worda* the broadside.]

— ٧ —

فضله اوله رق واپور سفائنی (بورده فنارلرندن ماعدا) پرووه سُتونه بیاض بر سیلیون فناری کشیده ایدرلر.

— 8 —

Vessels towing, carry two white masthead lights (*siliyon*).

يدك چكن سفائن ايكى سيليون چكرلر.

— 9 —

During fogs, vessels under steam are to sound a steam whistle; vessels under sail, to use a fog horn; at anchor, to ring a bell.

سيس زماننده واپور سفائنى دودوك ، يلكن سفائنى ده سيس بورينوزى وَ لنگراندازِ اقامت بولوندقلرى حالده چاك چالارلر.

— 10 —

These signals to be sounded once, at least, every five minutes.

بونلر ده لا اقل بش دقيقه‌ده بر كره چالينمالیدر.

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٥٥ درس Lesson 55.

The Arabic and Persian Adverbs.

§ 681. The simple Arabic Adverbs are rarely used in Ottoman, but the compound ones are very common. These are made by the addition of a tenveen of **ûstûn** together with an *élif* or *té* (*-én*, *-tén* § 48); as:

شرق *sharq* east: شرقاً *sharqén* eastward.

ذات *zat* origin: ذاتاً *zatén* originally, already.

شفاه *shifah* lips: شفاهاً *shifahén* orally.

§ 682. There are two rules which govern the pointing of tenveen of ûstûn[1]:

a. If the word ends in *hémzé* (§ 590), or short *élif* (§ 594), or servile *hé* or *té* (§ 592), only a double *ûstûn* is put at the end, provided that *té* and *hé* (ت ، ه ، ـه) must change into round *té* (ـة ، ة *-tén*) and short *élif* (ى *-a*) must change into simple *élif* (اً *-én*):

جزاء *jéza* punishment: جزاءً *jéza'yén* as a punishment.

هديه *hédiyé* present: هديةً *hédiyé'tén* as a gift.

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[1] Which is the sign of the Accusative case (§ 670).

مرحمت *mérhamét* mercy:	مرحمةً *mérhamétén* kindly.
معنی *man'a* meaning:	معناً *ma'nén* in truth, virtually.
ماده *maddé* material:	مادةً *maddéten* materially.

b. But if the final ت be radical, or if the word end with any other letter than those mentioned above, an *élif* with double *ûstûn* (اً -*én*) is added to the end; this *élif* is never pronounced:

موقت *mouvaq'qat* temporary:	موقّتاً *mouvaqqa'tén* temporarily.
نظر *nazar* a glance:	نظراً *naza'rén* in respect of.
ثالث *salis* third:	ثالثاً *sali'sén* thirdly.
بعضاً *bazén* sometimes:	مؤخّراً *mou-akhkha'rén* subsequently.

مثالار *Misal'lér* Examples.

متمادياً *mûtémadi'yén* continually.	مجدداً *mûjéd'dédén* newly.
دفعةً *défa'tén* repeatedly.	فجأةً *fûj'jétén* suddenly.
قضاءً *qaza'yén* by accident.	قصداً *qas'dén* designedly.
خفياً *khéfi'yén* secretly.	علناً *alé'nén* openly.
عموماً *oumou'mén* generally.	تقريباً *taqri'bén* nearly.
براً *bér'rén* by land.	بحراً *bah'rén* by sea.
جمعاً *jéman, jém'én* as a total.	مجاناً *méjjan'én* freely, gratis.
تحريراً *tahri'rén* written.	كلياً *kûl'liyén* totally.
جبراً *jéb'rén* by force.	جملةً *jûm'létén* wholly.

§ 683. Sometimes the tenween is not pronounced:

اوّلا *év'véla* firstly.	عادتا *a'déta* simply.
حالا *hal'a* yet, now.	دائما *da'yima* always.
غالبا *gha'liba* most probably.	مطلقا *mout'laqa* absolutely.
واقعا *vaqa'-a* in fact, surely.	مثلا *mé'séla* for example.

عجبا *a'jéba, aja'ba* I wonder! strange! Really!

§ 684. **The Persian Adverb.** The Persian Derivative Adjectives, which are made by the addition of انه *-ané* (§ 528), are used as adverbs:

دوستانه *dosta'né* friendly. برادرانه *biradera'né* brotherly.

جانسپارانه *jansipara'né* devotedly; bravely.

محرمانه *mahréma'né* intimately, confidentially.

١٤٦ تعليم Exercise 146.

١ امتحانلريڭز بو سنه تحريراً مى اولەجقدر يوخسه شفاهاً مى ؟ — اولا تحريراً اولەجغى معلّم افندى طرفندن اعلان[1] اولونمشيديسەده ' مؤخراً هئيت معلمين[2] شفاهاً اجرا اولونغەسينه قرار ويرمشدر[3] . ٢ دشمن براً و بحراً هجوم[4] ايلەدى . ٣ افنديمز حضرتِ عيسى عَليهِ‌السلام "خفياً سويلەدكلرمى علناً وعظ ايدەجكسكز" ديوبويورمشدر . ٤ مصطفى دايم بندەكزه هديةً بش ليرا ارسال ايلەمش ؛ ذاتاً ده اون ليرا كوندرمشيدى : جمعاً اون بش ليرا كوندرمش اولدى . ٥ دروننده اقامت ايلەديكمز قوناق بزم دكلدر . موقتاً اوطوروپورز . ٦ ايشيتديكمزه نظراً آوْ صاحبكز فجئةً[4] وفات ايلەمش ؛ اويلەميدر عجبا ؟ — اوت افندم ' حقيقت در . فقط بَدناً[5] اولقدر صاغلام ايديكه ' وفاتنه حالا اينانغمم كلمەيور . ٧ اويلەدر ؛ لكن مُسكراته[6] مبتلا[7] اولانلر ' عموماً بويلەجه وفات ايدرلر . بنم بيلديكم متوقاى مرقوم متمادياً ايچكى[6] ايچردى . ٨ واقعاً سزك ايچون بر مكتوب كلمش اما ؛ صوكره ده قضاء ضايع اولمشدر ' عفو ايدرسكز . ٩ مكتوب ضايع اولمامشدر ؛ بنى عادتا اِغفال ايديپورسكز[8] ' اِرادَتكز[9] ايله ويريكز ؛ ويرمزسكز جبراً آليرم .

Words and Notes. 1. *ilan ét.*" to announce (IV. of ***aléni***). 2. ***hiyé'ti** mou-al'-limeen* the Faculty. 3. *qarar **vér.***" **to decide.** 4. ***hûjoum*** to attack; *fûj'jétén* for فجائتاً suddenly. 5. ***bédénén*** **bodily.** 6. *mûskirat, ichki* any intoxicating liquid (pl. of ***mûskir***, **which is** the méfoul of IV. *sékér*). 7. *mûbtela* addicted to (méfoul of ***ibtila***). 8. *ighfal ét.*" to deceive. 9. *iradét* will (IV. of $\sqrt{}$رَوَدَ [§ 620]).

ترجمه ۱٤۷ Translation 147.

1. "I will give unto him that is athirst of the fountain of the water of life freely." 2. He has not yet come. 3. The school house was newly built. 4. Nearly 500 persons were present. 5. He took the money by force. 6. They were treating[1] each other like brothers. 7. He was serving his Master devotedly. 8. I cannot reveal[2] to you that matter[3]; it was told to me in confidence. 9. He told me again and again (repeatedly). 10. It is most probable that he will never be able to come. 11. Really! That is my opinion[4] too.

Words and Notes. 1. *mou-amélé ét.″* 2. *béyan ét.″* 3. *mad'dé.* 4. *éfk̇ıâr.* *(Béndénizin dé éfk̇ıârı héman héman o mérkézdé dir.)*

تعليم قرائت Reading Exercise.

Newton. بر عالمِ مشهورك افعالِ سياسيه‌سى

علومِ طبيعيه[1] علماسندن[2] مشهور نيوتون[3] يكرمى سنه انكلتره پارلامنتوسنده[4] مبعوث[5] صفتيله[6] بولونديغى حالده ' بركون نه[7] بر نُسطق ايراد ايتمش[8] ' نه ده برتكليف[9] وُ اعتراضده[10] بولونمشدر . نهايت خارقُ اَلْعَاده اوله‌رق[11] بركون قِيام ايدوب ' وَقارلى بر صورتده[12] ادارهٔ كلام[13] ايده‌جكنى اعضاى مجلس كوردكارنده : غايت تعجب ايدرلر[14] . وَاول آنه قدر پك چوق مسائلِ مهمه‌ده[15] اختيارِ سكوتله[16] ' هيچ بر سوز تكلُّم ايتمه‌مش[17] اولان بو ذاتك حركتنى مُطلقا مهمّ بر مسئله

Words and Notes. *éf'al* actions (pl. of *fiyl*); *siyasiyé* political (§ 579). 1. *ouloumou tabiyiyé* natural sciences. 2. *ouléma* scientists (pl. of *alim* [§ 643 d]). 3. *Névton* Newton. 4. *parlaménto* parliament. 5. *méb'ous* delegate, P. M. 6. *sîfatîyla* with the title. 7. *né — né —* neither — nor —. 8. *iyrad* to deliver (§ 620); *noutq* speech. 9. *tékleef* proposition (§ 615). 10. *itiraz* opposition (VIII. of *arz*). 11. *khariqûl adé olaraq* extraordinarily (Turk. adverb). 12. *vaqarlî bir sourétle* in a serious manner, seriously (§ 458). 13. *idaréyi kélam ét.″* to deliver a speech (§ 621). 14. *té-aj'jûb ét.″* to be astonished. 15. *mésayil* questions (pl. of *mésélé* [§ 597]), *mouhimm'* important (*fayil* of *ihmam* [§ 619]). 16. *ikhtiyar ét.″* to prefer, choose (§ 627); *sûkûtlé* for *sûkût édérék* remaining silent (= keeping silence). 17. *tékél'lûm ét.″* to speak (§ 622).

الجاسیله[18] اولدیغـنه حکم ایدرك[19] ؛ هیئتِ مجلس کمالِ دقتله[20] مشارالیهك[21] بحث ایده‌جکی[22] مسئله‌یی استماعه[23] حاضرلانیر.

اول علّامهٔ دوران[24] نه دیسه ایی[25] ! — "افندیلر ! صاغ جهتمده[26] مشاهده بویوردیغیکز[27] شو پنجره‌نك جامی قضاءً قیریلمش اولدیغندن ، جریان هوانك[28] حدوثنی موجب اولویور[29] ، وَ بو ده بنم صحتمی إخلاله[30] باعث اولویور[29] : بناءً علیه[31] ؛ بو قیریق جامك یرینه بر یکیسنك طاقدیریلمه‌سنی تکلیف ایده‌رم" دیوب اوطوری ویرمشدر[32] . ‹ابو الضیا›

18. *ilja* compelling (§ 619). 19. *hûkm ét.″* to judge, think. 20. with great attention. 21. see § 678. 22. *bahs ét.″* to discuss. 23. *istima ét.″* to hear. 24. *al'lamé* exceedingly learned (§ 582 of *al'lam*, this is exceptionally masculine); *dévran* the century. 25. What do you think that he said? 26. *jihét* side. 27. *mûshahadé* to see. 28. *jéréyanî hava* current of air. 29. *houdous ét.″* to occur, happen; *moujib* causing (méfoul of *ijab* [§ 619]); *bayis ol.″* to cause. 30. *sîh'hat* health; *ikhlal* to spoil, break. 31. *binayén aléyh* therefore (§ 676 [5]); *téklif ét.″* to propose, to move. 32. he sat down quickly (§ 286). *Ebûz Ziya* the father of Ziya (§ 669 [2], p. 369).

مکالمه Conversation.

To Thank. تشکر ایتمك *Téshék'kûr étmék.*

I thank you very much for your kindness.	*Loutfouñouza pék ziyadé téshék-kûr édérim.*
Pray don't mention it.	*Estagh'firoul-lah!*
I feel very grateful to you.	*Zatî aliñizé min'nétdarîm.*
I am very much obliged to you.	*Min'nétdarînîzîm.*
I shall never forget your kindness to me.	*Qoulouñouza olan loutfou hich ounoutmayajaghîm.*
I return you a thousand thanks.	*Biñlérjé arzî téshék'kûr édérim.*
I beg you will accept my most grateful thanks.	*Min'nétdarané olan téshék'kûra-tîmî qaboul bouyourmañîzî istirham édérim.*
Thank you, Sir.	*Téshék'kûr édérim éffendim.*
I am sorry to give you so much trouble.	*Zatî alinizé bou qadar zahmét vérdiyim ichin mûté-és'sifim.*
You overwhelm me with your kindness.	*Loutfounouz qoulonouzou mah'-joub édiyor.*
No trouble at all.	*Hich zahmét déyil. Bir shéy déyil.*
I shall be most happy to return you the favour.	*Loutfounouzou iyadé édéjéyim ichin pék més'-oud oum.*
You are really too kind.	*Haqiqatén pék nazik siñiz.*
I hope I shall some day be able to get out of your debt	*Insh'al-lah bir gûn olour bor-joumou éda édérim.*

I am delighted to have been useful to you. — *Khîdmétiñizdé bouloundoughoum ichoun pék mémnounoum.*
I am extremely glad to see you. — *Sizi gœrdûyûmé déréjéyi nihayédé mémnoun oldoum.*
Nothing at all! Not at all! — *Bir shéy déyil.*
No ceremony between friends. — *Téklif yoq dour éffêndim!*

درس ٥٦ Lesson 56.

اسماء اعداد Arabic Numerals.

§ 685. The Arabic Numeral Adjectives are frequently used in Ottoman, especially in writings, in official terminations, in speeches and sermons.

§ 686. I. Cardinal Numbers. اعداد اصليه

واحد ' احد *vahid* or *ahad* one; fem. واحده ' احدى *îhda*, *vahîdé*.

اثنين *ésnéyn* two.	سبعه *séb'-é* seven.
ثلثه *sé-lé-sé* three.	ثمانيه *sémaniyé* eight.
اربعه *érba'-a* four.	تسعه *tis'-é* nine.
خمسه *khamsé* five.	عشره ' عشر *ashéré, ashér* ten.
سته *sit'té* six.	صفر *sîfîr* zero.

احد عشر *ahadé ashér* 11, اثنا عشر *isna ashér* 12, ثلثة عشر *sélését ashér* 13, اربعة عشر *érba-at ashér* 14, خمسة عشر *khamsét ashér* 15, ستة عشر *sittét ashér* 16, سبعة عشر *séb'ét ashér* 17, ثمانية عشر *sémaniyét ashér* 18, تسعة عشر *tis-ét' ashér* 19.

عشرين *îshreen* 20, ثلثين *séléseen* 30, اربعين *érba-yeen* 40, خمسين *khamseen* 50, ستين *sit'teen* 60, سبعين *séb'een* 70, ثمانين *sémaneen* 80, تسعين *tis'een* 90. (عشرون ' ثلثون etc. is not used in Ottoman.)

مائه *miyé* 100, مأتين *miyétéyn* 200, ثلثمائة *sélésou miyétin* 300, الف *élf* 1000, الفين *élféyn* 2000, ثلثة آلاف *sélését alaf* 3000.

§ 687. II. Ordinal Numbers. اعداد وصفيه

اول ' حادى *év'vél, hadi* 1st; fem. اولى *oula*.

ثانى *sani* second; fem. ثانيه *saniyé* second ($^1/_{60}$th of a minute).

ثالث *salis* third.	fem. ثالثه	سابع *sabi* seventh.	
رابع *rabi* fourth.	» رابعه	ثامن *samin* eighth.	
خامس *khamis* fifth.	» خامسه	تاسع *tasi* ninth.	
سادس *sadis* sixth.	» سادسه	عاشر *ashir* tenth.	

§ 688. By the addition of an *élif* with a **tenveen**, they are changed into adverbs (§§ 681, 683):

اولا *év'véla* firstly.	سادساً ***sadisén* for the 6th time.**
ثانياً ***saniyén*** secondly.	سابعاً ***sabiyén* » » 7th »**
ثالثاً ***salisén*** thirdly.	ثامناً ***saminén* » » 8th »**
رابعاً ***rabiyén*** fourthly.	تاسعاً ***tasiyén* » » 9th »**
خامساً ***khamisén*** fifthly.	عاشراً ***ashirén* » » 10th »**

§ 689. The Nisbé of the units is made by the measure فَعَالِى (§ 580 f.):

ثنائى ***sûnayi*** composed of two letters, bi-literal.

ثلاثى ***sûlasi*** » » three » triliteral.

رباعى ***rûbayi*** » » four » quadriliteral.

§ 690. Fractional Numbers. اعداد كسريه

نصف ***nîsf, nîsîf*** half (§ 207).	سدس ***sûds, sûdûs*** ¹/₆.
ثلث ***sûlûs, sûls*** ¹/₃.	سبع ***sûb'*** ¹/₇.
ربع ***roub', ouroub*** ¹/₄.	ثمن ***sûmn, sûmûn*** ¹/₈.
خمس ***khoums*** ¹/₅.	تسع ***tûs'*** ¹/₉.

عشر ***ûshr, ûshûr*** ¹/₁₀; ***éôshûr*** tithe (pl. اعشار ***ashar***).

§ 691. In forming compound numeral **adjectives** in Arabic, the smaller number always **precedes the** larger, while وَ *vé* is put between every number **and that** which follows it: that is to say, in reading **they begin** from the right, as they write and **read from the** right (§ 13).

مثاللر *Misal'lér* Examples.

تسعة و ثلاثون ***tisét vé sélasoun*** (or ***sélaseen*** [§ 573]) **thirty-nine.**

تحريراً فى الْيوم الْخامس وَ الْعشرين ، مِن شهرِ ذى الْقعدةِ الشَّريفه ؛ لسنة سبعةَ عشرْ وَ ثلثمائة وَ الف *Tahreerén fil yévmil khamis vél ishreen, min shéhri zilqadétish shérifé, lisénétin sébét-ashér vé sélésoumiyétin vé élf.* (This Firman) was written on the 25th of the sacred month Zilqadé, in the year 1317 (of the Hejira).

شهور ثلثه امتحانلرى ختام بولدى *shouhourou sélésé imtihanlari khitam bouldou.* The term examinations were finished.

اوقات مباركهٔ خمسه *évqati mûbarékéyi khamsé* the five blissful times (of daily prayers). الفُ ليله و ليلة *élfû léylé vé léylét* the 1001 nights, *i. e.* the Arabian Nights, Turk. *Biñ bir géjé.*

The Diminutive Noun.

§ 692. The Diminutive noun is made by the measure فُعَيل *fouqéyl* (§§ 156, 167, 544):

عبد *abd* a servant: عبيد *ouběyd* a little servant.
حسن *hasan* beautiful: حسين *houséyn* darling, prettiest.
سلمان *sélman* prop. name: سليمان *souléyman* Solomon.

١٤٨ تعليم Exercise 148.

١ آحاد ؛ عَشَرات ؛ مآت ؛ الوف ، آلافْ[1] ؛ ٢ اَحَديَّت ، ثُلثان ، سُدسان[2] ؛ ٣ كتابِ رابع ، فُصولِ[3] اربعه ؛ ٤ فصلِ[3] تاسع عشر ؛ ٥ جزائرِ[4] سبعه ، عمليات[5] اربعه ؛ ٦ اوچ ربع ، آلتى تسع ، يدى عُشر ؛ ٧ مادهٔ[6] رابعه ؛ سنهٔ ثامن وَ عشرين ؛ ٨ دفعهٔ اولى ، شهورِ[7] ستّه ، عشرِ محصول[8] ؛ ٩ رسومِ ستّه ، شهورِ ثلثه ؛ ١٠ حواسِّ[9] خمسه ؛ ١١ خمسين[10] ، اربعين[11] ، كسرِ اعشارى[12] ؛ ١٢ عيدُ الْخمسين[13] ؛ اوامرِ عشره ؛ احادِ ناس[14] .

Words. 1. *ahad, ashérat, miyat, oulouf* or *alaf;* the units, tens, hundreds and thousands. 2. $^2/_3$, $^2/_6$ (duals [§ 568]). 3. *fousoul* seasons, pl. of *fasl* a season; a section, subdivision of a book. 4. *jézayir* islands, pl. of *jéziré* (§ 646). 5. *améliyat* processes (Arith). 6. *mad'dé* article (§ 644 b). 7. *shouhour* months (pl. of *shéhr*). 8. product (méf. of *housoul* [§ 604]). 9. *havass'* sense, faculty. 10. *khamseen* a period of 50 days, following the Erbayeen, ending at the Vernal Equinox. 11. *érbayeen* the forty days of midwinter, beginning with the winter solstice, 21st December, and ending 30th January, when the severest cold is experienced. 12. *késri asharee* the decimal fractions. 13. *eed* festival (Pentecost). 14. individuals.

تعليم ١٤٩ Exercise 149.

١ مسكرات[1] ، دخان[2] ، طوز ، تمغا[3] ، حرير[4] ، صيدِ ماهی[5] رسومنه رسومِ ستّه تعبير اولونور[6] ؛ بونلر دخاندن ماعدا ديون عموميهٔ عثمانيه ادارهسنه ترك و احاله اولونمشلر در. ٢ كچن سنه اربعين خفيف كچدی ايسهده ، بو سنه خمسين اولقدر خفيف كچمهدی. ٣ دولتِ عليهٔ عثمانيهنك ملكيه[7] درجاتِ رتبهسی[8] آشاغيدن يوقاری چيقهرق شونلر در: رتبهٔ خامسه ، رتبهٔ رابعه ، رتبهٔ ثالثه ، رتبهٔ ثانيه صنفِ[9] ثانيسی ، رتبهٔ ثانيه صنفِ متمايزی[10] ، رتبهٔ اولی صنفِ ثانی ، رتبهٔ اولی صنفِ اول ، رتبهٔ بالا[11] ، وَ رتبهٔ وزارت[12] . ٤ عَمَلياتِ اربعه شو آتيده كيلر در: جمع ، طَرح[13] ، ضَرب[14] ، تقسيم . ٥ فصولِ اربعه دخی بونار در: صيف[15] ، خزان[16] ، شتاء[17] ، وَ بهار[18] . ٦ مصادرِ[19] عربيه اساساً[20] ايكی قسمدر: اوّلا مجرّد[21] ، ثانياً مزيدٌ فيه[22] . ٧ مصدرِ مجرد دخی ايكی قسمدر: بری مصدرِ ثلاثئ مجرد و ديكری مصدرِ رباعئ مجرد. ٨ مصدرِ مزيدٌ فيه دخی ايكی نوعدر: مصدرِ ثلاثئ مزيدٌ فيه وَ مصدرِ رباعئ مزيدٌ فيه. ٩ عيد اَلخمسين كونندہ باركاهِ اَحديته عرضِ تحميدات ايلهديلر.

Words and Notes. 1. *mûskirat* intoxicating liquids. 2. ***doukhan*** tobacco. 3. *damgha* stamp. 4. *hareer* silk. 5. *sayd* fishing, hunting *mahi* fish; *rousoum* taxes. 6. *tabeer ol."* to be called; ***Douyounou** Oumoumiyéyi Osmaneeyé Idarési* the Administration of Ottoman Public Debts; *térk* to leave; *ihalé* to refer (IV. of ***havalé*** [§ 620]). 7. *milkiyé* civil; *askériyé* military (§ 581). 8. ***déréjat*** degrees (pl. of *déréjé* [§ 576]); *rûtbé* a rank, grade in the Ottoman nobility. 9. *sînîf* class. 10. *mûtémayiz* privileged, superior (fayil of ***téma-yûz*** [§ 624]). 11. *rûtbéyi bala* the supreme civil grade in the Ottoman nobility. 12. *vézarét* the rank of a vézir. 13. ***tark*** subtraction. 14. *zarb* multiplication (if pron. ***darb*** it is 'a blow'). 15. *sayf* summer. 16. *khazan* autumn. 17. ***shita*** winter (§ 591). 18. spring. 19. *mésadîr* infinitives (pl. of ***masdar*** [§ 648]). 20. ***ésasén*** fundamentally (§ 681). 21. *mûjér'réd* simple, primitive (méfoul of *téjreed*). 22. *mézeedoun fiyhi* augmentative: ***mézeed*** (§§ 605, 670); *fiyhi: fiy* preposition, ***hi*** pronoun ([§ 671 i] = augmented in itself).

مکالمه Conversation.

Congratulations and Felicitations. — تبریکات و تهنیات

heard with great pleasure H. I. M. the Sultan has ciated your services and red on you a decoration of ird class of the Osmaniyé.	خدماتِ علیه‌لرینه مکافات اولمق اوزره عواطفِ علیهٔ حضرتِ شهریاریدن عهدهٔ عالیلرینه اوچنجی رتبه‌دن برقطعه نشانِ عالیٔ عثمانی توجیه و احسان بیورلدیغی کمالِ محظوظیتله مسموعم اولمشدر.
e heard with the greatest at H. I. M. the Sultan has nted you Minister Pleni-tiary to London.	ذاتِ حضرتِ شهریاری ذاتِ والالرینی لوندرا سفارتنه تعیین بیوردقلری کمال مسرّتله مَسموعِ عاجزانم اولدی.
l in the newspapers with ne joy of your promotion degree of Mûtémayiz.	عهدهٔ عالیلرینه رتبهٔ متمایزینك توجیه بیورلدیغنی تعریف ناقابل بر مسرتله اوراقِ حوادثده مطالعه ایله‌دم.
Lady.] My joy was very on hearing that H. I. M. ltan had been pleased to r on you the Insignia of ird class of the Shéfaqat.	عواطفِ سنیهٔ حضرتِ تاجداریدن عهدهٔ عالیلرینه ایکینجی رتبه‌دن شفقت نشانِ ذیشانی احسان بیورلدیغی معلوم عاجزانم اولدقده فوق الحدّ مسرور و ممنون اولدم.
e accept my congratulations is honorific distinction.	اشبو توجیهِ وجیهِ حضرتِ پادشاهیدن طولایی ذات عالیگزی تبریك ایدرم.
e accept my sincere con-lations.	بوندن طولایی تبریکاتِ خالصانه‌مك قبول بیورلمه‌سی مسترحمدر افندم.
not express my gratitude e interest you feel in me.	حقِ بندکانه‌مده ابذال بیوردقلری حسنِ توجهاتِ علیه‌لرندن طولایی نه درجه

I am ever so much obliged for it.

متأثّر اولدیغمی تعریف ایده‌م . بناءً علیه تشکّراتِ نامتناهیه‌می قبول بیورمه‌لرینی رجا ایدرم افندم .

I perceive from this high token of the Imperial favour that your excellent qualities are appreciated everywhere.

حقکزده وقوعبولان اشبو توجّهات و التفاتِ پادشاهیدن طولایی متّصف اولدیغکز صفاتِ جلیله‌لریکزك هر یرده تقدیر وتحسین اولونمقده اولدیغنی آکلاشیلیر .

I hasten to congratulate you on the new dignity of which Your Honour is the recipient.

رتبهٔ جدیدهٔ علیه‌لرینك تبریك و تهنیتنه مسارعت ایدرم .

[**To an Ambassador.**] Sir, Our August Sovereign, H. I. M. the Sultan, desirous of affording you some token of his appreciation and his regard has been pleased to confer on you the grand cordon of His Imperial Order of the Méjidiyé.

متبوعِ مفخّم ومعظّممز ذاتِ شوكتسماتِ حضرتِ پادشاهی ؛ حق سفیر-انه‌لرنده درکار اولان حرمت و توجّهِ ملوکانه‌لرینه بر دلیل جلیّ اولمق اوزره ، بو کره ذاتِ اصیلانه‌لرینه برنجی رتبه‌دن برقطعه مجیدی نشان ذیشانی اعطا و احسان بیورمشدر:

Will your Excellency therefore please to accept my very sincere congratulations on this token of the Imperial favour of which you are the recipient?

شو نائل اولدیغکز اثرِ جلیلِ لطف و عاطفتِ سنیه‌دن طولایی تبریکاتِ خالصه‌مك قبولنی رجا ایدرم .

I ask you, Sir, to be kind enough to present to H. I. M. my very respectful homage and to convey to him the assurance of my

ثناورلرنجه بغایت قیمتدار اولان اشبو نشانهٔ لطف و عاطفتِ سنیه‌دن طولایی تشکرات و تعظیماتِ فائقهٔ عاجزانه‌می سریرِ شوکتمصیرِ حضرتِ پادشاهی‌یه

profound gratitude, and to represent to him how greatly I feel honoured by such a high distinction and how much I am sensible of his high munificence and bounty.

عرض و ابلاغ بویورمه‌لرینی رجا ایدرم افندم.

تعلیم قرائت Reading Exercise.

وطن Home (Fatherland).

عقل[1] «مربَّع[2] باشقه ' مثلَّث[3] باشقه» قضیه‌سنك[4] حقیقتنه نه قوتده حکم[5] ایله‌یورسه ' وجدان[6] ده «وطن[7] باشقه ' خارج[8] وطن باشقه» سوزینك صحتنه[9] او قوتده اعتماد ایدییور[10].

شیرخوارلر[11] بشیکنی ' چوجوقلر اکلندیکی یری ' کنجلر معیشتکاهنی[12] ' اختیارلر کوشهٔ فراغنی[13] ' اولاد والده‌سنی ' پدر عائله‌سنی نه درلو حسیات[14] ایله سورسه انسان ده وطننی او درلو حسِیّات ایله سَوَر. بو حسّیات ایسه سببسز بر میلِ[15] طبیعتدن عبارت دکلدر. انسان وطنی سور ' چونکه مواهبِ[16] قدرتك[17] الك عزیزی اولان حیات هوای وطنی تنفُّسله[18] باشلار.

انسان وطنی سور ' چونکه عطایای[19] طبیعتك الڭ رونقلیسی[20] اولان نَظَر[21] ؛ لمحهٔ افتتاحنده خاكِ[22] وطنه تعلُّق ایدر[23].

Words and Notes. 1. sense, mind. 2. ***mûréb'ba*** square (méf. of *tér-bi'* [§ 615]). 3. ***mûsél'lés*** triangle (méfoul of ***téslees*** [§ 615]). 4. *qaziyé* decision, truth. 5. to judge. 6. ***vijdan*** conscience. 7. ***vatan*** home, fatherland. 8. outside, other, non- (***fayil*** of *khourouj*). 9. ***sîh'hat*** truth. 10. ***itimad*** to believe (VIII. of *amd*). 11. ***sheer-khor*** that sucks milk, suckling (§ 535). 12. ***mayishét*** (n. w. mim of *aysh* + *gîah*) a place where to gain his subsistence (§ 541). 13. ***kéôshé*** a nook, retreat; ***féragh*** leisure. 14. ***his'siyat*** feelings (pl. of *hiss*). 15. ***méyl*** affection. 16. ***mévahib*** gifts (pl. of ***mévhibé***). 17. *qoudrét* power; Providence. 18. ***ténéf'fûs*** to breathe (V. of ***néfés***). 19. ***ataya*** gifts, bounties (pl. of ***atiyé*** [§ 646]). 20. p. t. ***révnaqlî*** splendid, brilliant. 21. looking, glance; ***lémhayi iftitahda*** at the first glance. 22. ***khak*** soil; ground. 23. ***té-al'louq ét.''*** to fasten, to attach (V. of *alaqa* § 622).

انسان وطننی سور ، چونکه ماده[24] وجودی وطنك بر جزئیدر[25] .

انسان وطننی سور ، چونکه اطرافنه باقدجه هر کوشه‌سنده عمر کذشته‌سنك[26] بر یادِ حزیننی[27] تحجّر ایتمش[28] کبی کورور.

انسان وطننی سور ، چونکه حرّیتی[29] ، راحتی[30] ، حقّی[31] وطن سایه‌سنده قائمدر[32] . انسان وطننی سور ، چونکه سببِ وجودی[33] اولان اجدادینك[34] مقبره‌[35] سکونی[36] وَ نتیجهٔ[37] حیاتی اوله‌جق اولادینك جاوه کاهِ[38] ظهوری وطندر.

انسان وطننی سور ، چونکه ابنای وطن آره‌سنده اشتراكِ[39] لسان واتّحادِ[40] منفعت[41] وَ کثرت[42] موانسه[43] جهتیله[44] بر قرابتِ[45] قلب و بر اُخُوّتِ[46] افکار حاصل اولمشدر . او سایه ده بر آدمه دنیایه نسبت[47] وطن ، اوطوردیغی شهره نسبت کندی خانه‌سی حکمنده کورونور.

انسان وطننی سور ، چونکه وطننده موجود اولان حاکمیتك[48] بر جزئنه تصرّفِ[49] حقیقی[50] ایله متصرِّفدر.

انسان وطننی سور ، چونکه وطن اویله بر غالبك[51] شمشیری[52] وَ یا بر کاتبك قلمیله چیزیلان موهوم[53] خطّلردن[54] عبارت دکل ؛ ملّیت[55] ،

24. *mad'dé* material (§ 582, 644). 25. *jûz* a part, fragment. 26. p. *gûzéshté* past (§ 555). 27. p. *yad* recollection; ***hazeen*** sad (adj. qual. ***hûzn*** [§ 606]). 28. *téhaj'jûr* petrification, embodiment (V. of ***hajér*** [§ 622]). 29. ***hûr'riyét*** liberty (§ 581). 30. comfort, rest. 31. ***haqq*** right. 32. *qayim* existent (fayil of *qîyam*). 33. existence. 34. *éjdad* ancestors (pl. of *jédd* [§ 639]). 35. ***maqbéré*** a burial place (N. of Loc. *qabr* [§ 598]). 36. ***sûkûn*** rest, calmness. 37. ***nétijé*** result, effect (§ 582). 38. *jilvégîah* a place or seat of beauty, life. 39. *ishtirak* participation (VIII. of ***shirkét***). 40. ***it'tihad*** union (§ 628). 41. ***ménfa-at*** interest (n. w. mim of ***naf'*** [§ 597]). 42. ***késrét*** abundance. 43. ***mûvanésé*** familiarity, friendship (III. of ***ûnsiyét***). 44. *jihétiyilé* by means. 45. *qarabét* near relationship. 46. ***ou-khouv'vét*** fraternity. 47. ***nisbét*** proportion. 48. ***hakimiyét*** sovereignity (§ 582). 49. ***tasar'rouf*** disposal, possession (V. of ***sarf***). 50. ***haqiqi*** real (§ 581). 51. ***ghalib*** conqueror (fayil of ***ghalébé***). 52. ***shémsheer*** sword. 53. ***mévhoum*** imaginary (méfoul of ***véhm***). 54. ***khatt*** line. 55. ***mil'liyét*** nationality (§ 581).

حرّيت ' منفعت ' اخوّت ' تصرّف ' حاكميت ' اجداده حرمت ' عائله يه محبت ' يادِ شباب[56] كبى بر چوق حسّيات علويه نك[57] اجتماعندن[58] حاصل اولمش بر فكرِ مقدّسدر. ‹كمال بك›

56. *shébab* youth. 57. *oulvi*, *-viyé* noble (§ 579 of علو *'oulouv*). 58. *ijtima* union (VIII. of *jém* [§ 627]).

درس ٥٧ Lesson 57.

Arabic Compound Words.

§ 693. There are many compound words in use in Ottoman, composed of two Arabic words. They are connected together either according to the Arabic or the Persian systems of Izafét (§§ 515, 668). The majority of such words are composed according to the Persian system.

But there are some Arabic words which are in frequent use in Ottoman in composition with other words of Arabic origin. Their use will be best understood from the following examples:

§ 694. **I. Arabic System.** اصول عربى

1. ذى *zi* (sing. genitive), ذو *zou* (nomin.); ذوى *zévi* (pl.) owner, possessor:

ذيروح *zirouh* animated. ذيقيمت *ziqîymét* precious.

ذيشان *zishan* glorious. ذواليد *zoulyéd* possessed of a hand, handed.

ذُو الْجَلَال *zoul jélal* possessed of glory, Lord of Glory (God).

ذوى الْأَرْحام *zévil érham* possessors of relation, relatives

2. صاحب *sahib* possessor; pl. اصحاب *as-hab:*

صَاحِبُ الْإِمْضَا *sahibûl imza* who signs, the undersigned.

صَاحِبُ الْخَيْرَات وَالْحَسَنَات *sahibûl khayrat vél hasanat.* The possessor (or the author) of this good and charitable work.

3. لا *la* not, without:

لا يحصا *la youh'sa* innumerable. لا يموت *la yémout* immortal.
لا يخطى *la youkh'ti* infallible. لا بد *la bûdd'* inevitable.
لا شى *la shéy'* nothing. لا ابالى *la ûbali* careless.

§ 695. II. Persian System. اصول فارسى

1. ولى ***vélee, véli*** owner; patron. pl. اوليا ***évliya.***

ولى عهد ***véliyi ahd*** the heir apparent, crown prince.
ولى نعمت ' ولى النعم ***véli niymét, véliyûn' niyam*** benefactor.
ولى نعمت بيمنت ***véli niyméti bimin'nét*** a benefactor who upraids not.

2. ارباب ***érbab*** (pl. of رب *rébb*) owner of, endowed with, master:

ارباب حكمت ***érba'bî hikmét*** men of wisdom, philosophers.
ارباب هنر ***érba'bî hunér*** endowed with skill, artisans.
ارباب مراق ***érba'bî méraq*** men of curiosity, of hobbies.
t. بو ايشك اربابى در ***bou ishiñ érba'bîdîr*** he is skilful in this.

3. صاحب ***sahib***, pl. اصحاب *as-hab* possessor, owner:

صاحب ثروت ***sahi'bi sérvét*** a man of wealth, rich.
اصحاب ثروت ***as-ha'bî sérvét*** the rich class.
اصحاب نجابت ***as-ha'bî néjabét*** the noble class, nobilities.
صاحب فراش ***sahi'bi firash*** ill in bed, sick.

4. انواع ***énva***, pl. of نوع *név;* kinds, varieties:

انواع مشقت ***énva'yi méshaq'qat*** all kinds of troubles.

5. اهل ***éhl*** man, person, pl. اهالى ***éhali:***

اهل اسلام ***éh'li islam*** a Moslem. اهل عرض ***éh'li îrz*** honorable.
اهل بيت ***éh'li béyt*** family. اهل خبره ***éh'li khibré*** expert.
اهل هيئت ***éh'li hiyét*** astronomer. اهل منطق ***éh'li mantiq*** logician.
اهليت ***éh'liyét*** capacity, capability, ability (§ 581).
t. اهليتلى ***éh'liyétli*** able, capable. اهليتسز ***éh'liyétsiz*** incapable.

6. حسن ***hûsn*** goodness, good: pl. محاسن *méhasin.*

حسن خدمت ***hûs'nû khidmét*** good, valuable service.

حسن حال ***hûs'nû hal*** good condition; character.

حسن خط ***hûs'nû khatt'*** fine penmanship.

7. سوء ***sou*** evil, bad (pl. مساوی *mésavi* [§ 649]):

سؤ حال ***sou'yi hal*** bad behaviour, bad condition.

سؤ ظن ***sou'yi zann*** a bad opinion, suspicion.

سؤ قصد ***sou'yi qasd*** attempt to murder.

سؤ استعمال ***sou'yi istimal*** bad usage, abuse.

8. عدم ***adém*** non-existence, absence (used with nouns):

عدم اطاعت ***adé'mi ita-at*** disobedience.

عدم رعایت ***adé'mi ri-a-yét*** dishonour.

عدم قدرت ***adé'mi qoudrét*** weakness. عدم وجود ***adé'mi vûjoud*** non-existence.

دیار عدم ***diya'rî adém*** abode of annihilation, death.

9. بلا ***bi'la*** without (used with nouns [§ 530]):

بلا قصور ***bi'la qousour*** blameless; spotless; perfect.

بلا غرض ***bi'la gharaz*** without any intention, aimless; sincere.

10. غیر ***ghay'rî*** non-, in-, un- (with adjectives):

غیر ممکن ***ghay'rî mûmkin*** impossible.

غیر معلوم ***ghay'rî malûm*** unknown.

غیر لایق ***ghay'rî layîq*** unworthy.

غیر کافی ***ghay'rî kiafi*** unsufficient.

مسلم وَ غیرِ مسلم ***mûslim vé ghay'rî mûslim*** Moslem and non-Moslem.

11. کمال ***kémal*** perfection; perfect:

کمال دقت ***kéma'lî dîq'qat*** perfect attention.

کمال تشکر ***kéma'lî téshék'kûr*** perfect gratitude.

12. نفس *néfs* person, self:

بالنفس ' بنفسه *bin'néfs, binéf'sihi* personally.

t. نفس شهرده *néfsi shéhirdé* in the very city.

t. كندى نفسم اوزه رينه *kéndi néfsim ûzériné* on my person.

13. عين ' عينى *ay'ni* the very same:

t. عينيله ' بعينه *ayniy'lé, biay'nihi* exactly the same.

عين صورت *ay'ni sourét* the exact copy; the very same way.

t. عينى زمانده *ay'ni zémanda* at the same time.

تعليم قرائت Reading Exercise.

نكبت و ذلت اهل ظلمت

بر عبدِ حبش[1] دهره[2] اولور بخت ايله[3] سلطان '

ضحاك كبى[4] ايدر ملكنى[5] بر كاوه[6] پريشان[7].

اقبالنه ادبارينه[8] بل باغلامه[9] دهرك '

بر دائره ده[10] دور ايدەمز چنبرِ دوران[11].

ظالم[12] ينه بر ظلمه گرفتار اولور[13] آخر[14] '

البتّه اولور آو يقانك خانه‌سى ويران.

Words and Notes. Nékbét ou zil'léti éhli zoulmét the overthrow and abasement of tyrants. 1. *abd* slave; *habésh* Abyssinian; a negro. 2. *déhr* world. 3. p. *bakht* fortune, destiny. (Allusion is made to Nadir Shah, the conqueror of Tartary, Afghanistan and India 1735—45.) 4. *Dah'hak* name of a celebrated Arabian tyrant, who conquered Persia and slew king Jémshid. He is said to have had two snakes living between his shoulders, which were fed daily with the brains of two little children, Zohak (Astyages? Deioces?). 5. *milk* kingdom. 6. *Kiâvé* name of the blacksmith of Ispahan, Kava (Cepheus), who killed Zohak's tax-gatherer who came to seize his children, hoisted his own leather apron as a standard of revolt and made Feridoun (Phraortes), a descendant of Jemshid, king, and delivered Persia. 7. *périshan ét."* to scatter or ruin. 8. *iqbal, idbar* prosperity, misfortune. 9. *bél baghlamaq* to trust. 10. *dayiré* circle (§ 582). 11. *dévr ét."* to turn, revolve; *chénbéri dévran* fortune's wheel. 12. *zûlm* wrong; the fayil of which is *zalim* tyrant. 13. *giriftar ol."* to be subjected to. 14. *akhîr* at last (fayil of *akhér*).

اکثر[15] کورولور چونکه جزا جنسِ عملدن[16] ،
انجامده[14] آهندن[17] اولور رخنهٔ سوهان[18].
تذکیر اولونور[19] لعن[20] ایله حجّاج[21] ایله[34] جنکیز[22] ،
تبجیل ایدیلیر[23] نوشیروان ایله[34] سلیمان[24].
قابلمیدر[25] الفاظ ایله[26] تغییر[27] حقیقت ؟
ممکنمی[25] که تفریق اولونه[28] کفر[29] ایله ایمان ؟
برخاکدن انشا اولونور[30] دیر ایله مسجد[31] ،
بر در نظرِ حقده[32] مجوس[33] ایله[34] مسلمان.
هر دردك اولور چارهسی ، هر ایكلهین[35] اولمز ؛
هر محنته[36] بر آخر[14] ، اولور هر غمّه پایان[37].
صبر ایت سِتَمه ! ایستر ایسهڭ حسنِ مکافات[38] ؛
فِکر اَیله[39] ! نه ظلم ایلهدیلر یوسفه اخوان[40].
ظالمره[12] برکون دیدیریر قدرتِ مَولَی:
"تاللّه لَقَد آثَرَكَ اَللّهُ عَلَیْنَا"[41]. ‹ترکیب بند: ضیا پاشا›

15. *éksér* for *éksériya* frequently (§ 683); *jéza* punishment. 16. *jins* kind, sort; *amél* crime, sin, guilt (= tooth for tooth and eye for eye). 17. *ahén* iron. 18. *rakhné* ruin, death; *souhan* a file, rasp. 19. *tézkeer ét.*" to remember, remind. 20. *lan* cursing. 21. *Haj'jaj* a celebrated tyrant, governor of Iraq. 22. *Jéngiz* the great cruel and conqueror of the 13th century. 23. *tébjeel* treating with great honour. 24. ***Nousheervan*** name of the greatest king of the Sassani line of Persian sovereigns; *Souléyman* Solomon. 25. *qabil*, *mûmkin* (fayil of *imkîân*) possible. 26. *élfaz* words, terms. 27. *taghyeer* to change, verify (§ 615). 28. *téfreeq* to distinguish (§ 615). 29. کفر if pron. *kûfr* means blasphemy; if *kéfr* covering, atonement; belief. 30. *insha ét.*" to build. 31. *deer* a monastery; *mésjid* a mosque. 32. *nazarî Haqq* in God's sight (comp. Matt. VI., 45). 33. *méjous* fire-worshipper. 34. *ilé* for *vé*. 35. *iñlémék* to moan, to suffer. 36. *mih'nét* affliction; *ghamm* sorrow. 37. p. *payan*, a. *akhîr* end, limit; *sitém* injury. 38. *mûkîâfat* reward (III. of *kéyf* [§ 706 b]); *hûsnû*— (§ 695 [6]). 39. think about; *Yousouf* Joseph. 40. *îkhvan* brothers. 41. *Tal'lahi léqad asérékél lahou aléyna* Truly (By God!), God has appointed you ruler over us (these are the words which the brothers of Joseph spoke — according to the Qoran — when he made himself known to them).

مكالمه Conversation.

بر زيارت A visit.

ايشته افندم! خانه‌نك افنديسى وَ خانمى بزه طوغرى كليورلر.

اخشام شريفلر خير اولسون ، افندم ! صفا كلديكُز! خوش كلديكُز!

احبّاى كرامِمدن عزيز افندى‌يى ذات عاليكزه تقديم ايتمكله افتخار ايده‌رم.

تشكر ايده‌رم افندم! وَ ذات عاليكزى طانيمق شرفنه نائل اولديغمدن طولايى درجهٔ نهايه‌ده ممنونم.

بنده‌كز ده اويله افندم! بو جهتله كنديمى غايت مفتخر عَدّ ايده‌رم.

صيره بنده‌كزه كلينجه اقربامدن بولونان رامز اوحانس افندينك مخدومى آرام افندى‌يى ذات عاليلرينه تقديم ايده‌رم،

قولكزى بوشرفله مشرف بيورديغكزه تشكر ايده‌رم. رامز اوحانس افندى حضرتلرينكُ نام عاليلرينى چوق دفعه مدح وُ ستايشله ايشيتمش ايدم.

تقديراتكزدن طولايى فوق العاده تشكرلر ايده‌رم. ذات عاليكزى كورديكمه پك ممنون اولدم افندم.

خانم افندى! ذات عصمتانه‌كزى كورديكمزه نهايت درجه‌ده ممنون و مسرور اولدق.

بكم! بنده‌خانه‌يى تشريفكزله مشرَّف بويورديغكزه پك بويوك افندلك ايتديكز.

درس ٥٨ Lesson 58.

كلمات مترادفه Synonymous Words.

§ 696. In the Arabic and Persian languages it is customary to use two and even three words of the same meaning (*Kélimatî Mûtéradîfé*) in the same sentence to express one idea. This is considered one of the beauties of the language. That was the case with the old Ottoman literature too, in which the Turks imitated this characteristic of the said languages.

But through contact with European languages and their literature, the new generation of writers has begun gradually to forsake the old wearisome system and to

adapt the use of simple and single words. Yet there remain some instances of the old system, which by the sanction of centuries have been stereotyped and consolidated even in the common speech.

§ 697. The synonymous words are united together by a وُ, which is generally pronounced *ou*, *vû*, not *vé*. The shorter of the two comes first.

For instance, the Turkish word چالشهلم *chalîshalîm* is expressed by سعی و اقدام ایدهلم *say ou iqdam édélim*, or سعی وُ غیرت ایدهلم *say ou ghayrét édélim:* the words اقدام ' غیرت ' سعی all meaning 'effort'; and the meaning of the sentences is 'let us try'.

جناب اللهك كرم وُ عنایتی دوكنمز *jénabî Al'lahîñ kérémou inayét dûkénméz* the mercy of God does not come to an end.

لطفكزی تمنّی وُ ترجی ایدهرم *loutfounouzou téménni vû téréj'ji édérim* I ask for your kindness.

دینمی ادا وُ ایفا ایلهدم *déynimi éda vû iy-fa éylédim* I paid my debts (وُ is pronounced *vû*, after vowels).

The words تمنّی ا ـ ؛ ترجی ا ـ both mean 'to ask' and ادا ا ـ ؛ ایفا ا ـ mean 'to pay'.

Note. *ou* is appended to the last syllable of the previous word.

مثاللر Examples.

مدح و ثنا ا ـ	*méd'hou séna ét.''*	to praise.
تقدیر و تحسین ا ـ	*taqdîr ou tah'seen ét.''*	to praise and appreciate
قتل و اعدام ا ـ	*qatlou idam ét.''*	to kill.
اخذ و كرفت ا ـ	*akhzou girift ét.''*	to arrest and seize.
حاضر و آماده	*hazîr ou amadé*	ready.
علوم و فنون	*ouloum ou fûnoun*	arts and sciences.
علم و عرفان	*ilmou îrfan*	science and art.
عرض و تقدیم ا ـ	*arzou taqdîm ét.''*	to present, to offer.
دولت و اقبال	*dévlét ou iqbal*	prosperity and good fortune.

II. کلماتِ مُسَجَّعه Symphonious Terminations.

§ 698. It was a great task in the ancient Ottoman literature, in imitation of Arabic and Persian to accumulate in a sentence words of the same termination; as:

هنگام طعام رسیدهٔ انجام اولونجه ***héngiâmi ta-am résidéyi énjam oloun'ja*** when dinner(-time) was over.

ولادت باهرالسعادت حضرت پادشاهی ***véladéti bahirûs'-sa-a-déti hasréti padishahi*** the prosperous birth-day of H. I. M. the Sultan.

جلوس میمنت مأنوس حضرت ظل اللهی ***jûlousou méyménét-mé-énousou hazréti zil'loul-lahi*** the auspicious accession of H. I. M.

نشان ذیشان عثمانی ***nishanî sishanî Osmani*** the glorious Ottoman order (of knighthood).

III. کلماتِ مُتَضادّه Antonyms.

§ 699. There is another class of words which, though they are not synonymous and have contrary meanings, are yet connected together by و ***ou***, ***vû***:

اخذ وُ اعطا ***akhsou ita*** a taking and giving, buying and sélling, trade, business. Turkish ***alish vérish***.

بو یولك ابتدا وُ انتهاسی یوقدر ***bou yolouñ iptida ou intihasi yoq dour*** this road has no beginning and no end.

اقبال وُ ادبار اثناسنده ***iqbal ou idbar ésnasînda*** in the time of prosperity and misfortune.

چوجوقلره جزء وُ کلّی بر شی ویر ***chojouqlara jûz ou kûl'li bir shéy vér*** give the children something more or less.

استانبوله عزیمت وُ عودت ایلهدم ***Istambola azeemét ou avdét éylédim*** I went to Constantinople and came back.

مثاللر *Misal'lér* Examples.

خیر وُ شرّ ***khay'rou shérr'***	good and evil.
حیات وُ ممات ***hayatou mémat***	life and death.
سوال وُ جواب ***souval vé jévab***	question and answer.
کار وُ ضرر ***kîâr vé zarar***	gain and loss.
صفا وُ جفا ***séfa vû jéfa***	pleasure and pain.
مکافات وُ مجازات ***mûkîâfatou mûjazat***	reward and punishment.

ایفاء وُ استیفاء	*iyfa vû istiyfa*	payment and receipt of a debt.
ایجار وُ استیجار	*ijar ou istijar*	leasing and hiring.
تسلیم وُ تسلّم	*téslim vé tésél'lûm*	delivery and receipt.
اقراض وُ استقراض	*iqraz ou istiqraz*	lending and borrowing.
تعلیم وُ تعلّم	*ta·lim ou té-al'-lûm*	teaching and learning.

۱۵۰ تعلیم Exercise 150.

I. ۱ انسان حیواناتدن معدود[1] در: فقط ذیروح ٬ ذواَلید وَ صاحبِ عقل وُ فکر در . مخلوقاتك حکمدار ذیشانی اولوب لایموت بر روحه مالکدر[2]. ۲ بو چشمه صاحبُ اَلخیرات وَ اَلحسنات مرحوم[3] وَ مغفور متوفا[3] کتهجیان حاجی[3] بوغوث افندینکدر[3] . ۳ پاپا[4] لایخطی یم دیو ادّعا[5] ایدرسهده ٬ اربابِ حکمت وُ کمالتدن هیچ بریسی بوکا ایمان و اعتقاد[6] ایتمزلر . ٤ لسان فارسیده ذیروح اولان اسملر "ان" ایله وَ غیر ذیروح اولانلر ایسه "ها" ایله جمعلەنیرلر . ٥

•ذیقیمت مالکی صات• ا •حالك[7] عرض ایتمه[8] نامرده[9]؛•
•همان که[10] کلّه[11] صاغ اولسون• ٬ •کلاه[12] اکسیك دکلدر مَرده . • (ضیا پاشا)

II. ٦ عَینی زمانده قصِ شهرده دخی بر حریقِ مُهیل[13] ظهور ایلەدی، اطفاسی[14] غیرِ ممکن اولدیغندن اهالیدن چوقلری اهلِ بیتلریله دیارِ عدمه هجرت ایلەدیلر[15] . پك چوقلری اقبال و سعادتكُ اَوجِ بالاسنده ایکن ٬ بر قاچ ساعت ظرفنده فقر و ضرورتك درجهٔ سُفلاسنه[16] ایندیلر . بعضیلری

Words and Notes. 1. *ma'doud* regarded. 2. *malik dir* he has, owns. 3. *mérhoum* deceased and admitted to God's mercy (méfoul of *rahmét*); 3. *mûtévéf'fa* dead, asleep (méfoul of *tévéf'fi* [§ 623]); 3. *haji* Jerusalem pilgrim (fayil of *hajj'* is *hajij* = *haji*); *Kétéjian Haji Boghos Efféndi*. 4. *papa* the pope of Rome. 5. *id-diya*, *id-da-a* to claim. 6. *itiqad* conviction (VIII. of *aqd* [§ 627]), *eeman* belief. 7. *halifi'* for *halifii* your situation, distress. 8. *arz étmék* to state politely. 9. *namérd* coward (§ 530), cruel. 10. *héman ki* since. 11. *kél'lé* skull, head. 12. *kûlah'* cap; *mérd* a manly man. 13. *mûheel* dreadful (*fayil* of *ihalé*, IV. of هول). 14. *itfa* to extinguish (§ 619). 15. *hijrét ét."* to pass. 16. *sûfla* lower, lowest (fem. of *ésfél* [§ 610].

مجروح اولوب صاحبِ فراش اولدیلر. ٧ انکلیز حکومتی ولیٔ عهدی فخامتلو پرنس دی غال حضرتلری[17] هندستانه متوجهاً سیر و سیاحته[17] چیقمشلر. ٨ معلمکز السید[18] حاجی[18] کریم افندینك حقکزده حسن ظنّی میوار ؟ یوخسه سوءِ ظنّی می ؟ ٩ افندم ! معلِّم مومی الیهك حقِ عاجزانه‌مده حسنِ توجّهلری باقی و دائمدر[19] . ١٠ حاضر و آماده امریکزه منتظرم.

17. *séyr ou séyahat* journey; 17. *préns dî Gal* the Prince of Wales. 18. *és-séy'yid* a descendant from Mûhamméd, Lord; 18. ***haji*** pilgrim to Mecca. 19. *baqî* everlasting (*fayil* of *baqa*), ***dayim*** permanent (*fayil* of *dévam*).

ترجمه ١٥١ Translation 151.

I. 1. The speaker[1] began[2] his speech, by saying, 'Honourable hearers.'[3] 2. Where is the residence of the undersigned? 3. The word 'who' is used for those who have sense[4], and 'which' for things which have no sense. 4. My uncle is wealthy: his property is immense (innumerable). 5. Kojaman oghlou is a skilful (capable) artisan, he is a thorough master of his business: but Bîchaqjî oghlou is an incapable man, his family is always in poverty[5]. 6. Scientists and artists have done great services to humanity[6].

II. 7. The teacher of penmanship in the College is Haji Nahid Effendi. 8. The pupils who have been disobedient[7], the teacher disgraces[8] them. 9. There was a great multitude[9]: the Moslem and the non-Moslem inhabitants of the city, with their families, were all present there. 10. I have not the habit of lending and borrowing. 11. The leasing and the hiring of this house are finished[10]. 12. The question[11] of education[12] is a question of life and death for a nation. 13. The payment and the receipt of your debt are impossible now. 14. Ali-Mouzaffér Effendi was appointed guardian (patron) to this orphan.

Words and Notes. 1. *natîq* (*fayil* of *noutq* speech). 2. ***ibtidar ét.''*** 3. *houz'zarî zévil vaqar hazaratî: huz'zar* pl. of ***hazir, zévil vaqar*** (§ 694 [1]); *hazarat* pl. of ***hazrét.*** 4. *zévil ouqoul:* ***ouqoul,*** pl. of *aql* sense (§ 694 [1]). 5. *faqr ou zarourét.* 6. ***insaniyét*** (§ 581). 7. *adémi ita-atda boulounan.* 8. *adémi* ***ri-ayétdé boulounour.*** 9. ***iz-diham*** (§ 620). 10. *khitam boulmaq.* 11. ***mésélé*** (n. w. ***mim*** of ***souval***). 12. *talimou térbiyé.*

تعليم قرائت Reading Exercise.

تركيب بند

اللهه توكّل[1] ايده‌نك ياورى حقّدر ،
ناشاد[2] كوكل بركون اولور شاد[2] اوله‌جقدر .
يك رنكنه آلدانمه ! فلك[3] اسكى فلكدر ،
زيرا فلكك مشرب ناسازى[4] دونك[5] در .
اللّهه صيغين[6] شخصِ حليمك[7] غضبندن[8] ،
زيرا يومشاق[9] خويلو آتك چيفته‌سى[9] پك[10] در .
ياقدى نيجه جانلر او نزاكتله تبسّم[11] ،
شيرك[12] دخى قصد ايتمه‌سى[12] جانه ، كوله‌ركدر .
بداصله[13] نجابت مى[14] ويرير اونوفورمه[15] ؟
زردوز[16] پالان وورسه‌لك[17] ، آشك ينه اشكدر .
بدمايه[18] اولان آكلاشيلير مجلسِ مَيده[19] ،
عشرت[20] كهرِ[21] آدمى تميزه[22] محك[23] در .

Words and Notes. *Térkibi-bénd* a poem in stanzas of similar metre but of different rhyme; the distiches of each stanza rhyme, excepting the last distich (pp. 302, 396). 1. *tévék'kûl* to trust (in God) [V. of *vékil*]; *yavér* helper; *Haqq* The True One, God. 2. *shad* happy; *nashad* unhappy (§ 530). 3. *félék* a revolving sphere of the heavens; fortune, destiny. 4. *méshréb* natural disposition; *nasaz* discordant, incorrect. 5. *dêönék* inconsistent, changeable (§ 439). 6. Take refuge! Trust to God! (= May God keep you). 7. *halim* mild, gentle (adj. q. of *hilm* [§ 606]). 8. *ghazab* anger. 9. *youmshaq khouylou* mild-natured; *chifté* a kick with both hind feet at once. 10. *pék, pérk* violent, severe. 11. graceful smile: *nézakét* (pseudo-Arabic from p. *nazik*) grace; *tébés'sum* smile (§ 622). 12. p. *sheer* a lion; *qasd ét"* to intend to kill. 13. *béd-asîl* whose family or origin is vile, bad; mean, nasty. 14. *néjabét* nobility. 15. *ûniforma* uniform [It.]. 16. *zérdouz* gold-laced (§ 535). 17. to saddle: *palan* a pad substituted for a saddle in the East; it resembles a large cushion. 18. *béd-mayé* vile-natured (§ 536). 19. pleasure party, society: *méy*, wine. 20. *ishrét* drinking, wine. 21. *gihér* disposition. 22. *tém'yeez ét."* to distinguish. 23. *méhékk'*, vulg. *méhéng* a touchstone, test (n. i. of *hékk* [§ 599]).

نصح[24] ايله يوله كلمه‌يه‌نى ايتمه‌لى تكدير[25] ،
تكدير ايله اوصلاغايانك حقى[26] كوتك[27] در.
ايمان ايله دين[28] : آقچه در ارباب غناده[29] ،
ناموس و حميت[30] سوزى قالدى فقراده.
بر يرده كه يوق نغمه‌كى[31] تقدير ايده‌جك[32] كوش[33] ،
تضييعِ نَفَس ايله‌مه[34] ! تبديل مقام[35] ايت !
عورت[36] كبى مغلوبِ هوا[37] اولمه ! ار[38] اول ار !
نَفسك[39] سنى رام ايتمه‌سين[40] ، سن نَفسكى رام ايت.
مانندِ شَجَر[41] نابت اولور[42] ثابت اولانلر[43] ،
هرهانكى ايشك اهلى[44] ايسه‌ك ؛ اونده دوام ايت !
نقصانكى[45] بيل ! بر ايشه يا باشلامه اَوَّلْ !
يا باشلاديغك كارى[46] پذيراى ختام[47] ايت. ‹ضيا پاشا›

24. *nous-h′*, *nousouh′* advice; *yola gélmék* to come right. 25. to punish (§ 615). 26. *haqq′* right, claim. 27. ***kêôték*** **beating,** cudgelling. 28. belief and religion. 29. *érbabî ghîna* the rich people (§ 695 [2]). 30. *namous* a sense of honour, decorum; ***hameeyét*** honesty. 31. *naghmé* song, a melody sung. 32. *taqdeer et.″* to appreciate. 33. p. *gûsh* ear. 34. *tazyee* to waste [II. of *zay′*]; ***néfés*** the breath. 35. *tébdeel ét.″* to change; *maqam* a tune. 36. ***avrét***, ***avrat*** woman. 37. *maghloub ol.″* to be defeated; *héva* any unreasonable bias. 38. ***ér*** brave man (Armenian). 39. *néfs* the carnal man, the spirit of conscupiscence. 40. *ram ét.″* to submit. 41. ***manén′di shéjér*** like a tree. 42. *nabit ol.″* to grow, to vegetate. 43. ***sabit ol.″*** to be firm. 44. *éhl* a capable man (§ 695 [5]). 45. ***noqsan*** deficiency. 46. work. 47. *pézira′yî khitam ét.″* to bring to an end.

مكالمه Conversation.

A Visit on Ship-board.

صباح شريفلريكز خير اولسون !
صباحلر خير اولسون ! بو يورك !

نره‌دن كليورسكز ؟
ازميردن كليورز افندم !

سواريكزك اسمى نه‌در ؟
قپودان جون سيمور در افندم !

سفينه‌كزك اسمى نه‌در ؟
سفينه‌مزك اسمى ‹اسقوچيا› در افندم !

بر شیشه احتیاجکز وار می ؟

تشکر اولونور شمدیلك هیچ بر شیشه احتیاجمیز یوقدر.

دیشاریده هوا نصل ایدی ؟

هوالر پك مساعد ایدی .

بوراده نه‌قدر بولونه‌جقسکز ؟

بر هفته قدر.

مُدّت سیاحتکز نقدر امتداد ایله‌دی ؟

صوك اسکله‌مز اولان ازمیردن بو صالی کونی حرکت ایتدك .

اوحالده ایکی کوندنبَری دکیزده بولونویورسکز ؟

اوت افندم !

نره‌یه کیتمکی تصمیم ایدییورسکز ؟

اکر مُختَلِف هوایه تصادف ایتمز ایسه‌ك بیروته قدر کیده‌جکز.

پك اصابت ایدرسکز ؟ ماکنه‌کزده وقوعبولان سَقَطلغی بلا معاونت تسویه ایده‌بیلیرمیسکز ؟

معاونتکزه تشکرلر اولونور ، لکن ایکی ساعته‌قدر بزجه تعمیری ممکندر.

بورایه نصل کلدیکز ؟

یلکن ایله کلدك .

اللهه ایصمارلادق ! آلمش اولدیغم معلوماتی قپودانغه اخبار ایده‌جکم .

بر فینجان قهوه ایچرمیسیکیز .

لطفیکیزك منتداری‌یم ، لکن شمدی طورمغه وقتمك عدمِ مساعده‌سندن طولایی انشاالله معامله مهماننوازانه‌کیزدن وقتِ آخرده مستفید اولورم .

نه وقت آرزو ایدرسه‌کیز ، تشریف ایدیکز. تشریفکزله مشرف اوله‌جغم . احترامات فائقه‌می قپودانیکیزه تقدیمله کسب فخر و شرف ایده‌رم .

شیمدیلك اللهه ایصمارلادك !

خوش کلدیکز ! صفا کلدیکز !

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٥٩ درس Lesson 59.

Euphonic Changes of the Letters.

A. Assimilation or ادغام *Idgham.*

§ 700. ***Idgham*** is (the imposition of one letter on another, or) the assimilation of one letter to another. This occurs when two letters of the same kind have come together. The imposition (or assimilation) always takes place on the second letter, provided that the first

is quiescent (§ 42). The assimilation is denoted by a *shéddé* (ّ) over the second letter; the quiescent letter is marked by a *jézma* (ْ) [§ 45].

§ 701. There are four cases in which *Idgham* occurs:

a. **If the First of the double Homogeneous Letters is quiescent,** it is removed or imposed upon the second, and the latter is doubled or marked with a ***shéddé;*** as:

مِلْلَت *mil'lét:* **the first *lam* is quiescent: therefore it is omitted and imposed on the second *lam:* and this imposition is indicated by a *shéddé,*** which shows that the second ***lam*** is doubled **thus:** مِلَّت *mil'lét.*

حِدْدَت *hid'dét* 'anger': is written as حِدَّت *hid'dét.*

دعوت ، عفو *davét, afv:* the Obj. Part. of the **measure** مفعول is مَدْعُوو ، مَعْفُوو *médouv, mafouv;* the first letter و is **quiescent,** therefore imposed on the second و; as: مَدْعُوّ ، مَعْفُوّ ***médouv, mafouv.***

There is no change in the pronunciation in either instances.

b. **If the First of the double Homogeneous Letters is punctuated by a vowel,** the vowel is cast back upon the preceding letter and the letter itself imposed upon the second:

إِخْلال *ikhlal* to spoil: the remainder is خلل **(§ 634 a): the** Subjective Participle is مُخْلِل: **the first of the double letters has** a vowel, the vowel is cast back upon the preceding **letter: hence** مُخْلِل *moukh'-lil* becomes مُخِلْل *moukhill';* **after the assimilation** مُخِلّ *mou-khill'.*

شديد *shédid* severe: √شَدَد: the Noun of Superiority **according** to the measure أفعَل (§ 609) is أَشْدَد *ésh'-déd:* **Remove the vowel** to the preceding: it is أَشَدْد *éshédd,* after the **assimilation** أَشَدّ *é-shédd* 'severest'.

c. **If the Preceding Letter already has a vowel,** or **if it is an *élif,*** the vowel of the first letter **cannot** be carried back to the preceding; therefore the **vowel** of the first letter is omitted: and the **letter itself is** placed over the second of the double **homogeneous** letters:

ارتداد *irtidad* apostasy (VIII of √ردد [§ 627]): the remainder is رتدد (§ 634 a): the Subj. Part. is مُرْتَدِدْ *mûrté'-did:* the first of the double letters دِ has a vowel: that vowel cannot be brought back to the preceding تَ; because it already has a vowel: therefore the vowel of the first دِ is omitted: as مُرْتَدْدْ *mûrtédd,* and the letter itself imposed upon or assimilated with the second د: as مُرْتَدّ *mûr-tédd'* (vulg. *mourtad, mîrtad*) apostate.

Note. In such cases the Objective Participle is the same with Subj. Part. as: مُرْتَدَدْ *mûrtédéd* = مُرْتَدْدْ = مُرْتَدّ *mûrtédd;* but the Obj. Part. of the measures *Infiqal* and *Iftiqal* is not used.

مرور *mûrour* to pass: √مَرَرَ: according to the measure فاقِلْ the Subj. Part. is مارِرْ *ma'-rir:* the first of the double homogeneous letters (ر) has a vowel; but that vowel cannot be transported to the preceding letter, because it is *élif:* therefore the vowel of the first *ré* is omitted as مارْرْ *marr:* and the letter itself assimilated with the second *ré* ر: as مارّ *marr'.*

d. If two *élifs* have come together, the first *élif* is assimilated with the second: but the second *élif*, instead of taking a *shéddé*, has a *médda* placed over it (§§ 29 d, 39, 47, 603):

امر *émr* order: the Subj. Part. of the measure فاقِلْ is ااْمِرْ *é-amir:* the first *élif* is omitted and the second has *médda;* thus آمِرْ *a-mir* commander. اتيان *ityan* to follow: √اَتَيَ: فاقِلْ: ااتِي *é-a-ti* = آتي *a-ti* following.

Note. 1. All double homogeneous letters are not subject to assimilation, there are exceptions; as: مدد *médéd* help, خلل *khalél* injury, ضرر *zarar* loss, سبب *sébéb* reason, اكتتاب *iktitab* copying.

2. The Subj. Part. of حجّ *hajj* 'pilgrimage' is حاجِجْ = حاجْجْ *hajj* = حاجّ *hajj* or حاجي *haji* pilgrim [to Mecca (Sûnni Moslems), Jerusalem (Christians), Kérbéla (Persians) and Haji Béktash near Kîr-shéhir (Qîzîlbashes)].

تعليم ۱۵۲ Exercise 152.

Change the following words into the prescribed forms, first without *idgham* and afterwards with *idgham:*

Into the Subjective Participle (Fayil §§ 601—3, 634 d):

، اَخْذ[6] ، اِنْضِمام[5] ، خُصوص[4] ، اَكْل[3] ، اِسْتِمْداد[2] ، اِخْتِلال[1]
استقلال ، عُموم[10] ، اِحْمِرار[9] ، تَمام[8] ، اِصْرار[7] ، اسوداد .

Into the Noun of Location (مَفْعَل):

حَكّ[13] ، مُرور[12] ، حُلول[11] ، قرار[11] .

Into the Noun of Superiority (اَفْعَل § 609):

جَلال ، لَذيذ[17] ، عَزيز[16] ، قَليل[15] ، صَحيح[14] ، تام[14] ، خِفّت .

Into the Noun with *Mim* (مَفْعَلَت):

حُلول ، ذِلَّت ، سُرور[20] ، ضَرَر[19] ، حُبّ[18] ، وِداد[18] .

Words. 1. confusion (spoilt). 2. to implore help (who asks help). 3. to eat. 4. case, especiality (especial). 5. addition (added). 6. to take. 7. persistence (persistent). 8. completeness. 9. a becoming red (intensely red). 10. common (general, public). 11. to abide, stay (an abode, place). 12. to pass (a passage, path). 13. to scratch (a touch stone). 14. complete; true. 15. few. 16. beloved. 17. delicious. 18. love (love). 19. loss (loss). 20. joy (joy).

B. Modification of Letters. اعلال *Eelal.*

§ 702. The letters ا و ی are called 'weak' or 'feeble' letters (*houroufou illét*), and all the others are called 'sound' letters (*houroufou sahihé*) by the Arabs. The weak letters cannot bear any burden or 'motion' (vowel), as the sound letters can; they cannot have any vowel, they must be quiescent (§ 42). If in the formation of words they should be in a position in which a vowel would naturally be placed on them, were they 'sound' letters, this vowel is removed or modified.

§ 703. The general principal of modification or permutation of the weak letters is as follows:

When a vowel (ـَـِـُ) and a weak letter (ا و ی) which is not analogous to it come together in a word, the ordinary laws of euphony require that one should yield; and in Arabic the vowel prevails.

Note. Élif is analogous to *üstün, yé* to *ésré* and *vav* to *ötré* (§ 27).

§ 704. The weak letters و and ی require especial consideration: the changes of ا are not important.

§ 705. **Modification of *vav*** اعلال واو

a. If *vav* has a vowel and the preceding letter is quiescent, its vowel is transported to the preceding letter; as:

صَوْن ' قَوْل ' خَوْف *savn, qavl, khavf* √ صَوَنَ ' قَوَلَ ' خَوَفَ: the Obj. Part. by the measure مَفْعُول (§ 604): مَصْوُون ' مَقْوُول ' مَخْوُوف *mas'-voun, maq-voul, makh'vouf:* modified مَصُوون *ma-sou-oun* etc. after the assimilation مَصُون ' مَقُول ' مَخُوف *ma-soun, maqoul, makhouf* 'kept, spoken, terrible'.

b. If the letter preceding *vav* has *ésré* as its vowel (ـِوْ) *vav* is changed into ی (*-i-*); as:

The word.	Root.	Measure.	Natural form [1].	Modified form.
دُعَاء *dou'a*	دَعَوَ	فَاعِل	دَاعِو *da-yiv*	دَاعِی *da-yi*
وَزْن *vézn*	وَزَنَ	مِفْعَال	مِوْزَان *miv-zan*	مِیزَان *miy-zan*
وُجُود *vûjoud*	وَجَدَ	اِفْعَال	اِوْجَاد *iv-jad*	اِیجَاد *iy-jad*
اِدَارَه (§ 620)	دَوَرَ	Subj. Part.	مُدْوِر *mûd-vir*	مُدِیر *mû-dir.*

c. If the letter preceding *vav* have *ûstûn* as its vowel, (ـَوْ) the *vav* is changed into *élif* (*-a-*):

صَفْوَت *saf'vét*	صَفَوَ	مُفَاعَلَه	مُصَافَوَت *mûsa-fé-vét*	مُصَافَات *mûsafat*
عَدَاوَت *adavét*	عَدَوَ	»	مُعَادَوَت *mou-a-dévét*	مُعَادَات *mou-a-dat*

[1] The forms in this column do not actually occur, but are given to show how the rule works.

The word.	Root.	Measure.	Natural form.	Modified form.
رضاء *riza*	رَضَو	مَفْعَلَت	مَرْضَوَت *mér-zé-vét*	مَرضاة *mérzat*
قول *qavl*	قَوَل	مَفْعَل	مَقْوَل *maq-vél*	مَقال *ma-qal*
دَوْر *dévr*	دَوَر	»	مَدْوَر *médvér*	مَدار *médar.*

d. *Vav* after servile *élif* is changed into *hémsé* (§§ 591, 602 a):

دَوْر *dévr*	دَوَر	فاعِل	داوِر *da-vir*	دائِر *da-yir*
لَغْو *laghv*	لَغَو	اِفْعال	اِلْغاو *il-ghav*	اِلْغاء *il-gha*
دَعْوَت *davét*	دَعَو	فُعال	دُعاو *dou-av*	دُعاء *dou-a*
رِضْوان *rîdvan*	رَضَو	فِعال	رِضاو *ri-zav*	رِضاء *riza*
عُلُوّ *ou-louv*	عَلَو	استفعال	استعلاو *is-ti-lav*	استعلاء *is-ti-la.*

تعليم ١٥٣ Exercise 153.

Change the following nouns into the forms mentioned below: first into the natural and afterwards into the modified forms:

Subjective Participle (§§ 602—603):

دَوام[1] ، قَوْل[2] ، خُلُوّ[3] ، صَوْم[4] ، سُمُوّ[5] ، نَوْم[6] ، رِضاء[7] ، اِصْطِفاء .

Noun with *Mim* (مَفْعَل):

خَوْف[8] ، ذَوْق[9] ، نَوْم ، كَوْن ، جَواز[10] ، مَوْت[11] .

Words. 1. to continue. 2. word, agreement (consenting). 3. emptiness. 4. fasting. 5. eminence. 6. sleep. 7. consent. 8. fear. 9. taste (taste). 10. permission (figurative language). 11. death (death).

Derivative Infinitive (إفعال [§ 621]).

وجوب، وقوع، وضوح[15]، وجود[14]، وصول[13]، ورود[12].

Deriv. Inf. (استفعال [§ 631]): عفو[16]، وفاء[17]، وضوح[18].

12. arrival (to bring forward, to cite). 13. arrival (to send). 14. existence (to invent). 15. clearness (to explain). 16. to excuse, pardon (to resign). 17. loyalty (to receive). 18. (to ask an explanation).

§ 706. **Modification of *yé* اعلال يا.**

a. If *yé* would properly and regularly have a vowel and if the preceding letter be quiescent, the vowel is transfered to the preceding letter:

The word.	Root.	Measure.	Natural form.	Modified form.
سيلان ***séyélan***	سيل	مفعل	مسيل ***més-yil***	مسيل ***mé-sil***
سير ***séyr***	سير	مفعلة	مسيرة ***més-yi-ré***	مسيرة ***mé-si-ré.***

b. If the letter preceding *yé* have ***ûstûn*** for its vowel, the *yé* is changed into *élif:*

The word.	Root.	Measure.	Natural form.	Modified form.
نفي ***néfi***	نفي	مفاعلة	منافيت ***mû-na-fé-yét***	منافات ***mû-na-fat***
رعايت ***ri-ayét***	رعي	مفاعلة	مراعيت ***mûra-'é-yét***	مراعات ***mû-ra-at***
زيارت ***ziyarét***	زير	مفعل	مزير ***méz-yér***	مزار ***mé-zar***
عيش ***aysh***	عيش	مفعل	معيش ***ma-yésh***	معاش ***ma-ash***
هيبت ***héybét***	هيب	مفعلت	مهيبت ***méh-yé-bét***	مهابت ***mé-ha-bét.***

c. If *yé* is quiescent and the preceding letter has *ôtré* as its vowel, the *yé* is changed into *vav:*

The word.	Root.	Measure.	Natural form.	Modified form.
إيجاد ***ijad***	(وجد) يجد	Subj. Part.	ميجد ***mouy-jid***	موجد ***mou-jid***
إيجاب ***ijab***	(وجب) يجب	(§ 621)	ميجب ***mouy-jib***	موجب ***mou-jib.***

d. After the servile *élif*, *yé* is usually changed into *hémzé* (§§ 591, 602 a):

The word.	Root.	Measure.	Natural form.	Modified form.
نیابت *niyabét*	نَیَب	فاعِل	نایِب *na-yib*	نائِب *na-ib*
هدیه *hédiyé*	هَدَی	اِفتعال	اِهداى *ihday*	اِهداء *ihda.*

١٥٤ تعلیم Exercise 154.

Change the following words into the measures mentioned below: first into their natural and afterwards into their modified forms:

Subjective Participle [§§ 602—603]:

ایمان ، زیارَت[1] ، زِیادَه[2] ، نَیلان[3] ، سَیران[4] ، اِیراث[5] .

احتیاج ، انقیاد ، اِزدیاد ، ایجار .

Deriv. Inf. (افتقال): کِسوَت[6] ، نَهایَت[7] ، کِفایَت[8] ، شِکایَت[9] .

Derivative Infinitive (افقال):

نهی ، خفی ، بقا ، رَخاوَت[10] ، سَقِی[11] ، جَرَیان[12] ، کِسوَت[13] .

Noun with *mim* (مفقل):

فَیض[14] ، زیاده[15] ، حِیلَه[16] ؛ رِضوَان ، نور[17] (مفقَلَه) .

Derivative Infinitive (مُفاقَلَت = مُفاقَلَه § 618):

رِعایَت[18] ، لِقاء[19] ، صَفوَت[20] ، نَجو[21] ، دَواء[22] ، بَها[23] ، نَفی[24] ، کَیف[25] ، جَزا .

Words. 1. visit (visitor). 2. much (redundant, superfluous). 3. to obtain (worthy). 4. to leave a remnant, to look (other, remainder). 5. to cause: to leave a legacy (who leaves property to one as heir; that causes). 6. dress, costume (to wear a garment). 7. end (to come to an end). 8. to be enough (to suffice). 9. complaint (to complain). 10. softness (to loosen). 11. drinking (to drink). 12. to act, happen (to perform) 13. (to wear). 14. abundance. 15. much (auction). 16. horror. 17. light (light-house). 18. respect, esteem. 19. meeting, encounter. 20. delight (amity). 21. whispering (supplication). 22. medicine (treatment). 23. pleasure (to vaunt). 24. discord. 25. pleasure (reward).

تعليم قرائت Reading Exercise.

ıe Ceremony of the ›nation of the King of England.

انكلتره قرالى حضرتلرينك رسم تتوجلرى

on: Aug. 9., 1902. — The ıony of the Coronation took at 12.40 in Westminster y, the interior of which was didly decorated.

لوندره : ۹ آغستوس — (وستمينستر) كليساسنده ساعت اون ايكى‌يى قرق كچه ، تتوج مراسمى[1] اجرا اولنمشدر . كليسانك درونى ، فوق العاده[2] وَ پك مُشعشع[3] صورتده تريين ايدلمش ايدى .

wd of incalculable numbers athered all along the route ɔ Royal Couple [the King ıe Queen] from Buckingham ɐ to the Cathedral, making siastic ovations. The King .red to be in excellent ı.

قرال وقراليچه حضراتى[4] (بوكينغام) سرايندن كليسايه قدر كچه‌جكلرى يوللرده طوپلانمش اولان برجمِّ غفير[5] طرفندن آلقيشلانمشلردر . قرال حضر- تلرينك احوال صِحّيه‌لرى[6] پك ايى كورونيوردى .

p. m. their Majesties (after g received the homage of rchbischop of Canterbury, 'rince of Wales, the Duke ›rfolk, and the represen- ɐ of the Nobility) returned

قرال و قراليچه حَضَراتى[4] ، ساعت ايكيده ؛ اهالينك آلقيشلرى آره‌سنده ؛ (قانتربورى) باش پسقپوسى[7] ايله[8] پرنس (دوغال)[9] وَدوق (دونورفولق) وَ زادكان صنفى[10] هيئت مبعوثه‌سى[11] طرفندن عرض اولونان تبريكات

Words and Notes. Ingiltérra Qralî hazrétlériṇiñ résmi tétév'-i. 1. *résm* pl. *mérasim* (§ 649) ceremony. 2. *févqél-'adé* extra- ırily (§ 671 b). 3. *mûsha'sha' sourétdé* splendidly (§ 458): *mû-* ı méf. of *sha-sha-a* (§ 685). 4. *hazarat* pl. of *hazrét* (§§ 497, 5. *jém'mi ghafeer* a great multitude. 6. *ahvali sîh'hiyé:* pl. of *hal, sîh-hi-yé* sanitary: ménsoub of *sîh-hat* (§ 579). *h pisqopos.* 8. *ilé* for *vé* (§ 470). 9. Préns di Gal. I dî lk. 10. *zadégîan* (pl. of *zadé*) nobles 510); *yét* assembly, *mébous* (méf. of *ba's*) d.

to Buckingham Palace, where they appeared on the balcony and were loudly cheered by the throng outside.	وُ احترامانی قبول ایتدکدن صکره؛ (بوکینغام) سراینه عودتله ' بالقونه چیقمیشلر وَ اهالی طرفندن تکرار آلقیشلانمشلردر.
We are assured that the King experienced no fatigue from (during) the ceremony and looked well throughout it.	قرال حضرتلرینك مراسم تتوّجیه اثناسنده هیچ بر راحتسزلق وَ یورغونلق حس ایتمه‌دکلری، تأمین اولونیور[12]. احوالِ صحیه‌لرینك بَر کمال[13] اولدیغی ناصیه‌لرندن[14] غایان اولویوردی.
The illuminations in the evening were magnificent; a vast crowd thronged the streets and filled the air with their shouts of joy. (The Constantinople Agency.)	آقشام اوزه‌ری مشعشع[8] شنلکلر اجرا اولونمشدر. بر چوق اهالی آواز بلندله مسرّت عظیمه اظهار ایده‌رك سوقاقلرده طولاشمقده‌در. (قسطنطینوپل)

London: the same (day) — Coronation day was favoured with splendid weather; the city was richly beflagged and a vast crowd filled the streets.	لوندره: کذا — رسم تتوّجك اجراسی کونده هوا پك لطیف ایدی. شهرپك پارلاق بر صورتده دونادلمش ایدی. بر ازدحام فوق العاده سوقاقلری دولدورمشدر.
The ceremony in the Abbey, of which the duration was an hour and a quarter, was magnificent. The King showed no signs of fatigue.	کلیساده آیین پك مطنطن[15] اولمشلردر. قرال حضرتلری تَعَبْ و مَشَقَّت[16] حس ایتمه‌مشلردر. آیین[17] یتمش بش دقیقه امتداد ایتمشدر.

12. *té-é-min ét.″*: to assure (2 of *émn* [§ 615]). 13. ***bér kémal*** perfect (§ 557 e). 14. *nasiyé* looking, face (§ 582). 15. ***moutantan*** magnificent (méf. of *tantana* [§ 458]). 16. ***té-'ab ou méshaqqat*** fatigue and suffering; *hiss ét.″*: to feel. 17. ***ayin*** ceremony.

procession (of the Coro-
n) was gorgeous. All the
and Peeresses were in
attire and produced a grand
. (and among them were)
Kitchener, General Sir
selee, and Admiral Seymour.
hotels were decorated, and
rdinary prices were main-
l. The terms for places
platforms were very mode-
The enthusiasm was great.
Edward, although very
ooks very well. No accident
red. (The National Agency.)

رسمِ تتوج آلایی پك مطنطن ایدی.
لوردلر ایله[8] زوجه‌لرینك لابس اولدقلری
البسهٔ رسمیه‌لر آلایه[18] برشعشعه[3]
ویریبوردی. لورد کیچنر ایله جنرال
(غزالی) وَ آمیرال (سه‌یمور) هرکسك
نظرِ دقتنی جلب ایدیبورلردی. اوتللر
تزیین و اسکی فیأتلر ابقا ایدلمشدر.
اهالی‌یه مخصوص انشا اولنان صره‌لرك[19]
فیئاتی پك دوندر[20]. مَسَرَّت عظیمدر.
قرال حضرتلری هرنه قدر ضعیف
ایسه‌لرده احوالِ صحّیه‌لری اییدر. هیچ
بر حادثه[21] وقوع بولمامشدر.
(آژانسْ ناسیونال)

18. *alay* procession. 19. *sîra* bench, platform. 20. *doun* moderate. 21. *hadisé* (fayil of *houdous* [§ 582]).

Coronation in Westminster
y and the procession lasted
ur. The weather is magni-
. After the ceremony the
and Queen returned to
ngham Palace.

لوندره: کذا — (وستمینستر) ده
تتوج آیینی وَ آلایك مروری برساعت
دوام ایتمشدر. هوا غایت اطیفدر.
قرال و قرالیچه حضرتلری تتوّجدن
صوکره (بوکینغام) سراینه عودت
ایتمشلردر.

King, who looks thinner,
es that the ceremony
d him no fatigue.
(Fournier.)

خسته‌لق مناسبتیله دوچارِ ضَعف اولمش
بولونان قرال حضرتلری هیچ بریورغو-
نلق حس ایتمدکلرینی بیان ایتمشلردر.
(فورنیه)

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٦٠ درس Lesson 60.

Miscellaneous Idiomatic Phrases.

Eldén géléni yap.	Do as much as you can.
Shimdi gélir.	He will be here presently.
Iki gûndé bir.	Once in two days.
Bén olmasam boghoulajaq îdî.	But for my help he would have been drowned.
Az qaldî béni bir géôzdén édi-yoroudou.	He came very near causing me the loss of an eye.
O qadarî él vérir.	That was sufficient.
Baña él vérméz.	I cannot afford it.
Baña él étdi.	He beckoned me.
Oña géôz étdi.	He winked at him.
Aqlî bashîna géldi.	He came to his senses.
Bashî dara géldiyi gibi. / *Bashî tasha gélir gélméz.*	When he got into trouble.
Onou bir shéy yériné qomaz.	He regards that as of no account.
Pék chapouq alînîyor.	He is easily touched.
Yûzûnû asmish.	He is out of humour.
Aqlîma géldi.	It occurred to me.
Aqlîna braq.	Remind him of it.
Dédiklérimi fikriñdé tout.	Remember what I say.
Dépétaqla gétdi.	It went down head foremost.
Eodûm patladî.	It alarms me excessively.
Ustûñû bashîñî déyishdir.	Change your clothes.
Séôzûnû achmaq.	To commence conversation.
Né qadar vaqît sûrér?	How long will it take?
Bou hich bir shéyé yaramaz.	This is good for nothing.
Géôzdén géchir.	Cast your eye over it.
Elimé béôylé bir kitab géchdiyi yoghoudou.	Such a book I had never seen.
Yéméyé gélir amma saqlamaya gélméz.	It is good to eat, but will not do to keep.
Dérisi qirmîzîya chalar.	Its skin is reddish.
Sijimi iki qatla.	Double the string.
Evléri iki qat dîr.	Their house is two stories high.
Bir dil baghî vérmishlér.	They had given a token.

ɔa bir qab géchir.	Put a cover on the book.
n oraya, ordan oraya olajaq béŏylé?	Why move it about from place to place?
ɩq asma.	Don't care.
î yériné qodou.	He has hit the nail on the head.
atdî.	He has become bankrupt.
éméyé aghzîm varmayor. ɩ ûsté varmayor.	I cannot bear to speak (on so painful a subject).
ɔuzoun (éyri) dour.	He is thievish.
ɩé iséñ, béndé o youm.	I have equal claims with you.
ɩ var adam da var.	There are more sorts of men than one.
alt ûst étdi.	He has put us all to confusion.
yazîq dîr?	I am to be pitied.
yazîq déyil mi?	Am I not to be pitied?
i kés!	Be quiet!
ɩchîq bir adém dir.	He is a liberal man.
dé'mi bashdan chîqarasîn?	Will you lead me also astray?
i barqîmî bashîma yiqdî.	He has lost me all my property.
géldi. Nazara géldi. déydi. Nazar déydi.	He has been affected by an evil eye. He is bewitched.
dash adam késilmish.	The hill is full of people.
ɩnî yédi.	He was the cause of his death.
ɩdén gûjûmdén oldoum.	I was hindered in my work.
î bashîña topla.	Come to your senses.
i' mî chîqîyoroudou?	Were you dying, that you were in such a hurry?
ouzoun dour.	He talks much.
ldou isé oldou.	Forget the past.
sorma!	I cannot tell (how badly matters are going).

Appendices.

The Ottoman Literature.

In all literary matters the Ottoman Turks have shown themselves a singularly uninventive people: the two great schools, the old and the new, into which we may divide their literature, being closely modelled, the one upon the classics of Persia, the other on those of Modern Europe, and more especially of France. The old or Persian school flourished from the foundation of the Empire down to about 1830, and still continues to drag on a feeble existence, though it is now out of fashion and cultivated by none of the leading men of letters. These belong to the new or European school, which sprang up some fifty or sixty years ago, and which, in spite of the bitter opposition of the partisans of the old Oriental system, has succeeded, partly through its own inherent superiority and partly through the talents and courage of its supporters, in expelling its rival from the position of undisputed authority which it had occupied for upwards of five hundred years. For the present purpose it will be convenient to divide the old school into three periods, which may be termed respectively the pre-classical, the classical, and the post-classical. Of these the first extends from the early days of the empire to the accession of Suleyman I., 1301—1520 (A.H.700—926); the second from that event to the accession of Mahmoud I., 1520—1730 (926—1143); and the third from that date to the accession of Abd-ul-Aziz, 1730—1861 (1143—1277).

The works of the old school in all its periods are entirely Persian in tone, sentiment, and form. We find in them the same beauties and the same defects that we observe in the productions of the Iranian authors. The formal elegance and conventional grace, alike of thought and of expression, so characteristic of Persian classical literature, pervade the works of the best Ottoman

writers, and they are likewise imbued, though in a less degree, with that spirit of mysticism which runs through so much of the poetry of Iran. But the Ottomans did not stop here. In their romantic poems they chose as subjects the favorite themes of their Persian masters, such as Léyla and Méjnoun, Férhad and Shirin, Youssouf and Zûléykha, and so on. They constantly alluded to Persian heroes whose stories occur in the Shah-Namé and other storehouses of Iranian legendary lore; and they wrote their poems in Persian metres and in Persian forms.[1] The mésnévi, the qasidé, and the ghazél, — all of them, so far at least as the Ottomans are concerned, Persian, — were the favorite verse-forms of the old poets. A mésnévi is a poem written in rhyming couplets, and is usually narrative in subject. The qasidé and the ghazél are both monorhythmic; the first as a rule celebrates the praises of some great man, while the second discourses of the joys and woes of love. Why Persian rather than Arabian or any other literature became the model of Ottoman writers, is explained by the early history of the race. Some two centuries before the arrival of the Turks in Asia Minor, the Seljouks, then a mere horde of savages, had overrun Persia, where they settled and adopted the civilization of the people they had subdued. Thus Persian became the language of their court and Government, and when by and by they pushed their conquests into Asia Minor, and founded there the Seljouk empire of Roum, they carried with them their Persian culture, and diffused it among the peoples newly brought under their sway. It was the descendants of those Persianized Seljouks whom the early Ottomans found ruling in Asia Minor on their arrival there. What had happened to the Seljouks two centuries before, happened to the Ottomans then: the less civilized race adopted the culture of the more civilized. As the Seljouk empire fell to pieces and the Ottoman came gradually to occupy its place, the sons of men who had called themselves Seljouks began thenceforth to look upon themselves as Ottomans. Hence the vast majority of the people whom

[1] See the Reading Exercises in pages 259, 306—307.

we are accustomed to think of as Ottomans are so only by adoption, being really the descendants of Seljouks or Seljoukian subjects, who had derived from Persia whatever they possessed of civilization or of literary taste. An extraordinary love of precedent, the result apparently of conscious want of original power, was sufficient to keep their writers loyal to their early guide for centuries, till at length the allegiance, though not the fashion of it, has been changed in our own days, and Paris has replaced Shiraz as the shrine towards which the Ottoman scholar turns. While conspicuously lacking in creative genius, the Ottomans have always shown themselves possessed of receptive and assimilative powers to a remarkable degree, the result being that the number of their writers both in prose and verse is enormous. It ought to be premised that the poetry of the old school is greatly superior to the prose.

When we reach the reign of Mahmoud II., the great transition period of Ottoman history, during which the civilization of the West began to struggle in earnest with that of the East, we find the change which was coming over all things Turkish affecting literature along with the rest, and preparing the way for the appearance of the new school. The chief poets of the transition are Fazîl Béy, Vasîf, notable for his not altogether unhappy attempt to write verses in the spoken language of the capital, Izzét Molla, Pértév Pasha, Akif Pasha, and the poetesses Fîtnét and Léyla. In the works of all of these, although we occasionally discern a hint of the new style, the old Persian manner is still supreme.

More intimate relations with Western Europe and a pretty general study of the French language and literature, together with the steady progress of the reforming tendency fairly started under Mahmoud II., have resulted in the birth of the New or Modern school, whose objects are truth and simplicity. In the political writings of Réshid and Akif Pashas we have the first clear note of change; but the man to whom more than to any other the new departure owes its success is Shinasi Efféndi, who employed it for poetry as well as for prose. The European style, on its introduction,

encountered the most violent opposition, but now it alone is used by living authors of repute. If any of these does write a pamphlet in the old manner, it is merely as a tour de force, or to prove to some faithful but clamorous partisan of the Persian style that it is not, as he supposes, lack of ability which causes the modern author to adopt the simpler and more natural fashion of the West. The whole tone, sentiment and form of Ottoman literature have been revolutionized by the new school: varieties of poetry hitherto unknown have been adopted from Europe; an altogether new branch of literature, the drama, has arisen; while the sciences are now treated and seriously studied after the system of the West.

Among writers of this school who have won distinction are Ziya Pasha, Jévdét Pasha: the statesmen and historians. Ahméd Midhat Efféndi, Sami Béy: the lexicographer and encyclopedist, Ebûz-Ziya Tévfiq Béy, Mouallim Naji Efféndi, Hamid Béy: who holds the first place among Ottoman dramatists, Mihran Efféndi: the grammarian, and Kémal Béy: the leader of the modern school and one of the most illustrious men of letters whom his country has produced. He has written with conspicuous success in almost every branch of literature, — history, romance, ethics, poetry, and the drama. G.

Sultans of the House of Osman.

The dates are those of the Sultan's accession, according to the Moslem and Christian eras.

			A. H.	A. D.
1.	Osman I.	Son of Er-Toghroul	700	1301
2.	Orkhan	» » Osman I.	726	1326
3.	Mourad I.	» » Orkhan	761	1359
4.	Bayazid (Bajazet) I.	» » Mourad I.	791	1389
	Interregnum		804	1402
5.	Méhémméd I.	» » Bayazid I.	816	1413
6.	Mourad II.	» » Méhémméd I.	824	1421
7.	Méhémmed II.	» » Mourad II.	855	1451
8.	Bayazid II.	» » Méhémméd II.	886	1481
9.	Sélim I.	» » Bayazid II.	918	1512

				A. H.	A. D.
10.	Souléyman I.	Son of	Sélim I.	926	1520
11.	Sélim II.	» »	Souléyman I.	974	1566
12.	Mourad III.	» »	Sélim II.	982	1574
13.	Méhémméd III.	» »	Mourad III.	1003	1595
14.	Ahméd I.	» »	Méhémméd III.	1012	1603
15.	Moustafa I.	» »	»	1026	1617
16.	Osman II.	» »	Ahméd I.	1027	1618
	Moustafa I.		(restored)	1031	1622
17.	Mourad IV.	» »	Ahméd I.	1032	1623
18.	Ibrahim	» »	»	1049	1640
19.	Méhémméd IV.	» »	Ibrahim	1058	1648
20.	Souléyman II.	» »	»	1099	1687
21.	Ahméd II.	» »	»	1102	1691
22.	Moustafa II.	» »	Méhémméd IV.	1106	1695
23.	Ahméd III.	» »	»	1115	1703
24.	Mahmoud I.	» »	Moustafa II.	1143	1730
25.	Osman III.	» »	»	1168	1754
26.	Moustafa III.	» »	Ahméd III.	1171	1757
27.	Abd-ûl-Hamid I.	» »	»	1187	1773
28.	Sélim III.	» »	Moustafa III.	1203	1789
29.	Moustafa IV.	» »	Abd-ûl-Hamid I.	1222	1807
30.	Mahmoud II.	» »	»	1223	1808
31.	Abd-ûl-Méjid	» »	Mahmoud II.	1255	1839
32.	Abd-ûl-Aziz	» »	»	1277	1861
33.	— —		— —	—	—
34.	Abd-ûl-Hamid II.	» »	Abd-ûl-Méjid	1293	1876

تاريخ هجرت Arabic Calendar (pp. 96—98).

The Arabic, *i. e.* Lunar, Year being 10 days, 21 hours and $14^{2}/_{5}$ seconds shorter than the Christian *i. e.* solar year, does not correspond exactly with it. Its reckoning begins from the Hijrét or departure of Muhammed from Mecca to reside in Medina, A. D. 622 July 15/19 (Mouharrém 1).

In order approximately to convert a year of our Era into one of the Moslem Era: subtract 622, divide the remainder by 33 and add the quotient to the divident.

Conversely, a year of the Moslem Era is converted into one of the Christian Era by dividing it by 33, subtracting the quotient from it, and adding 622 to the remainder; as:

1902 — 622 = 1280 ÷ 33 = 40; 1280 + 40 = ١٣٢٠
1904 — 622 = 1282 ÷ 33 = 40; 1282 + 40 = ١٣٢٢
1328 — 622 = 706 ÷ 33 = 23; 706 + 23 = ٧٢٩

Conversely

١٣٢٠ ÷ 33 = 40; ١٣٢٠ — 40 = 1280 + 622 = 1902
١٣٢٢ ÷ 33 = 40; ١٣٢٢ — 40 = 1282 + 622 = 1904
٧٢٩ ÷ 33 = 23; ٧٢٩ — ٢٣ = 706 + 622 = 1328.

سنهٔ ماليه The Ottoman Financial Calendar.

In the 1205th year of the Héjira (1/12 March 1789), Sultan Sélim III. issued an Iradé to use this calendar in financial and commercial transactions. It corresponds exactly to the Old Style, only the new year begins in March instead of in January. The following table shows the years of the Financial Calendar corresponding to those of ours, till 1909.

F.	C.	F.	C.	F.	C.	F.	C.	F.	C.
1205	1789	1225	1809	1245	1829	1265	1849	1285	1869
6	1790	6	1810	6	1830	6	1850	6	1870
7	1	7	1	7	1	7	1	7	1
8	2	8	2	8	2	8	2	8	2
9	3	9	3	9	3	9	3	9	3
1210	4	1230	4	1250	4	1270	4	1290	4
1	5	1	5	1	5	1	5	1	5
2	6	2	6	2	6	2	6	2	6
3	7	3	7	3	7	3	7	3	7
4	8	4	8	4	8	4	8	4	8
5	9	5	9	5	9	5	9	5	9
6	1800	6	1820	6	1840	6	1860	6	1880
7	1	7	1	7	1	7	1	7	1
8	2	8	2	8	2	8	2	8	2
9	3	9	3	9	3	9	3	9	3
1220	4	1240	4	1260	4	1280	4	1300	4
1	5	1	5	1	5	1	5	1	5
2	6	2	6	2	6	2	6	2	6
3	7	3	7	3	7	3	7	3	7
4	8	4	8	4	8	4	8	4	8

F.	C.	F.	C.	F.	C.	F.	C.	F.	C.
1305	1889	1309	1893	1313	1897	1317	1902	1321	1906
6	1890	1310	4	4	8	8	3	2	7
7	1	1	5	5	1900	9	4	3	8
8	2	2	6	6	1	1320	5	4	9

Parsing. تحليل *Tahleel.*

The method of parsing in Arabic includes Grammatical and Logical Analysis. But in Ottoman-Turkish all that is really necessary is to give such particulars as are given in the subjoined parsing of a piece. The genders, numbers, moods, tenses and all particulars about the words must be mentioned, and the parts of Regular and Irregular Verbs must be given. Read first with expression the following Exercise, and analyse it afterwards. Turn up all references to the Grammar.

خطبهٔ پیغمبری The Prophet's Speech.

رسولِ اکرم بر جمعه کونی کندی دوه‌سنه بیندی وَ یوز نفر اهلِ اسلام ایله قُبادن قالقدی ' وَ نفسِ مدینه‌یه عازم اولدی . اثنای راهده صول طرفنه مَیل ایله بنی سالم بن عوف یوردنده رانونا دینیلن وادینڭ اوست طرفنه ایندی وَ اوراده غایت بلیغانه بر خطبه اوقویوب جمعه نمازی قیلدی .

خاتِمُ اَلْاَنْبِیا حضرتلرینك الڭ ابتدا قیلدیغی جمعه نمازی بو در . وَ ابتداکی خطبه‌سی او در که خلاصه وجه ایله ترجمه‌سی بوراده ایراد اولونور .

رسول اکرم قالقوب حق تعالی حضرتلرینه لایق اولدیغی وجه ایله حمد و ثنا ایله‌دکدنصوڭره بویله بویورمش ایدی :

ای ناس ! صاغلیغڭزده آخرتڭز ایچون تدارك کوروڭز . مُحَقَّق بیلیڭز که ' یومِ قیامتده هر فردڭ باشینهووروله‌جق وَ چوبانسز براقدیغی قویوننڭدن صوریله‌جق . صوڭره جناب حق اوڭا دییه‌جك . اما ناصل دییه‌جك ؟ ترجمانی یوق ' پرده‌داری یوق ؛ باَلْذّات دییه‌جك که : 'ای قولم سڭا بنم رسولم کاوب ده تبلیغ ایتمه‌دی می ؟ بن سڭا مال ویردم ' لطف و احسان ایتدم ؛ سن کندڭ ایچین نه تدارك ایتدڭ ' ؟

«او کیمسه دخی صاغنه صولنه باقه‌جق بر شی کورمه‌یه‌جك . اوڭونه

باقەجق ، جهنّمدن باشقه بر شی کورمەیەجك . اویله ایسه هر کیم که کندیسنی وَلَوْ که بر یاریم خُرما ایله اولسون ، آتشدن قورتارەبیلەجك ایسه ، همان اول خیری ایشلەسین . اونی ده بولاماز ایسه ، باری کلمهٔ طَیِّبَه ایله کندیسنی قورتارسین . زیرا اونکله بر خیره اون مثلندن یدییوز مثلینه قدر ثواب ویریلیر » .

وَ اَلسَّلَامُ عَلَى رَسُولُ اَللهِ وَ رَحْمَةُ اَللهِ وَ بَرَکَاتُه . ‹جودت پاشا›

خطبهٔ پیغمبری *Khoutbé'yi Péyghambéri* 'the prophetic sermon, or the sermon of the prophet'. **Pers. Izafét: if the first noun ends in vowel *hé*, a hémzé is placed over it (§ 519): خطبه is an Ar. noun, measure فُعْلَت (§ 592): 'a special homily and prayer, in which they praise God, bless Mouhammed and pray for the reigning Caliph, delivered by an official preacher (خطیب *khatib*) before the midday service of worship in Friday (*Jouma'a namazi*).' p. پیغمبر is composed of پَیْغَم ، پَیْغام *péygham* 'message, revelation' élif is omitted (§ 560) + بر *bér* 'carry' (§§ 535, 554); by the addition of ی -*i* it is changed into Noun of Rel. (§ 527).**

رسول اکرم *Résou'lou Ekrém.* 'The most venerable Prophet': **Pers. Izafét composed of two Ar. words (§ 517). رسول 'prophet, apostle' Adj. Qual. of رَسالت of the meas. فَعُول (§ 607). أَكْرَمْ N. of Superiority of کرامت, masc. meas. أَفْعَل ؛ کرامت is a miracle wrought through the agency of a saint, but معجزه *mûjizé* is a miracle wrought by Divine power.**

بر جمعه کونی *bir Jouma'a gûnû* 'on a Friday': **بر Turk. Ind. Article (§ 60), جمعه کونی Turk. Izafét (§ 181). جمعه Ar. noun, meas. فُعْلَة (§ 592), the fayil being جامع 'collector, mosque', other derivatives: مجموع ، مجموعه ، تَجَمُّع ؛ کونی = کون Turk. noun with pron. affix third person (§ 105 [3]).**

کندی دوەسنه *Kéndi dévésiné* 'on his camel': **Turk. Izafét with pron. کندی pers. pron. (§ 147), دوەسنه = دوه ، دوەسی Turk. noun with pron. affix third person sing. dative case.**

بيندى *bindi* 'he mounted': **Turk. intran. verb, Ind. Past** sing. third person of the masdar بينمك. Der. بيندىرمك ' بينيلمك.

وَ يوز نفر اهل اسلام ايله *vé yûz néfér éhli islam'ilé* 'and with believers two hundred in number': وَ **Arab. Pers.** conjunctive (§ 470), يوز **Turk. Card. number (§ 192),** نَفَر **Ar. noun** meas. فَعَل 'individual' used for men (§ 203): **Reg. Fem. pl.** نفرات (§ 576); اهل اسلام **Pers. Izafét 'Moslem'. Comp. noun (§ 695[5]). a.** اهل meas. فَعْل, **Irregular pl.** آهالى (§ 650). تَفَعُّل = تأَهُّل *té-éh'hûl* to marry; إسلام **submitting himself to the divine disposal, IV. of** سلام, **fayil** مسلم *mûslim* 'one who submissively obeys God, **Moslem'** (§§ 512, 634 d); ايله **Turk. post position, sign of Instrumental case** (§ 232).

قبادن قالقدى *Qoubadan qalqdî* 'he started from Qouba'; a. قبادن **prop. noun, sing. abl.; nom.** *Qouba* **'a place near Medina';** قالقدى **Ind. Past, sing. third person the primitive masdar** قالقمق, deriv.: قالديريق ' قالقيشمق (§§ 263, 268).

وَ نفس مدينه يه *vé néfsi Médinéyé* 'to the [main] city of Medina' (as distinguished from its outlying **regions): Pers.** Izafét: a. نفس 'the very substance, main' **meas.** فَعْل; **a.** مدينه **prop.** noun, sing. dative of the measure فعيله, **Abstract noun by the** addition of *hé* (ه = *é* [§ 582]).

عازم اولدى *'azim oldou* 'he departed **toward': comp.** Intrans. verb., **Ind. Past sing. third person, formed by using noun** with aux. verb اولمق, **Masdar** عازم اولمق **(§ 272): a.** عازم **fayil of** عزيمت; deriv. IV. إفعال = اعزام.

اثناى راهده *ésnayi rahdé, -rahda* 'in the **course of the** road, or journey, *i. e.* on the way': **Pers. Izafét (§ 518):** a. اثناء **Irreg. plural of** ثنى *sénee* (§ 639 b) **'twisting, winding', used** in Turkish as a sing., in the sense of 'the **course of a journey,**

the time of a stay, a period of time': اثناى اقامتده 'in the course of the stay', اول ثناده 'at that time, in that interval'; راهده sing. loc. case.

صول طرفنه *sol tarafîna* 'to his left side': Turk. adj. and noun: t. صول adj., a. طرفنه = طرف ' طرفى meas. فَعَلْ with pron. affix third person singular dative (§§ 99, 105 [3]).

ميل ايله *méyl ilé* 'swerving, turning' for ميل ايدەرك: the Turk. conj. ايله is used to express the meaning of ايدەرك (§ 430). a. ميل meas. فَعْل.

بنى سالم بن عوف يوردنده *Bénee Salim bén Of yourdounda* 'in the settlement of the children of Salim bén Of': Pers. and Turk. Izaféts. بنى masc. pl. of بَن ' بَنُو (§ 575); سالم بن عوف: بن stands for patronym (§ 669 [3]); يوردنده = يورد ' يوردى 'tent, home' second member of Turk. Izafét, with pron. affix third person sing. locative.

رانونا دينيلن وادينڭ اوست طرفنه *Ranona dénilén vadiniñ ûst tarafîna* 'in the upper part of the valley called Ranona': رانونا Ar. prop. noun; دينيلن méfoul of دينيلمك (§ 402); وادينڭ first member of the Turkish Izafét, Ar. noun meas. فاعل sing. genitive; اوست Turk. postposition used as an adj. (§ 452); a. طرفنه = طرف ' طرفى noun, pl. اطراف (§ 639 b); it indicates motion (§ 237).

ايندى *éndi* 'he halted': Ind. Past singular third person Primitive masdar اينمك, deriv. ايندیرمك (§ 263).

اوراده *orada* 'there': adverbial demonstrative (§ 144), sing. locative case, it indicates location (§ 237).

غايت بليغانه بر خطبه اوقويوب *ghayét bélighané bir khoutbé oqouyoup* 'he recited a very eloquent speech': غايت بليغانه superl. degree of Turk. adj. (§ 226). a. p. بليغانه pers. adj. or adv. (§§ 528, 684): a. بليغ adj. Qual. of بَلاغَتْ 'eloquence'; اوقويوب

Turk. Gerund 'having recited' or 'he recited and afterwards . . .' (for اوقودی وَ . . . قیلدی).

جمعه غازی قیلدی *Jouma'a namazî qîldî* 'he performed his Friday prayer': جمعه غازی Turk. Izafét (§ 109): a. جمعه = فُعْلَة first member. غازی second member, third person of p. غاز 'the Divine worship of Islam, consisting of fixed recitals of praise with prostration of the body, five times a day', غاز قیلمق 'to make his prayers', comp. trans. verb (§ 272); قیلدی Ind. Past. singular third person.

خاتم الانبیا حضرتلرینڭ الڭ ابتدا قیلدیغی جمعه غازی بو در *Khatim'ul énbiya hazrétlériniñ éñ iptida qîldîghî Jouma'a namazî bou dour* 'This is the first Friday prayer which the seal *i. e.* the last, of the prophets (Mouhammed) has performed': خاتم الانبیاء Arabic Izafét (§ 668 [2]), a. خاتم fayil of ختام = فِعَال ' انبیاء pl. of نبی *nébee* (§ 645 c), which is Adj. Qual. of نبوت *nûbouvvét* 'prophecy'; حضرتلرینك = حضرت ' حضرتی ' حضرتلری Ar. noun meas. فَعْلَت with pron. affix third person pl. Genitive, used after the name of God, saints and great personalities (§§ 497, 500). الڭ ابتداء Turk. Superl. adj. (§ 224): ابتداء Ar. deriv. masdar meas. افتعال (§ 627) of بداء ' بدایت ؛ قیلدیغی Obj. participle of قیلمق (§ 413); بو Demonstrative (Pron.) Adj.; در copula (§ 67).

ابتداکی خطبه‌سی او درکه خلاصه وجه ایله ترجمه‌سی بوراده ایراد اولونور *iptidaki khoutbési o dour ki khûlasa véjh' ilé térjémési bourada iyrad olounour* 'This is his first speech (or oration), the translation of which is given below in brief': ابتداکی Turk. pron. adj. (§ 138). که Pers. Relative pron. (§ 317); تَرْجَمَه Ar. Quadriliteral Masdar meas. فَعْلَلَه (§ 595); ایراد اولونور Masdar ایراد اولونمق Turk. comp. passive verb (§ 274), Ind. Aorist, sing. third person.

تصریف افعال Conjugation of Turkish Verbs.

Infinitive of Verbs مصدر *Masdar.*

Masdar: the Root $\sqrt{}$+***mék,*** $\sqrt{}$+***maq;*** *Sévmek', Yazmaq'.*

Negative: *Sév'**mémék**, Yaz'**mamaq**.*

Verbal Substantives: 1. *Sévmék**lik**'*, 2. *Sév**mé**'*, 3. *Sév**ish**'* (§ 288).

Derivative Forms (§§ 261—268):
*Otour**t**maq', Basd**îr**maq', Yat**îr**maq', Tara**n**maq', Yaz**îl**maq', Chéki**sh**mék'.*

Potential verbs: *Sévé**bilmék**'*, neg. *Sévé'**mémék*** (§ 283).

Accelerative verb: *Sévi'**vérmék*** (§ 286).

Verbs derived from nouns and adjectives:
*Hazir**lamaq**', Hazîr**lanmaq**', Hazîr**latmaq**'* (§ 277).

Compound Verbs (Nouns with Auxiliaries) (§ 272):
*Sival' **étmék**, — **éylémék**, — **qîlmaq**, — **bouyourmaq**.*

Participles فرع فعل

Subjective Mood (§ 399).		Objective Mood (§ 411).	
Active *Fayil*	Passive *Méfoul*	Past	Future
yazan'	*yazîlan'*	*yazdîghîm'*	*yazajaghîm'*
yazar'	*yazîlîr'*	*yazdîghîñ'*	*yazajaghîñ'*
yazdîq'	*yazîldîq'*	*yazdîghî'*	*yazajaghî'*
yazmish'	*yazîlmish'*	*yazdîghîmîz'*	*yazajaghîmîz'*
yazajaq'	*yazîlajaq'*	*yazdîghîñîz'*	*yazajaghîñîz'*
— olan	*— olan*	*yazdîqlarî'*	*yazajaqlarî'.*

Gerunds رابطه صیغه‌لر (pp. 206—207).

1. *yazar'jasîna*
2. *yaz'madan*
3. *yazîn'ja*
   yazar' yazmaz
4. *yazdîq'da*
5. *yazdîq'ja*
6. *yazalî'*
7. *yaza' yaza*
8. *yaza'raq*
9. *yazasî'*
10. *yazajaghîña'*
11. *yazîn'ja*
12. *yazdîghîmda'*
    yazajaghîndan'
13. *yazîb', yazîp'*
14. *yazar'ken.*

Verbal Adjectives صفت مشبهه (§ 436).

1. *Yazîjî'*, 2. *achîq'*, 3. *sûrgûn'*, 4. *éölû'*, 5. *sévinj'*.

Noun of Excess: *Chalîshqan', sûzgéj', dalgîj'.*
Noun of Location: *Yataq', otlaq'.*
Instrumental noun: *Elék', daraq'.*

فعل ‘ افعال ذاتیه Finite Verb.

Indicative Mood	Assertive Mood	Relative Mood	Conditional Mood
	Imperative امرحاضر (§ 316).		
— —			
yaz′			
yazsîn′			
yazalîm′			
ya′zînîz			
yazsînlar′			
	Present حال (§ 318).		
sévi′yoroum	*sévi′yor idim*	*sévi′yor imishim*	***sévi′yor isém***
sévi′yorsoun	„ *idiñ*	„ *imishsiñ*	„ ***iséñ***
sévi′yor	„ *idi*	„ *imish*	„ ***isé***
sévi′yorouz	„ *idik*	„ *imishiz*	„ ***isék***
sévi′yorsouñouz	„ *idiñiz*	„ *imishiñiz*	„ ***iséñiz***
sévi′yorlar	„ *idilér*	„ *imishlér*	„ ***isélér.***
	Aorist مضارع (§ 326).		
sévé′rim	*sévér′ idim*	*sévér imishim*	***sévér isém***
sévér′siñ	„ *idiñ*	„ *imishsiñ*	„ ***iséñ***
sévér′	„ *idi*	„ *imish*	„ ***isé***
sévé′riz	„ *idik*	„ *imishiz*	„ ***isék***
sévér′siñiz	„ *idiñiz*	„ *imishsiñiz*	„ ***iséñiz***
sévérlér′	„ *idilér*	„ *imishlér*	„ ***isélér.***
	Past ماضئ شهودی (§ 344).		
sévdim′	*sévdi′ idim*		***sévdi′ isém***
sévdiñ′	„ *idiñ*		„ ***iséñ***
sévdi′	„ *idi*		„ ***isé***
sévdik′	„ *idik*		„ ***isék***
sévdiñiz′	„ *idiñiz*		„ ***iséñiz***
sévdilér′	„ *idilér*		„ ***isélér.***
	Dubitative ماضئ نقلی (§ 351).		
sévmi′shim	*sévmish′ idim*	*sévmish′ imishim*	***sévmish′ isém***
sévmish′sin	„ *idiñ*	„ *imishsin*	„ ***iséñ***
sévmish′	„ *idi*	„ *imish*	„ ***isé***
sévmish′iz	„ *idik*	„ *imishiz*	„ ***isék***
sévmish′siñiz	„ *idiñiz*	„ *imishsiñiz*	„ ***iséñiz***
sévmishlér′	„ *idélér*	„ *imishlér*	„ ***isélér.***
	Future مستقبل (§ 357).		
sévéjé′yim	*sévéjék′ idim*	*sévéjék′ imishim*	***sévéjék′ isém***
sévéjék′sin′	„ *idiñ*	„ *imishsin*	„ ***iséñ***

Indicative Mood	Assertive Mood	Relative Mood	Conditional Mood
sévéjék'	*sévéjék' idi*	*sévéjék' imish*	*sévéjék' isé*
sévéjé' yiz	„ *idik*	„ *imishiz*	„ *isék*
sévéjék' siñiz	„ *idiñiz*	„ *imishsiñiz*	„ *iséñiz*
sévéjéklér'	„ *idilér*	„ *imishlér*	„ *isélér.*

Optative التزامی (§ 365).

sévéyim'	*sévé' idim*		
sévésiñ'	„ *idiñ*		
sévé'	„ *idi*		
sévélim'	„ *idik*		
sévé' siñiz	„ *idiñiz*		
sévélér'	„ *idilér*		

Suppositive انشائیه یاخود فرضیه (§ 377).

sév' sém	*sév' sé idim*	*sév' sé imishim*	
sév' séñ	„ *idiñ*	„ *imishsiñ*	
sév' sé	„ *idi*	„ *imish*	
sév' sék	„ *idik*	„ *imishiz*	
sév' séñiz	„ *idiñiz*	„ *imishsiñiz*	
sév' sélér	„ *idilér*	„ *imishlér*	

Necessitative وجوبی (§ 384).

sévméli' yim	*sévméli' idim*	*sévméli' imishim*	*sévméli' isém*
sévméli' siñ	„ *idiñ*	„ *imishsiñ*	„ *iséñ*
sévméli'	„ *idi*	„ *imish*	„ *isé*
sévméli' yiz	„ *idik*	„ *imishiz*	„ *isék*
sévméli' siñiz	„ *idiñiz*	„ *imishsiñiz*	„ *iséñiz*
sévméli' dirlér	„ *idilér*	„ *imishlér*	„ *isélér.*

The Verb To Have.

Bénim var, séniñ var, onouñ var . . . *Béndé var, séndé var, onda var . . .*	I have a (book).
Béndé dir, séndé dir, onda dîr . . .	I have the (book).
Bénim var îdî, séniñ var îdî, onouñ var îdî *Béndé var îdî, séndé var îdî, onda var îdî*	I had a —
Bénim var îmîsh, séniñ var îmîsh . . .	(They say that) I have,
Bénim var îsa; Béndé var îsa	If I had a —
Bénim oldou, sénin oldou . . .	I got a —
Bénim olajaq, séniñ olajaq . . .	I shall have a —
Bénim olsa; séniñ olsa idi.	If it were mine.

قسم رسمی
The Official Part.

The Imperial Palace مابین همایون حضرت ملوکانه

His Imperial Majesty the Sultan ذات حضرت پادشاهی

تشریفات عمومیه ناظری *Téshrifatî oumoumiyé Nazîrî*, The Grand Master of Ceremony.

دارالسعادت الشریفه اغاسی، قیزلر اغاسی *Dar-ûs-sa'adét ûsh-shérifé aghasî, Qîzlar aghasî*, The Chief of the Eunuchs of the Imp. Palace.

سرقرنای حضرت شهریاری ، باش ماینجی *Sér qourénayi Hazréti Shéh'riyari, Bash Mabéynji*, The Chief (Lord High-) Chamberlain.

مابین همایون باش کتابتی *Mabéyni Hûmayoun Bash Kitabéti*, The Imperial Chancellary.

مابین همایون باش کاتبی *Mabéyni Humayoun Bash Kiâtibi*, The First Secretary of the Imp. Palace.

کاتب خصوصی حضرت شهریاری *Kiâtibi Khousousiyi Hazréti Shéh-riyari*, The Private Secretary of H. I. M.

دیوان همایون باش ترجمانی *Divanî Hûmayoun Bash Térjémani*, The Premier Dragoman of the Imp. Divan.

دیوان همایون باش مترجمی *Divanî Hûmayoun Bash Mütérjimi*, The Premier Translator of the Imp. Divan.

مابین همایون امامی *Mabéyni Hûmayoun Imamî*, The Chief Almoner (Imam) of the Imp. Palace.

یاور اکرم حضرت پادشاهی *Yavéri Ekrémi Hazréti Padishahi*, The Aide-de-Camp of H. I. M.

فخری یاوران ، یاور فخری *Fakhri Yavéran*, The Honorary aides-de-camp.

یاور ، یاوران *Yavér*, pl. *yavéran*, Aide-de-camp, Aides de camp.

باش مصاحب *Bash Mousahib*, The Premier Courtier (French Courtisan).

جیب همایون *Jébi Hûmayoun*, The Privy Purse.

خزینهٔ خاصهٔ شاهانه *Khazinéyi Khassayi Shahané*, The Civil List.

معیت شاهانه ارکان حربیه مشیری *Mayéti Shaha'né Erkiâni Harbiyé Mûsheeri*, The Chief of the Military Household.

مابین همایون مدیری *Mabéyni Hûmayoun Mûdiri*, The Director of the Imp. Palace.

اصطبل عامره مدیری *Îstablî Amiré Mûdiri*, The Grand Equerry of H. I. M.

باب السعادت العالیه اغاسی *Babûs Sa'adétûl aliyé Aghasî*, The Director of the Porte of the Palace.

قاپوجیلر کتخداسی *Qapoujoular Két'khûdasî*, The Chief of the Porters.

حطب آنباری مدیری *Hatab anbarî Mûdiri*, The Director of the Dépôt of Combustibles.

مابین همایون سر معماری *Mabéyni Hûmayoun Sér Miymarî*, The Premier Architect of the Imp. Palace.

مابین همایون سر اطباسی *Mabéyni Hûmayoun Sér atîbbasî*, The Premier Physician of the Imp. Palace.

مطبخ و فرونلر مدیری *Matbakh vé Fourounlar Mûdiri*, The Director of the Imp. Kitchens and Ovens.

ارزاق آنباری مدیری *Erzaq anbarî Mûdiri*, The Director of the Provisions.

حبوبات آنباری مدیری *Houboubat anbarî mûdiri*, The Director of the Granaries.

حدیقهٔ شاهانه مدیری *Hadiqayi Shahané Mûdiri*, The Director of the Imp. Gardens.

چیفتلکات همایون مدیری *Chiftlikiâtî Hûmayoun Mûdiri*, The Director of the Imp. Farms.

The Sublime Porte باب عالی

The Council of Ministers مجلس خاص وکلا

صدر اعظم *Sadrî A'zam*, The Grand Vizier.

شیخ الاسلام *Shéykh-ûl Islam*. The Minister of the Canon Law of Islam.

داخلیه ناظری *Dakhiliyé Nazîrî*, The Minister of the Interior.

خارجیه ناظری *Kharijiyé Nazîrî*, The Minister for Foreign Affairs.

سرعسکر، حربیه ناظری *Séraskér, (Harbiyé Nazîrî)* The Minister for War.

شورای دولت رئیسی	*Shourayî Dévlét Réyisi*, The President of the Council of State.
عدلیه و مذاهب ناظری	*Adliyé vé Mézahib Nazîrî*, The Minister of Justice and Public worship.
مالیه ناظری.	*Maliyé Nazîrî*, The Minister of Finance.
معارف عمومیه ناظری	*Méarifi oumoumiyé Nazîrî*, The Minister of Public Instruction.
بحریه ناظری	*Bahriye Nazîrî*, The Minister for Naval Affairs (Navy).
طوپخانهٔ عامره مشیری	*Top-hanéyi Amiré mûsheeri*, The Grand Master of Ordnance.
اوقاف ناظری	*Evqaf Nazîrî*, The Minister of Religious Funds.
تجارت و نافعه ناظری	*Tijarét vé Nafiya Nazîrî*, The Minister of Commerce and Public Works.

شهر امینی	*Shéhir Emeeni*, The Prefect of the City.
ضبطیه ناظری	*Zaptiyé Nazîrî*, The Prefect of the Police.
لیمان رئیسی	*Liman Réyisi*, The Prefect of the Port.
رسومات امینی	*Rousoumat Emini*, Director General of Customs.
دفتر خاقانی ناظری	*Déftéri Khaqani Nazîrî*, Director General of the Imperial Archives.
پوسته و تلغراف ناظری	*Posta vé Télégraf Nazîrî*, Director-General of Post and Telegraphs.
اورمان و معادن و زراعت ناظری	*Orman vé Méadin vé zira'at Nazîri*, The Minister of Mines, Forests and Agriculture.
اطفائیه آلایی قوماندانی	*Itfayiyé alayî Komandanî*, The Commander of the Fire-Brigade.

The Grand Vizieriate صدارت عظمی

آمدیٔ دیوان همایون ' آمدجی بك	*Amédiyi Divanî Hûmayoun*, Referendary of the Imp. Divan.
مکتوبی اوطهسی	*Méktoubi Odasî*, The Bureau of Correspondence.
تشریفات قلمی	*Téshrifat Qalémi*, The Bureau of the Master of Ceremonies.
ولایات ممتازه قلمی	*Vilayati Mûmtazé Qalémi*, The Bureau of the privileged Provinces.
سفرا تشریفاتجیسی	*Sûféra Téshrifatjîsî*, Introducer of the Ambassadors.

The Council of State شورای دولت

ملکیه دائره‌سی *Milkiyé Dayirési,* The Civil Department.

تنظیمات دائره‌سی *Tanzimat Dayirési,* The Legislative Department.

محاکمات دائره‌سی *Mouhakémat Dayirési,* The Judiciary Department.

شورای دولت کتابتی *Shourayi Dévlét Kitabéti,* The Bureau of the Council of State.

امور نافعه قومیسیونی *Oumourou Nafiya Qomisionou,* The High Commission of public Constructions (Improvements).

شورای دولت ملازمی *Shourayi Dévlét mûlazimi,* The Auditor of the Council of State.

The Foreign Office خارجیه نظارت جلیله‌سی

خارجیه مستشاری *Kharijiyé Mûstéshari,* The Under-Secretary of State for For. Affairs.

ترجمه قلمی *Térjémé qalémi,* The Bureau of Translation.

مکتوبی خارجیه قلمی *Méktoubiyi Kharijiyé qalémi,* The Bureau of Correspondence.

تحریرات اجنبیه قلمی *Tahriratî Ejnébiyé Qalémi,* The Bureau of Foreign Correspondence.

اوراق اوطه‌سی *Evraq Odasî,* The Bureau of Archives.

محاسبه قلمی *Mouhasébe Qalémi,* Board of Audit.

امور حقوقیهٔ مختلطه قلمی *Oumourou Houqouqiyéyi Mûkhtélité Qalémi,* The Bureau of Disputed Claims.

حقوق مشاورلری اوطه‌سی *Houqouq mûshavirléri Odasî,* The Bureau of Legists.

تابعیت قلمی *Tabiyiyét Qalémi,* The Bureau of Nationality (naturalization).

مطبوعات اجنبیه اوطه‌سی *Matbou'atî Ejnébiyé Odasî,* The Bureau of the Foreign Press.

سجل احوال قلمی *Sijli ahval Qalémi,* The Bureau of personnel.

'he Ministry of Internal Affairs داخلیه نظارت جلیله‌سی

مطبوعات قلمی *Matbou'at Qalémi,* The Bureau of the Press.

انتخاب مأمورین قومیسیونی *Intikhabî Mémoureen Qomisiyonou,* The Commission for the Selection of functionaries.

تقاعد صندیغی نظارتی *Téqayûd sandîghi Nazaréti*, The Direction of the Pension Funds.

The Sheikh-ûl Islamate باب مشیخت پناهی

صدر روم ایلی ، روم ایلی قاضیعسکری *Sadrî Rouméli, Rouméli Qazaskéri*, The Vice-Chancellor of Turkey.

صدر آناطولی ، آناطولی قاضیعسکری *Sadrî Anadolou, Anadolou Qazaskéri*, The Second Vice-Chancellor of Turkey (p. 458).

فتوا امینی ، امین فتوا (فتوی) *Fétva Emini*, The Superintendent of Canonical Decisions.

مفتی (the Fayil of افتاء = فتوی) *Mûfti*, a judge of the Canon Law of Islam.

The Ministry of Finance مالیه نظارت جلیله‌سی

واردات ادارهٔ عمومیه‌سی *Varidat Idaréyi Oumoumiyési*, The General Directorate of revenues.

مصارفات ادارهٔ عمومیه‌سی *Mésarifat Idaréyi Oumoumiyési*, The General Directorate of Expenses.

دیون ادارهٔ عمومیه‌سی *Douyoun Idaréyi Oumoumiyési*, The General Directorate of Public Debts.

محاسبات عتیقه دائره‌سی *Mouhasébatî atiqa dayirési*, The Bureau of regulation of ancient accounts.

اعشار و اغنام امانتی *Ashar ou aghnam Emanéti*, The administration of the tithes and taxes on sheep.

وزنه ، مالیه وزنه‌سی *Vézné*, Directorate of Weights and Test.

مع ترجمه تحریرات اجنبیه قلمی *Ma térjémé Tahriratî Ejnébiyé Qalémi*, The office of Translation and correspondence in foreign languages.

دیوان محاسبات *Divanî Mouhasébat*, The Court of Accounts.

مؤسسات مالیه *Mûés'sésatî maliyé*, Financial Establishments.

The Imperial Mint ضربخانهٔ عامره مدیریتی

سکه‌زن دائره‌سی *Sikkézén Dayirési*, The department of Minting.

چاشنی دائره‌سی *Chashni Dayirési*, The department of assays.

ماکینه دائره‌سی *Makina Dayirési*, The department of Machines.

قلع دائره‌سی *Qal Dayirési,* The department of Refining.

The Customs Administration رسومات امانت علیه‌سی

رسوم ستّه اداره‌سی *Rousoumou Sitté Idarési,* The Administration of the six indirect taxes (p. 390).

مع مسکرات ذخیره کومروکی نظارتی *Ma mûskirat zakhiré gêömrûyû nézaréti,* The Directorate of the customs on cereals and liquors.

کراسته کومروکی نظارتی *Kérésté gêömrûyû Nézaréti,* The Directorate of the Customs on wood.

میوه و سبزه کومروکی نظارتی *Méyvé vé Sébzé gêömrûyû Nézaréti,* The Directorate of the customs on fruits and vegetables.

بالقخانه نظارتی *Balîqhané Nézaréti,* The Directorate of the Fishery.

مشترك المنفعه انحصار دخان دولت علیهٔ عثمانیه، رژی *Mûshtérékûl Ménfa'a inhisarî doukhanî Dévléti Aliyéyi Osmaniyé,* The Regie co-interessé of tobaccos of the Ottoman-Empire.

دیون عمومیه اداره‌سی *Douyounou Oumoumiyé Idarési,* The Administration of Public Debts.

دیون عمومیه باش قومیسری *Douyounou Oumoumiyé bash qomisiri,* Imperial Commissary of the Ottoman Public Debts.

معارف عمومیه نظارت جلیله‌سی
The Ministry of Public Instruction

انجمن تفتیش و معاینه *Enjûméni Téftish ou Mouayéné,* The Council of Inspection and Censure (Supervision).

مطبوعات اجنبیه قلمی *Matbou'atî Ejnébiyé Qalémi,* The Bureau of the Domestic Press.

مطبوعات داخلیه قلمی *Matbou'atî Dakhiliyé Qalémi,* The Bureau of the Domestic Press.

مطبوعات داخلیه مدیری *Matbou'atî Dakhiliyé Mûdiri,* The Director of the Domestic Press Bureau.

مکاتب عالیه مدیریتی *Mékâtibi Aliyé Mûdiriyéti,* The Directorate of the Higher Schools.

مکتب ملکیهٔ شاهانه *Méktébi Milkiyéyi Shahané,* The Imperial Civil College.

مکتب سلطانی *Méktébi Soultani,* The Imp. Lyceum of Galata-Séray.

مکتب حقوق شاهانه *Méktébi Houqouqou Shahané,* The Imp. Lyceum of Law.

لسان مكتبی *Lisan Méktébi,* The Imp. Lyceum of Languages.
مكتب صنايع *Méktébi Sanayi,* The School of Arts and Industry.
مكتب ابتدائیه (مكاتب ابتدائیه) *Méktébi Iptidayiyé,* A Primary School.
مكتب رشديه (مكاتب رشديه) *Méktébi Rûshdiyé,* A Grammar School.
مكتب اعداديه (مكاتب اعداديه) *Méktébi Idadiyé,* An Academy or Preparatory School (which prepares for a College).
مكتب عالی (مكاتب عاليه) *Méktébi Ali,* A Superior (High-) School or College.
دار المعلمين *Dar-ûl Mouallimeen,* A Normal School for teachers.
دار المعلمات *Dar-ûl Mouallimat,* A Normal School for lady teachers.
مكتب طبيهٔ ملكيه *Méktébi Tibbiyéyi Milkiyé,* The Civil Medical School.
عشيرت مكتبی *Ashirét Méktébi,* A School for Nomadic Tribes.
رصدخانهٔ عامره *Rasadkhanéyi Amiré,* The Imp. Meteorological Observatory.
موزه‌خانهٔ همايون *Mûzékhanéyi Hûmayoun,* The Imperial Museum.
مطبعهٔ عامره *Matba'ayi Amiré,* The Imperial Printing-House.

عدليه و مذاهب نظارتِ جليله‌سی
The Ministry of Justice and Public Worship

مذاهب مديری *Mézahib Mûdiri,* Director of Public Worship (Religions).
انجمن عدليه هيئتی *Enjûméni adliyé Hiyéti,* The Board of the Justice.
محكمهٔ تميز *Méhkéméyi Témyeez,* The Court of Cassation.
باش مدعی عمومی *Bash Mûddayi oumoumi,* The Procuror General of the Court of Cassation.
محكمهٔ استيناف *Méhkéméyi Istinaf,* The Court of appeals.
استدعا دائره‌سی *Istida dayirési,* The Section of Requests (in the C. of Cassation).
جنايت دائره‌سی *Jinayét Dayirési,* The Criminal Section.
جنحه دائره‌سی *Jûnha Dayirési,* The Correctional Section.
حقوق دائره‌سی *Houqouq Dayirési,* The Civil Section.

جزا دائره سی *Jéza Dayirési,* The Court of Criminal jurisdiction.
هيئت اتهاميه دائره سی *Hiyéti It-hamiyéDayirési,* TheCourt of accusation.
محكمهٔ بدايت ' بدايت محكمه سی *Méhkéméyi Bidayét,* The Court of first instance.
محكمهٔ تجارت *Méhkéméyi Tijarét,* The tribunal of Commerce.
برنجی تجارت مجلسی (محكمه سی *Birinji Tijarét Méjlisi,* The First Commercial Court (where the cases between foreigners and Ottoman subjects are dealt with).
محكمهٔ تجارت بحريه *Méhkéméyi Tijaréti Bahriyé,* The Maritime Com. Court.

حاكم ' حكام *Hakim,* pl. *houk'kîâm,* Judge.

رئيس *Réyis,* President. (The presiding Judge.)
محكمه اعضاسی ' اعضا *Méhkémé Azasî, aza,* Member of council.
مدعی عمومی *Mûddayi Oumoumi,* Procuror General. (Public prosecutor.)
مدعی عمومی معاونی *Mûddayi Oumoumi mou'avini,* The assistant Proc. Gen.
ضبط كاتبی *Zabt Kîâtibi,* The Clerk.

معاون *Mouavin,* Assistant.

مستنطق *Moustantîq,* The trial justice.

مقاولات محرری *Mouqavélat Mouharriri,* The Notary Public.
مدعی ' دعواجی ' خاصم *Mûddayi, davajî, khasim,* The plaintiff.
مدعی عليه *Mûddayi aléyh',* The defendant.

شاهد *Shahid,* vulg. *shahad* Witness.

دعوا وكيلی ' آووقات *Dava vékili, avoqat,* Lawyer, attorney.
وكالتنامه *Vékîâlétname,* A power of attorney.

The Prefecture of Police ضبطيه نظارت عاليه سی

پوليس مجلسی *Polis méjlisi,* The council of police.

ژاندارمه مجلسی *Jandarma méjlisi,* The council of gendarmery.
پوليس قوميسری *Polis Qomiséri,* The commissary of police.
پساپورت اوطه سی *Pasaport odasî* (vulg. *pashaport*), The bureau of passports.

پولیس مدیرلکی *Polis mûdirliyi,* The prefects of police.
صو نظارتی *Sou nézaréti,* The directorate of waters.
حبسخانهٔ عمومی *Habskhanéyi oumoumi,* The central prison.
شهر امانت بهیه‌سی *Shéhir émanéti béhiyési,* The Prefecture of the City (of Const.).
برنجی دائرهٔ بلدیه *Birinji dayireyi bélédiyé,* The first municipality circle.
بلدیه دائره‌سی *Bélédiyé dayirési,* The municipality.
بلدیه رئیسی *Bélédiyé réyisi,* The mayor (of a city).
بلدیه مجلسی *Bélédiyé méjlisi,* The municipal council.
تیمارخانه *Timarkhané,* Asylum of the insane.
غربا خسته‌خانه‌سی *Gouréba Khastahanési,* The hospital for strangers.

تجارت و نافعه نظارت جلیله‌سی
The Ministry of Commerce and Public Works

تیمور یوللر ادارهٔ عمومیه‌سی *Démir yollar idaréyi oumoumiyési,* The general directorate of railroads.
مدیر عمومی *Mûdiri oumoumi,* General manager.
طرق و معابر اداره‌سی *Tourouq ou méabir idarési,* The general directorate of roads and bridges.
مهندسخانهٔ همایون *Mûhéndiskhanéyi Hûmayoun,* The School of Engineers.

امور صحیه نظارت بهیه‌سی
The Council of International Sanitation

ادارهٔ امور صحیه *Idaréyi oumourou sihhiyé,* The sanitary administration.
دائرهٔ صحیه *Dayiréyi Sihhiyé,* The Bureau of Sanitation.
تحفظخانه ' قرانتنه ' قارانتینه *Téhaffouzkhané, Qarantina,* The Lazaretto, Quarantine Station.

اوقاف همایون نظارت جلیله‌سی
The Ministry of Religious Funds

فراغ *Féragh,* Alienation, Quitclaim.
انتقال *Intiqal,* Transmission by inheritance.

پوسته وتلغراف نظارت بهیه‌سی
The Administration of Posts and Telegraphs

دولت علیهٔ عثمانیه اتحاد پوسته‌لری *Divléti Aliyéyi Osmaniyé Ittihad Postalarî,* The International Ottoman Posts.

دفترخانهٔ خاقانی نظارتی *Déftérkhanéyi Khaqani Nézaréti,* The Ministry of Archives.

زراعت بانقه‌سی *Zira'at banqasî,* The Agricultural Bank.

عثمانلی بانقه‌سی *Osmanlî banqasi,* The Ottoman Bank.

بانق عثمانی مدیری *Banqî Osmani Mûdiri,* The manager of the Imp. Ottoman Bank.

The Ministry of War حربیه نظارت جلیله‌سی

باب والای سرعسکری *Babî Valayi Séraskéri,* The Seraskeriat (The War Office).

ارکان حرب *Erkîânî Harb,* The General Staff.

عموم ارکان حرب دائره‌سی *Oumoum Erkîânî Harb Dayirési,* The Department of the General Staff.

پیاده دائره‌سی *Piyadé Dayirési,* The Infantry Department.

سواری دائره‌سی *Suvarî Dayirési,* The Cavalry Department.

طوپچی دائره‌سی *Topjou Dayirési,* The Artillery Department.

استحکامات و انشاآت دائره‌سی *Istihkîamat vé Insha'at Dayirési,* The Department of Military fortification and buildings.

محاکمات عسکریه دائره‌سی *Mouhakématî askériyé Dayirési,* The Department of Military Justice.

صحیهٔ عسکریه دائره‌سی *Sîhhiyéyi askériyé Dayirési,* The Department of Military Sanitation.

امور صحیهٔ انسانیه شعبه‌سی *Oumourou Sîhhiyéyi Insaniyé shûbési,* The Department of Military medical Inspection.

امور صحیهٔ حیوانیه شعبه‌سی *Oumourou Sîhhiyéyi Hayvaniyé Shûbésî,* The Department of equestrian hygiene.

تفتیش عسکریه قومیسیون عالیسی *Téftishi askériyé Qomisiyonou alisi,* High Military Commission.

لوازمات عمومیه دائره‌سی *Lévazimatî oumoumiyé Dayirési,* The Commissary-General's Dep.

محاسبات عمومیه دائره‌سی *Mouhasébatî oumoumiyé Dayirési,* The Department of General accounts.

ژاندارمه دائرەسی *Jandarma dayirési,* The Department of Gendarmery.
اطفائیه آلایی ‘ طلومبه‌جی آلایی *Itfayiyé alayî, Touloumbajî alayî,* The Brigade of Firemen.
مکتب حربیه *Méktébi Harbiyé,* The Military School.
مکتب طبیهٔ عسکریه *Méktébi Tîbbiyéyi Askériyé,* The Medical Military School.
عموم مکاتب عسکریه مدیری *Oumoum Mékîatibi Askériyé Mûdiri,* Director General of the Military Schools.

Military Grades مأمورین عسکریه

سردار *Sérdar,* General (cf. p. 458).
سردار اکرم *Sérdarî Ékrém,* Grand Marshal.
مشیر *Mûsheer,* Marshal.
فریق *Fériq,* General of division.
میرلوا *Miriliva,* General of brigade.
(ارکان *Erkîan* Highest officers)
میرآلای *Miralay,* Colonel.
قائمقام *Qaymaqam,* Lieutenant colonel.
بیك باشی *Biñ bashî,* Major.
(امرا *Uméra* Higher officers)
قول اغاسی *Qol aghasî,* Adjutant major.
یوز باشی *Yûz bashî,* Captain.
ملازم اول *Mûlazimi évvél,* Lieutenant.
ملازم ثانی *Mûlazimi sani,* Sub-lieutenant.
آلای امینی *Alay Émini,* Intendant of a regiment.
آلای کاتبی *Alay Kîatibi,* Sec. of a regiment.
(ضابط ‘ ضابطان *Zabit pl. zabitan* Officer)
آلای امامی *Alay Imamî,* Chaplain of a regiment.
طابور امامی *Tabour Imamî,* Chaplain of a battalion.
باش چاوش *Bash chavoush,* Sergeant major.
صیره چاوشی *Sîra chavoushou,* Sergeant.
اون باشی *On bashî,* Corporal.
(افراد *Efrad* Lower officers)
نفر ‘ عسکر نفری *Néfér, askér néféri,* Soldier, Private.
قرعه عسکری ‘ عجمی *Qour'a askéri, Ajémi,* Conscript.
احتیاط عسکری *Ihtiyat askéri,* The army reserve.
(Reg. Army)

اردو *Ordou,* Army. فرقه *Fîrqa,* Division.

لواء *Liva,* Brigade. آلای *Alay,* Regiment.

طوپجی یاخود سواری بولوکی *Topjou yakhod souvari bêölûyû,* Squadron.

طابور، پیاده طابوری *Tabour, piyadé tabourou,* Battalion.

بولوك، پیاده بولوکی *Bêölûk, piyadé bêölûyû,* Company.

پیاده عساکری، نفری *Piyadé asakiri; -néféri,* Infantry; Foot-soldier.

طوپجی عساکری، نفری *Topjou asakiri; -néféri,* Artillery; -man.

سواری عساکری، نفری *Souvari asakiri,* Cavalry.

بحریه عساکری، نفری *Bahriyé asakiri,* Marines.

عساکر نظامیه (موظّف) *Asakiri nizamiyé, -Mouvazzaf,* Regulars.

عساکر ردیفه *Asakiri rédifé,* Militia.

عساکر مستحفظه *Asakiri moustahfîza,* The last Reserves.

خاصه عساکری *Khassa asakiri,* The corps of the Imp. Guards.

دردنجی اردوی همایون *Dêördûnjû Ordouyi Hûmayoun,* The 4th Army Corps.

Note. 1. The centre of the Imp. Guards is Constantinople, 2nd Edirné, 3rd Monastîr, 4th Erzinjan, 5th Damascus, 6th Bagdad, 7th Sana.

Note. 2. All the Moslems in Turkey are called to enter the Army at the age of 20, which is called the age of Maturity *(ésnan).* The term is 9 years in the Regular Army *(Asakiri Nizamiyé):* 3 years under arms and 6 years in the army reserve *(Ihtiyat);* 6 in the territorial army (Militia *Rédif*) and 3 in the territorial reserve *(Moustahfîz).*

Arms اسلحه

اسلحهٔ ناریه *Éslihayi nariyé,* Fire arms.

اسلحهٔ جارحه *Éslihayi jariha,* Pointed arms.

توفنك *Tufêng,* Gun. فیشنك *Fishéng,* Rocket.

روولور *Révolvér,* Revolver. طابانجه *Tabanja,* Pistol.

طوپ *Top,* Canon. سونکی *Sûngû,* Bayonet.

قصاطوره *Qatsatoura,* Strap. قیلیج *Qîlîj,* Sword.

قبضه، قین *Qabzé, qîn,* Sheath. بالطه *Balta,* Axe.

مزراق *Mîzraq,* Lancet. خانچر *Khanchér,* Sabre.

قامه *Qama,* Dagger. یاتاغان *Yatagan,* Yatagan.

The Admiralty بحریه نظارت جلیلهسی

شورای بحریه *Shourayi bahriyé,* Board of admiralty.

ارکان حرب دائرهسی *Érkiâni harb dayirési,* Staff-office.

بحریه ناظری *Bahriyé naziri,* Minister of marine.

امیر (a. [الماء) بحریه مشیری ، آمیرال *Bahriyé mûshiri, amiral,* Admiral.

دونانمه قوماندانی *Donanma qomandanî,* Admiral of the fleet.

فریق *Fériq,* Vice-admiral (of the 1st class).

میرلوا (ریاله پاشا) *Miriliva, riyalé pasha,* Rear-admiral.

قومودور *Comodor,* Commodore.

میرآلای *Miralay,* Captain.

بیك باشی ، کمی سواریسی ، [سواری] *Bin bashî, gémi souvarisi, souvari,* Commander.

قول اغاسی *Qol aghasî,* Lieutenant-commander.

قدملی یوز باشی *Qîdémli yûzbashî,* First Lieutenant.

یوز باشی *Yûz bashî,* Lieutenant.

ملازم اول *Mûlazimi évvél,* Sub-Lieutenant.

ملازم ثانی *Mûlazimi sani,* Midshipman.

تعلیم سفینهسنده بولونان مُهَندس — — — *mûhéndis,* Naval cadet.

تعلیم سفینهسنده بولونان مُعَلّم — — — *mouallim,* Naval instructor.

تفنك انداز ضابطی *Tûféng éndaz zabiti,* Marine officer.

حرب ضابطی *Harb zabiti,* Executive officer.

ارکان حرب ضابطی *Érkiânî harb zabiti,* Staff officer.

کوکرته ضابطی *Géöyérté zabiti,* Deck officer.

طورپیدو ضابطی *Torpido zabiti,* Torpedo officer.

طوپجی ضابطی *Topjou zabiti,* Gunnery officer.

قدملی ضابط *Qîdémli zabit,* Senior officer.

قدمسز ضابط *Qîdémsiz zabit,* Junior officer.

نوبتجی ضابطی *Névbétji zabiti,* { Officer of the day. / » on duty. }

واردا ضابطی *Varda zabiti,* Officer of the watch.

سیر سفائن ماموری *Séyri séfayin mémourou,* Navigating officer.

چرخجی ضابطی ٔ انشائیه ضابطی *Charkhjî zabiti, inshayiyé zabiti,* Civil officer.

چرخجی باشی *Charkhjî bashî,* Chief engineer.

چرخجی باشی معاونی *Charkhjî bashî mouavini,* Assistant engineer.

قالیون کاتبی *Qalyon kîâtibi,* Fleet paymaster.

سفینه کاتبی *Séfiné kîâtibi,* Paymaster.

بریق کاتبی *Briq kîâtibi,* Clerk.

قلاغوز *Qlavouz,* Pilot.

دومنجی *Dûménji,* Steersman.

پورصون *Porsoun,* Boatswain.

طوپجی *Topjou,* Gunner.

مارانقوز *Maranqoz,* Carpenter.

یلکنجی *Yélkénji,* Sailmaker.

قالافات *Qalafat,* Caulker.

غابیار *Gaybar,* Topman.

واردا بانده‌را *Varda bandéra,* Signalman.

سفینه امینی *Séfiné émini,* Master at arms.

مستعد کمیجی ٔ اونباشی *Mûstayid gémiji, onbashi,* Seaman.

نفر ٔ طائفه *Néfér, tayifé,* vulg. *tay'fa,* Blue jacket.

سلاح انداز نفری *Silahéndaz néféri,* Marine.

عجمی نفر *Ajémi néfér,* Dock hand.

موسیقه‌جی *Mousiqajî,* Bandsman.

بوروجی *Boroujou,* Bugler.

ترامپت *Trampét,* Drummer.

دمیرجی *Démirji,* Blacksmith.

آتشجی *Atéshji,* Stoker.

کومورجی *Kêômûrjû,* Trimmer.

سفینه امامی ٔ سفینه پاپاسی *Séfiné papasî, séfiné imamî,* Chaplain.

قارانتینه اداره‌سی *Qarantina idarési,* Quarantine administration.

قارانتینه مجلسی *Qarantina méjlisi,* Board of health.

تمیز پراتیقه *Témiz pratiqa,* Clean bill of health.

بولاشیق پراتیقه *Boulashîq pratiqa,* Foul bill of health.

The Imperial Arsenal ترسانهٔ عامره

a. دارالصناعه) ٔ.f. ترسانه *Térsané, (darûs'sana'a),* Dockyard, arsenal.

رسمخانه *Résimkhané,* Drawing office.

انشائیه دائره‌سی *Inshayiyé dayirési,* Constructor's office.

طورپیدو دائره‌سی *Torpido dayirési,* Torpedo department.

دمیرخانه *Démir khané,* Blacksmith's shop.

دوکمه‌خانه *Dêôkmé khané,* Foundery, forge.

بیچقی خانه *Bîchqî khané,* Sawmill.

قازانخانه ' قزغانخانه *Qazankhané,* Boilermaker's shop.

ماکینه اعمالاتخانه‌سی *Makina imalatkhanési,* Engine shop.

تسویه فابریقه‌سی *Tésviyé fabriqasî,* Fitting shop.

تیر کوکرته *Teer gêôyérté,* Rigging loft.

چلیك فابریقه‌سی *Chélik fabriqasî,* Steel factory.

یلکنجی مغازه‌سی *Yélkénji maghazasî,* Sail loft.

حاوض ' حوض *Havouz,* Dock.

سابح حاوض *Sabih havouz,* Floating dock.

صولو حاوض *Soulou havouz,* Basin or wet dock.

قورو حاوض *Qourou havouz,* Dry or graving dock.

آنبار ' دەپو *Anbar, ambar,* Stores.

کرسته محلی *Kéréste mahélli-mahalî,* Timber yard.

Different Kinds of Ships سفینه‌نك انواعی

سفینه ' سفائن ' کمی *Séfiné, séfayin; gémi,* Ship.

زرهلی سفینه ' سفن *Zîrhlî séfiné,* pl. *sûfén,* Armour-plated ship.

باربه‌تالی زرهلی *Barbétalî zîrh'lî,* Armour-plated barbette ship.

قوله‌لی زرهلی *Qouléli zîrh'lî,* Armour-plated turret ship.

قالیون *Qalyon,* Line-of-battle ship.

فرقتین ' فرقاتین *Fîrqatin,* Frigate.

قوروت *Qorvét,* Corvette.

بریق *Briq,* Brig.

غولت *Golét,* Brigantine.

غانبوط *Ganbot,* Gunboat.

قروآزور *Qrouazor,* Cruiser.

ایسقونه *Isqouna,* Schooner.

تجار ناویسی ' تجار ناولیسی *Tûjjar navisi, tûjjar navlîsî,* Barque.

داولومبازلی واپور *Davloumbazlî vapor,* Paddle boat.

ایسقرو واپور *Îsqrou vapor,* Screw steamer.

تنزه واپوری ' یوط *Ténézzûh vaporou, Yot,* Yacht.

قباسورطه سفينه *Qabasourta séfiné,* Full-rigged ship.
قراغول سفينه *Qaraghol séfiné,* Guard ship.
زرهلى سفينه *Zîrhlî séfiné,* An Iron-clad.
ساج كمى *Saj gémi,* Iron ship.
تعليم سفينه‌سى *Talim séfinési,* Training ship.
نقليه سفينه‌سى *Naqliyé séfinési,* Transport ship.
مساحه كميسى *Mésahé gémisi,* Surveying ship.
يولجى طاشيان سفينه *Yoljou tashîyan séfiné,* Passenger ship.
طورپيدو ايستيمبوطى *Torpido îstimbotou,* Torpedo boat.
تحت‌البحر طورپيدو ايستيمبوطى *Tahtélbahr torpido îstimbotou,* Submarine torpedo boat.
طورپيدو كه‌چرى *Torpido Kéchîrî,* Torpedo catcher.

The Provinces (p. 126, 441) ولايات شاهانه

ولايت ، والى *Vilayét, vali,* Province, Governor-General.
والئ جديد *Valiyi jédid,* The newly-appointed Vali.
والى وكيلى *Vali vékili,* The acting Governor-General.
والى معاونى *Vali mouavini,* The assistant governor.
لوا ، سانجاق ؛ متصرف *Liva, sanjaq; mûtésarrîf,* County; governor.
قضا ، قائمقام *Qaza, qaymaqam,* District, sub-governor.
ناحيه ، مدير *Nahiyé, mûdir,* Parish, Mûdir.
ولايت قاپو كتخداسى *Vilayét qapou Kétkhoudasî,* vulg. *-kéh'yasî,* The agent of the Governor-General.
دفتردار ، محاسبه‌جى ، مال مديرى *Déftérdar, mouhasébéji, mal mûdiri,* The comptrollers of revenue and expenditure in Vilayét, Sanjaq and Qaza (p. 352).
مكتوبجى ، تحريرات مديرى ، تحريرات كاتبى *Méktoubjou, tahrirat mûdiri, tahrirat kîatibi,* The chief secretaries in Vilayét, Sanjaq and Qaza.
دفتر خاقانى مأمورى ، طاپو مأمورى ، طاپو كاتبى *Déftéri khaqani mémourou, tapou mémourou, tapou kîatibi,* Registrar of Real-Estate or Title-deeds (in Vilayét, Liva and Qaza).
نفوس ناظرى ، نفوس مأمورى ، نفوس كاتبى *Noufous nazîrî, noufous mémourou, noufous kîatibi,* Census-taker (in Vilayét, Liva and Qaza. (Who issue the *Tézkérés* and passports also.)

فراغ قومیسیونی *Féragh qomisiyonou,* The quit claim commission.

تحصیلات قومیسیونی *Tahsilat qomisiyonou,* Commission of taxes.

تحصیلدار *Tahsildar,* Tax-collector.

مهاجرین قومیسیونی *Mouhajireen qomisiyonou,* Commission of immigrants.

صندیق امینی *Sandîq émini,* Treasurer.

مع تحریر ویرکو قلمی *Ma tahrir vérgi qalémi,* The bureau of cadasters.

زراعت بانقه‌سی شعبه‌سی *Zira'at banqasî shûbési,* A branch of the Agricultural bank.

پولیس سر قومیسری *Polis sér qomiséri,* First commissioner of Police.

قومیسر *Qomisér,* Commissioner.

پولیس *Polis,* Police, policeman.

مفتش *Mûféttish,* Inspector.

محکمهٔ شرعیه *Méhkémeyi shériyé,* The court of Canon-Law.

(the *Fayil* of افتاء = فتوی) مفتی *Mûfti,* A judge of Canon-Law.

محکمهٔ نظامیه ' محکمهٔ عدلیه *Méhkéméyi nizamiyé, méhkémeyi adliyé,* The Judicial Court (pl. *Méhakim*).

نائب ؛ مرکز نائبی *Nayib, mérkéz nayibi,* Deputy judge.

(from حکم ' قضیاء) قاضی ' حاکم *Qadî, hakim,* A judge, magistrate.

ممیز ' باش کاتب *Mûméyyiz,* Chief secretary.

مسوّد ' خلفا ' مبیّض ' مقیّد *Mûsévvid, khouléfa, mûbéyyiz, mouqayyid,* Clerk.

بلدیه مجلسی *Bélédiyé méjlisi,* Municipality.

بلدیه رئیسی *Bélédiyé réyisi,* Mayor.

بلدیه طبیبی ' ـ حکیمی *Bélédiyé tabibi,* Municipality doctor.

آشیجی ' آشی مأموری *Ashîjî, ashî mémourou,* Vaccinator.

پوسته مدیری *Posta mûdiri,* Post-master.

Diplomatic Terms دیپلوماسی تعبیراتی

سفیر ' ایلچی ' اورته ایلچی *Séfir, élchi, Orta élchi,* Minister.

سفیر کبیر ' بویوك ایلچی *Séfiri kébir, béöyûk élchi,* Ambassador.

سفارت مستشاری *Séfarét mûstéshari,* The counsellor of legation.

مصلحتکذار *Maslahatgûzar,* Chargé d'affaires.

هيئت سفارت *Hiyéti séfarét,* The personnel of the Embassy.

سفارتخانه *Séfarétkhané,* Embassy, legation.

باش كاتب *Bash kiatib,* The chief secretary.

قونسولوسلر هيئتى *Qonsoloslar hiyéti,* The consular corps.

قونسولوس ، شهبندر *Qonsolos, shéhbéndér,* The consul.

باش قونسولوس ، باش شهبندر *Bash qonsolos,* The consul-general.

قونسولوس وكيلى ، شهبندر وكيلى *Qonsolos vékili,* The vice-consul.

قونسولوسخانه ، قونسولاتو *Qonsoloskhané, qonsolato,* General-consulate.

قنچلاريا ، قانچه لاريا *Qanchélarya,* The chancellary.

تعاطئ تحريرات *Ta'atiyi tahrirat,* Exchange of correspondence.

تحريرات رسميه *Tahrirati résmiyé,* Official correspondence.

تحريرات غير رسميه *Tahrirati ghayri résmiyé,* Unofficial correspondence.

صورت رسميه ده ، رسماً *Souréti résmiyédé, résmén,* Officially.

صورت غير رسميه ده *Souréti ghay'ri résmiyédé,* Unofficially.

مبادلهٔ افكار *Mûbadéléyi éfkiar,* Exchange of opinions (views).

مباينت افكار *Mûbayénéti éfkiar,* Divergency of opinions.

مذكرهٔ عموميه *Mûzékkéréyi oumoumiyé,* Consular dispatch.

مشترك نوطه *Mûshtérék nota,* Collective note.

تقرير شفاهى ، مذكرهٔ شفاهيه *Taqriri shifahi, Mûzékkéréyi shifahiyé,* } Verbal note.

صوك و قطعى تكليف ، اولتيماتوم *Son vé qati téklif, ûltimatoum,* Ultimatum.

صلح ، مصالحه *Soulh, mûsaléha,* Peace.

قونفرانس ، قونغره *Qonférans, qongré,* Conference, congres.

مرخص *Mourakh'khas,* Plenipotentiary.

معاهده ، عهدنامه *Mouahédé, ahd'namé,* Treaty.

صلح معاهده سى *Soulh mouahédési,* Treaty of peace.

تجارت معاهده سى *Tijarét mouahédési,* Treaty of commerce.

تضمينات *Tazminat,* Indemnity.

تضمينات حربيه *Tazminati harbiyé,* War Indemnity.

تسليم اراضى *Téslimi arazi,* Cession of territory.

اشغال ' استیلا *Ishghal, istiyla,* Occupation.

تخلیه *Takhliyé,* Evacuation.

مأذوناً *Méézounén,* On furlough.

حکومت مشروطه *Hûkûméti méshrouté,* Constitutional government.

حکومت مطلقه *Hûkûméti moutlaqa,* Absolute government.

جمهوریت *Jûmhouriyét,* Republic.

قانون اساسی *Qanounou ésasi,* The constitution.

مجلس مبعوثان ' پارلامنتو *Méjlisi mébousan, parlaménto,* The Commons.

مبعوث *Mébous,* Deputy, delegate. M. P.

مجلس اعیان *Méjlisi ayan,* Senate.

مجلس اعیان اعضاسی *Méjlisi ayan azasî,* Senator.

نامزد ' قاندیدا *Namzéd, Qandida,* Candidate.

منتخب *Mûntakhib,* Elector.

رأی ' رأیلر ' آرا *Rey,* pl. *ara, reylér,* Vote, votes.

اکثریت آرا *Ékseriyéti ara,* The majority of votes.

اقلیت آرا *Aqalliyéti ara,* Minority of votes.

تکلیف ' تکلیف ایتمك *Téklif, —ét′′,* Motion, to move.

اکثریت *Ékseriyét,* Quorum.

پولیتیقه فرقه‌لری *Politiqa fîrqalarî,* Political parties.

محافظه‌کاران فرقه‌سی *Mouhafazakîaran fîrqasî,* Conservative party.

ترقی پروران فرقه‌سی *Téraqqî pérvéran fîrqasî,* Progressive party.

حریت پروران فرقه‌سی *Hourriyét pérvéran fîrqasî,* Liberal party.

حکومت طرفدارانی *Hûkûmét tarafdaranî,* The supporters of the government.

حکومت خلافکیرانی *Hûkûmét khilafgiranî,* The Opposition.

فرقهٔ عوامّ *Fîrqayî avamm,* The Democratic party.

فرقهٔ جمهوریه *Fîrqayî jûmhouriyé,* The republican party.

فرقهٔ مخالفه رئیسی *Fîrqayî moukhaléfé réyisi,* The leader of the Opposition.

بحران وکلا *Bouhranî vûkéla,* A ministerial crisis.

تبدل وکلا *Tébéddûlû vûkéla,* Change of ministry.

استعفا ' — ایتمك *Istifa, —étmék,* Resignation, to resign.

عزل ' عزل ایتمك *Azl, azl étmék,* Removal, to remove.

نصب و تعیین *Nasbou tayin,* Nomination.

ترفیع رتبه *Térfiyi rûtbé,* Promotion.

توجیه نشان *Tévjihi nishan,* Decoration.

رتبه ' صنف *Rûtbé, sînîf,* Class, order.

آچیق *Achîq,* Deficit. بودجه *Bûdgé,* Budget.

حاصلات ' واردات *Hasîlat, varidat,* Income.

مصارفات ' مدفوعات *Mésarifat, médfouat,* Expenditure.

فضلهٔ حاصلات *Fazlayî hasîlat,* Surplus.

محاربه ' حرب *Mouharébé, harb,* The war.

محاربهٔ بحریه *Mouharébéyi bahriyé,* Naval battle.

محاربهٔ بریه » *berriyé,* Land battle.

محاربهٔ داخلیه » *dakhiliyé,* Civil war.

اعلان حرب *Ilanî harb,* A declaration of war.

ادارهٔ عرفیه *Idaréyi ôrfiyé,* A state of siege.

اتفاق مثلث *Ittifaqî mûséllés,* The Triple alliance.

اتفاق تدافعی و تجاوزی *Ittifaqî tédafiyi vé téjavouzi,* An offensive and defensive alliance.

محارب دولتلر *Mouharib dévlétlér,* The Belligerent Powers.

دولت معاونه *Dévléti mouaviné,* Allied Power.

بی طرف دولت *Bitaraf devlét,* Neutral Power.

آبلوقه *Abloqa,* Blokade. مضاربه *Mûdarébé,* Battle.

محاصره *Mouhaséré,* Siege. هجوم *Hûjûm,* Attack.

استحکام ' قلعه *Istihkiâm, qala, qalé,* Fortress.

تسلیم مقاولهسی *Téslim mouqavélési,* Capitulation.

غلبه *Ghalébé,* Victory. فتح *Féth,* Conquest.

متارکه *Mûtaréké,* Armistice.

بین الملل *Béynél milél,* International.

Festivals بایراملر و یورطولر

الله تعالى حضرتلری ٬ جناب الله ٬ جناب حق *Allah Taعala Hazrétléri, Jénabî Allah, Jénabî Haqq,* God, the Most High.

ثالوث شریف ٬ اقانیم ثلثه *Salousou Shérif* / *Éqanimi Sélésé* The Holy Trinity.

عیسی المسیح *Eesa-él-Mésih,* Jesus Christ.

روح القدس *Rouhoul Qoudous,* The Holy Spirit.

کلیسه ٬ کلیسهٔ مسیحیه *Kilisé, Kiliséyi Mésihiyé,* Church, Christian Church.

یوم مخصوص *Yévmi makhsous,* Anniversary.

سلاملق رسم عالیسی *Sélamlîq résmi alisi,* The ceremony of Sélamlîq (a public procession of the Sultan to mosque at noon on Friday).

عید ٬ اعیاد *Eed,* pl. *ayad* festival. بایرام ٬ بیرام *Bayram,* Moslem or Jewish festival.

یوم ولادت *Yévmi véladét,* The birthday.

اسم کونی *Isim gûnû,* The name-day.

سنه باشی ٬ ییل باشی *Séné bashî, yîl bashî,* The New Year's Day.

ولادت همایون *Véladéti Hûmayoun,* The Birthday of Sultan.

جلوس همایون *Jûlousou Hûmayoun,* The accession of H. I. S.

ذات شاهانه‌نك قیلیج قوشانمه‌سی *Zatî Shahanéniñ qîlîj qoushanmasî,* The investiture of H. M. with the sword of the Prophet.

قیلیج آلایی *Qîlîj alayî,* The ceremony of investiture.

شهزادکانك سنت دوکونی *Shahzadégiâniñ sûnnét dûyûnû,* The circumcision feast of the Imp. princes.

ختان جمعیتی ٬ سنت دوکونی *Khitan jémiyyéti, sûnnét dûyûnû,* A circumcision feast.

ولیمه جمعیتی ٬ دوکون *Véleemé jémiyyéti, dûyûn,* The wedding.

لیلهٔ مبارکه ٬ لیالیٔ مبارکه *Léyléyi mûbaréké,* pl. *léyaliyi mûbaréké,* The Holy night, — nights.

مولود النبی ٬ مولود *Mévloudoun nébi, mévloud,* The birthday of the Prophet.

لیلة المعراج ٬ معراج کیجه‌سی *Léyletûl miraj, miraj géjési,* The Night of the Ascent of the Prophet (26th Réjéb).

لیلة الرغائب ٬ لیلهٔ رغائب *Léylétûl Ragayib, léyléyi Ragayib,* The Night of the first Friday of Réjéb, regarded as the anniversary of the conception of the Prophet.

برات كيجه‌سى ، برائت كيجه‌سى *Bérat géjési,* The Night of Absolution, the Night of the 5th of Shaban, in which the revelation was communicated to Muhammed by the angel Gabriel.

قنديل كيجه‌سى *Qandil géjési,* Any Night of general illumination for a Moslem festival, of which there are four: Muhammed's Birthday, Conception, Night-ascent and Absolution.

ليلة القدر ، ليلهٔ قدر ، قدر كيجه‌سى *Léylét'ûl qadîr, léylé'yi qadîr, qadîr' géjési, Qadr géjési,* The Night of Power, name given to the 27th night of Ramazan.

ليلة العيد *Léylét'ûl eed,* The night preceding either of the two days of Bayram.

عرفه *Aréfé,* The day preceding the two following Bayrams.

عيد فطر ، رمضان بيرامى ، شكر بيرامى *Eedi fîtîr, Ramazan bayramî, Shékér bayramî,* The festival at the end of the fast of Ramazan. (The first three days of Shaban.)

عيد اضحى ، قربان بيرامى ، حاجيلر بيرامى *Eedi adha, Qourban bayramî, Hajîlar bayramî,* The Moslem festival of sacrifice, the Great Bayram falling on 10—13 of Zilhijjé.

خرقهٔ شريف ، خرقهٔ سعادت *Khîrqayî Shérif, Khîrqayî Sa-adét,* The mantle of Muhammed, given to the poet Kîâ'b.

صرهٔ همايون *Sourréyi Hûmayoun,* The Sultan's yearly gifts for Mecca and Medina.

موكب حج شريف *Mévkibi Hajjî Shérif,* The Sacred Caravan for the Holy Lands of Islam.

Christian Festivals (يورطولر) اعياد عيسويه

ميلاد عيسى ، كوچوك پاسقاليه *Meeladî Eesa, Kûchûk Pasqalya,* Christmas.

ميلاد عيسى عرفه‌سى ، ختوم *Meeladî Eesa aréfési, Khîtom,* The Christmas Eve.

قارناوال ، ات كسيمى ، بارقاندان *Qarnaval, Ét késimi, Barqandan,* The carnival.

بويوك پرهيز *Béöyûk Pérhiz,* The Lent.

پاسقاليه ، بويوك پاسقاليه ، زاديك *Pasqalya, Zadig,* Easter.

عروج حضرت عيسا (ع‌سى) *Ouroujou Hazréti Eesa,* The Ascension.

عيد الخمسين ، خمسين بيرامى *Eedûl Khamseen, Khamseen bayramî,* The feast of Pentecost.

قداس ، قداس شريف *Qouddas, Qoudda'sî Shérif,* The Eucharist.

عشاى ربانى *Asha'yî Rabbani,* The Lord's Supper.

Jewish Festivals (بایراملر) اعیاد یهودیه

خامورسز بیرامی ٬ فصح *Khamoursouz bayramî, Fisih'*, The Jewish Passover. *(15 Nissan.)*

چوراب بیرامی ٬ کیپور *Chorab bayramî, Kipour,* The feast of Atonement. *(10 Tishri.)*

قامش بیرامی ٬ سوککوت *Qamîsh bayramî, Soukkot,* The feast of Tabernacles. *(15 Tishri.)*

قاره بیرام *Qara bayram,* The Jewish fast for the destruction of Jerusalem. *(9 Ab.)*

کل بیرامی ٬ صاووت *Gûl bayramî,* The Jewish Pentecost. *(6 Sivan.)*

شکر بیرامی ٬ پوریم *Shékér bayrami, Pourim,* The festival of Purim. *(14 Adar.)*

Orders of the Ottoman Empire

سلطنت سنیهٔ عثمانیه‌نك نشان ذیشانلری

1. خاندان آل عثمان *Khanédanî Alî Osman:* Star in brilliants (*Mourassa* مرصع), established by Sultan Hamid.
2. ارطغرل نشانی *Értogroul nîshanî:* Gold, established by Sultan Hamid.
3. نشان افتخار *Nîshanî Iftikhar:* Star in brilliants, established by Sultan Mahmoud.
4. نشان امتیاز *Nîshanî Imtiyaz:* Star in brilliants, established by Sultan Hamid.
5. نشان عثمانی *Nîshanî Osmanee:* Star in brilliants, 1, 2, 3, 4, established by Sultan Abdûl Aziz.
6. نشان مجیدی *Nîshanî Méjidee:* Star in brilliants, 1, 2, 3, 4, 5, established by Sultan Méjid.
7. نشان شفقت *Nîshanî Shéfaqat:* The only order conferred on ladies 1, 2, 3, established by Sultan Hamid.

Medals مدالیه‌لر

لیاقت مدالیه‌سی 1. Gold medal of *Liyaqat.*

امتیاز مدالیه‌سی 2. Gold and silver medals of *Imtiyaz.*

صنایع مدالیه‌سی 3. » » » » » *Industry.*

جان قورتاران مدالیه‌سی 4. Silver medal for saving life.

افتخار مدالیه‌سی 5. » » » *Iftikhar.*

The Different Ranks in the Ottoman Empire رتب مختلفهٔ دولت عایهٔ عثمانیه

	رتب ملکیه Civil Grades		رتب عسکریه Military Grades		رتب علمیه Religious Grades
١	وزارت، وزیر *p*	١	مشیرلك، مشیر *p*	١	صدر روم ایلی *é* or روم ایلی قاضیعسکری پایه‌سی *é*
٢	رتبهٔ بالا *é, b*	٢	فریق اول *p*	٢	صدر آناطولی *é* or آناطولی قاضیعسکری پایه‌سی *é*
٣	رتبهٔ اولی صنف اوّل *é, b* or روم ایلی بکلربکی پایه‌سی *é, b*	٣	فریق ثانی *p*	٣	استانبول قاضیلغی پایه‌سی *é*
٤	رتبهٔ اولی صنف ثانی *é* or میرمیران پایه‌سی *p*	٤	میرلوا or لوا پاشا *p*	٤	حرمین شریفین مولویتی *é*
٥	رتبهٔ ثانیه صنف اول متمایزی *é, b* or میر الامرا پایه‌سی *b*	٥	میرآلای *b*	٥	بلاد خمسه مولویتی *é*
٦	رتبهٔ ثانیه صنف ثانی *é* or اصطبل عامره مدیرلکی پایه‌سی *é*	٦	قائمقام *é, b*	٦	مخرج مولویتی *é*
٧	رتبهٔ ثالثه *é* or رکاب همایون قاپوجی باشیلغی *é*	٧	بیکباشی *é, b*	٧	کبار مدرسین *é*
٨	رتبهٔ رابعه *é*	٨	قول اغاسی *é*	٨	سلیمانیه مادوننده مدرسین *é*
٩	رتبهٔ خامسه *é*	٩	یوز باشی *é, a*	٩	خواجه *é*
		١٠	ملازم *a*		

Note. 1. The title-holders are called ***p* = *pasha*, *é* = *éffêndi*, *b* = *béy*, *a* = *agha*.**
2. ***Rûtéb* is the plural of *rûtbé* 'grade, degree'. *Rûtébi Milkiyé* = *Milkiyé Rûtbéléri*.**

Civil Grades *Mülkiyé Rûtbéléri*

1. *Vézarét, Vézir,* The Rank of Vezir (the highest civil grade).
2. *Rûtbéyi Bala,* The Rank of Bala (*béy, éfféndi*).
3. *Rûtbéyi Oula sînîfî évvél* (*béy, éfféndi*) yakhod *Rouméli Béylér béyi payési* (*béy, éfféndi*), The Rank of 1st grade, 1st class.
4. *Rûtbéyi Oula sînîfî sani* (*éfféndi*) yakhod *Mirimiran Payési* (*pasha*), 1st grade 2nd class or the rank of Mirimiran.
5. *Rûtbéyi Saniyé sînîfî évvél Mûtémayizi* (*éfféndi*) yakhod *Miyrûl ûméra payési,* 2nd class Mûtémayiz or the Rank of Miyrûl ûméra.
6. *Rûtbéyi Saniyé sînîfî sani* (*éfféndi*) yakhod *Stablî Amiré Mûdirliyi payési,* 2nd class 2nd grade.
7. *Rûtbéyi Salisé* (*éfféndi*) yakhod *Rikîabî Hûmayoun Qapoujou bashîlîghî payési* (*éfféndi*), 3rd class.
8. *Rûtbéyi Rabiya* (*éfféndi*), 4th class.
9. *Rûtbéyi Khamisé* (*éfféndi*), 5th class.

Military and Naval Grades *Askériyé Rûtbéléri*

1. *Mûshirlik, Mûshir* (*pasha*), Marshal = Admiral (p. 444).
2. *Fériq, Fériqi évvél* (*pasha*), General of Division I. rank.
3. *Fériqi sani* (*pasha*), Gen. of Division II. rank = Vice Admiral.
4. *Miriliva, Liva pasha,* General of Brigade = Rear Admiral.
5. *Miralay* (*béy*), Colonel = Captain.
6. *Qaymaqam* (*éfféndi, béy*), Lieutenant Colonel = Captain of frigate.
7. *Biñbashî* (*éfféndi, béy*), Major = Commander.
8. *Qol aghasî* (*éfféndi*), Adj. Major = Lieutenant Major.
9. *Yûzbashî* (*éfféndi, agha*), Captain = Lieutenant.
10. *Mûlazim* (*agha*), Sublieutenant = Sublieutenant.

Grades of Religious Hierarchy *Ilmiyé Rûtbéléri*

1. *Sadrî Rouméli* yakhod *Rouméli Qazaskérliyi Payési* (*éfféndi*), The Rank of the Chancellor of Rouméli (corresp. to Archbishop): The Vice-Chancellor of Turkey (p. 438).
2. *Sadrî Anadolou* yakhod *Anadolou Qazaskérliyi payési* (*éfféndi*), The rank of the chancellor of Anadolou (corresp. to Bishop).
3. *Istanbol Qadîlîghî payési* (*éfféndi*).
4. *Haréméyni Shériféyn payési* (*éfféndi*).
5. *Biladî Khamsé mévléviyéti payési* (*éfféndi*).
6. *Makhréj mévléviyéti payési* (*éfféndi*).
7. *Kibarî Mûdérriseen payési* (*éfféndi*).
8. *Sûléymaniyé Madounounda mûdérriseen payési* (*éfféndi*).
9. *Hoja, Khoja payési* (*éfféndi*).

Official Titles القاب رسميه

There are numerous expressions to denote 'His Imp. Majesty the Sultan', the followings are much in use:

ذات حضرت پادشاهی ، ذات حضرت جهانداری ، ذات حضرت شهنشاهی ، ولی نعمتمز ، ولی نعمتمز پادشاهمز افندیمز ، شوکتمآب افندیمز ، شوکتلو پادشاهمز افندیمز ، ذات شوکتسمات حضرت گیتی ستانی .

Zatî hazréti Padishahi, Zatî hazréti jihandari, Zatî hazréti shéhinshahi, Vélinimétimiz, Vélinimétimiz Padishahîmîz éfféndimiz, Shévkétméab éfféndimiz, Shévkétlou Padishahîmîz éfféndimiz, Zatî Shévkétsîmatî hazréti giyti sitani.

Imperial:

، جهانبانی ، جهانداری ، سنیه ، خسروانه ، همایون ، ملوکانه ، شاهانه ، پادشاهی

شهریاریلری ، ملوکانه‌لری ، شاهانه‌لری ، پادشاهیلری or تاجداری ، شهنشاهی etc.

Padishahi, Shahané, Mûlûkiané, Hûmayoun, Khûsrévané, Séniyé, Jihandari, Jihanbani, Shéhinshahi, Tajdari or ***Padishahiléri, Shahanéléri, Mûlûkianéléri, Shéhriyariléri*** etc.

Especial titles of the Mother-Sultana (*Validé sûltan aliyétûsh'shan hazrétléri*):

دولتلو عصمتلو عظمتلو عنایتلو مرحمتلو افندم حضرتلری

Of Foreign Emperors and Kings:

هندستان ایمپراطوری و انکلتره قرالی حشمتلو آلبرت ادوارد حضرتلری

Hindistan Impératorou vé Ingiltérra Qîralî Hashmétlou Albert *Edward* ***hazrétléri.*** (H. M.)

حشمتپناها ! *Hashmétpénaha'!* Sire!

Of the Shah of Persia:

ایران شاهی شهامتلو مظفر الدین خان حضرتلری (H. M.)

Of the Imperial Princes:

دولتلو نجابتلو افندی حضرتلری (H. I. H.)

Of the Khedive of Egypt, the Presidents of Republics and the Grand vizier:

فخامتلو دولتلو افندم حضرتلری ***Fékhamétlou dévlétlou Efféndim hazrétléri.*** (H. H.)

ذات فخامتسمات حضرت صدر اعظمی ***Zatî fékhamétsîmatî hazréti*** *Sadrî Azami.*

Of the Ex-Grand viziers:

ابهتلو دولتلو پاشا حضرتلری ***Ûbhétlou dévlétlou Pasha hazrétléri.***

Of Foreign Ambassadors:

اصالتلو سیر (نیقولاس اوقونور) جنابلری

Of the Shérif (governor) of Mécca and Medina:

دولتلو سیادتلو افندم حضرتلری (H. H.)

Of the Chief Eunuch of the Imperial Palace:

دولتلو عنایتلو افندم حضرتلری (H. H.)

Of the Minister of War and the Husbands of Imperial Princesses:

دولتلو عطوفتلو افندم حضرتلری (H. H.)

Of the Grand Marshal (*Sérdarî Ékrém*):

دولتلو رأفتلو افندم حضرتلری (Excellency)

Of Functionaries of Civil and Military Grades.

١ Of Marshals and Viziers:

دولتلو افندم حضرتلری (Excellency)

Of the Governors General (*Valis*):

دولتلو عطوفتلو افندم حضرتلری (Excellency)

٢ Of functionaries of *Bala*, of the Imperial Chamberlains, of the Premier Secretary of H. I. M. and of the President of the Council of State:

عطوفتلو افندم حضرتلری (Excellency)

٣ Of Generals of Division (*Fériq*), Vice-Admirals, and of the functionaries of the First grade of the *Rûtbéyi Oula*, and of *Rouméli Béylér Béyiliyi:*

سعادتلو افندم حضرتلری (Excellency)

٤ Of Brigadier-Generals (*Miriliva*), Rear-Admirals and the functionaries of the 2nd grade *Rûtbéyi Oula* and the *Mûtésarrîfs:*

سعادتلو افندم

٥ Of Colonels, Captains of ships (*Miralay*), functionaries of *Mûtémayiz* and *Qaymaqams:*

عزتلو افندم حضرتلری

٦ Of functionaries of *Rûtbéyi Saniyé*, of Lieutenant-Colonels, Captains of Frigates and the Director of the Imperial Stables:

عزتلو افندی or بك or اغا

٧ Of Majors (*Binbashî*), Commanders (Captains of Corvettes), *Mûdirs* and Intendants of Regiments (*Alay Emini*): رفعتلو بك or افندی or اغا

٨ Of Adjutant-Majors, functionaries of *Rabiya*, Lieutenant-Commanders and Captains:

فتوتلو بك or افندی or اغا

٩ To those who are below the above functionaries:

حميتلو بك or افندی or اغا

Of Moslem Clergy.

Of the Sheiykh-ûl Islam:

دولتلو سماحتلو افندم حضرتلری

Given by Clergy:

معروض داعئ دیرینه‌لری درکه

Given by laymen:

معروض بندهٔ دیرینه‌لری درکه

Of each Ex-Shéykh-ûl Islam:

دولتلو فضیلتلو افندی حضرتلری

١ ‘ ٢ Of the Judges of Rouméli and Anatolia:

سماحتلو افندم حضرتلری

٣ Of the Istanbol Qadîsî and the Judges of Canon Law: فضیلتلو افندم حضرتلری

٤, ٥, ٦ Of the functionaries of Haréméyn etc.:

فضیلتلو افندی

٧ Of the functionaries of Mûdérriseen (Doctors of Theological Seminaries): مَکرُمتلو افندی

٨ ‘ ٩ Of the functionaries of the 8th and 9th grade:

مَوَدّتلو افندی

Of Chélébi Effendi (the Shéykh occupying the post of Mévlana Jélaléddini Roumi at Iconium):

رَشادتلو افندی

Non-Moslem Clergy.

Of the Catholicos, Patriarchs, Bulgarian Exarch and Grand-Rabbi:

رتبتپناها ! رتبتلو افندی حضرتلری *Rûtbétpénaha!*

Of the Chancellor of Protestants (*Millét Vékili*):

سعادتلو افندم حضرتلری

Of Archbishops and Bishops:

سماحتلو افندم

Of Pastors, Missionaries, Chief Priests and Priests:

فضیلتلو افندی ; given by Moslems حرمتلو افندی

Commercial Terms اصطلاحات تجاریه

Accept (to) *qaboul ét."*
accepter *qaboul édén;* – ted *maqbouloum dour.*
account *hisab, mouhasébé;* -current *hisabî jari;* on- *alél hisab.*
acquittal *ibranamé, ibra sénédi.*
action *hissé sénédi.*
address *adrés, khitab.*
advance *péshin, téslimat.*
advise *ikhbar ét."*; letter of advice *ikhbarnamé, ikhtarnamé.*
agent *agénta, vékil.*
agio *aqjé farqî, bash.*
agreement *ouzlashma.*
allowance *ikram.*
amount *meblagh, para.*
assets *mévjoud, -at; matloubat.*
assurance *sigourta, tééminat.*
average *avarya, -malî.*
Bail, to be – *kéfalét, -ét."*
balance *mûrazéné, -diftéri, bilancho*; *baqiyéyi hisab, borj.*
bank *banqa;* -shares *ésham;* -note *qayimé, banqnot.*
banker *bankér, sarraf.*
bankrupt, -cy *mûflis, iflas.*
bargain *pazarlîq.*
barrel *varél, fîchî.*
bearer *hamil.*
bill of exchange *qambiyal, policha;* – of lading *irsaliyé qayméśé.*
blank indorsement *béyaz jiro.*
bonds *tahvil, séhim; éshamî oumoumiyé, qonsolid.*
bottomry *géminiñ térhini.*
brévété, chartered *bératlî.*
broker *déllal, sîmsar.*
brokerage *déllaliyé, sîmsariyé.*
budget *irad masraf deftéri, bûdjé.*
bulletin *jédvél, pousoula.*
bureau *qalém, idarékhané.*
business *oumour, ish.*
buy *satîn almaq, ishtira.*
buyer *mûshtéri, alîjî.*
Capital *sérmayé, résûlmal.*
cargo *hamoulé, yûk.*
cash *para;* in – *péshin, naqdén.*
certificate *ilmoukhabér, shéhadétnamé.*
change *tébdil, bozma.*
charter *bérat, imtiyaz.*
chattel *émvalî ménqoulé.*

check *chék;* coin *sikké, para.*
commerce *tijarét, akhzouita.*
commercial *tûjjari;* – law *canonou tijarét.*
commission *qomisiyon;* -er *qomisiyonjou, -tûjjar.*
company *qoumpanya, shirkét.*
consols *qonsolid, ésham.*
contract *mouqavélé, qontourato.*
copy *qopya, nûskhé.*
correspondence *moukhabéré;* -dant *moukhabir, adém.*
course of exchange *piatsa.*
credit *qrédito, itibar; matloub;* on – *vérésiyé.*
creditor *alajaqlî, dayin.*
currency *rayij aqjé, para.*
custom *gêomrûk, rousoum;* – house *gêomrûk, rousoumat dayirési.*
customer *mûshtéri, bayi.*
Damage *zarar, ziyan, khasar.*
days of grace *mûsaadé, mûhlét.*
dear *bahalî, fiyatlî.*
debt *déyn, borj.*
debit *zimmét, dûyounat;* (to) *zimmét qayd ét.*"
debtor *médyoun, borjlou.*
deduction *ténzil, tarh'.*
deficiency *achîq.*
delay *téékhir;* without – *bila téékhir, sériyan.*
demurrage *îstalya.*
deposit *émanét, déposito.*
destination *mahallî maqsoud.*
discount *îsqonto, ténzil.*
dissatisfaction *khoshnoudsouzlouq.*
dissolution *féskh, laghv.*
dividend *hisséyi téméttû, kîardan dûshén hissé.*
double *chifté;* -entry *mûzaaf.*
draft *qambiyal, politsa.*
draw a bill (to) *politsa chékmék,* – back *gêomrûk résminiñ iyadési.*
drawer *késhidéji.*
due *téédiyési lazîm gélén.*
duplicate *nûskhéyi saniyé.*
Endorsement *jiro, havalé.*
error *séhv', khata, yaneîsh.*
exchange *éjnébi piatsasî,* – *politsasî; mûbadélé, trampa.*
exports *ikhrajat.*
Factor *qomisiyonjou.*
fair *panayir.*
final *qati, soñ.*
firm *tijarétkhané.*
foreign *éjnébi.*
forestaller *madrabaz, mûhtékir.*
freight *hamoulé, yûk;* (to) *gémi yûklétmék, tahmil ét.*"
fund *méblagh, aqjé; sérmayé, résûlmal.*
Gain *kîar, qazanj, téméttû;* net-*safi téméttû, safi kîar.*
goods *ésh-ya, mal.*
guaranty *kéfalét, kéfil.*
Honour (*politsayî*) *qaboul ét.*"
Import(ation) *idkhalat.*
imputable *ténzili lazîm gelén.*
indemnity *tazminat.*
indorsement *jiro, havalé.*
indorser *jiranta, jiro édén.*
insurance *sigourta, tééminat.*
insured *sigourtali.*
interest *fayiz, gûzéshté.*
inventory *mûfrédat déftéri.*
invoice *fatoura, qayimé.*
Letter *tahrirat, méktoub.*
liability *zimmét, borj.*
licence *roukhsat, béhiyé.*
loss *zarar, ziyan.*
Maker *médyoun, késhidéji.*
mark *marqa, alamét.*
market *charshî, piyatsa.*
maturity *vadéniñ ikmalî.*
memorandum *hisab pousoulasî.*
merchandise *mal, émta'a.*
merchant *tûjjar, tajir.*
money *aqjé, naqîd.*
monopoly *inhisar.*
mortgage *réhin, véfa.*
Negotiable *géchér, rayij.*
net *safi; îsqontosouz.*
Offer *satlîgha chîqarilan mal.*
office *idarékhané, oda.*
order *émr, sîparîsh.*
Package *pakét.*
partner *shérik, ortaq;* -ship *shirkét, ortaqlîq.*
patent *bérat, imtiyaz.*
pattern *mostra, êornék.*
pawn, pledge *réhin.*
payable *téédiyési méshrout olan.*

payee *alîjî, hamil.*
payment *téédiyé, éda.* [*goulé.*
personal property *emvalî mén-*
post *posta,* - *vaporou;* - office *postahané;* - order *manda.*
power of attorney *vékîâlétnamé.*
price *fiyat, qîymét, baha;* -current *fiyatî jari, rayij.*
principal *sérmayé.*
protest *protésto.*
Quality *név, jins.*
Real estate *émvalî gayrî ménqoulé, mal mûlk.*
ratification *tasdiq.*
receipt *ilmouhabér, maqbouz;* on-*ba ilmouhabér.*
reference *bir tijarétkhané haq-qînda vérilén malûmat, shéha-dét.*
reimbursement *téslim, téédiyé.*
rent *ijar, kira.*
responsible *mésoul.*
responsibility *mésouliyét.*
retail *pérakéndé satîsh.*
return *avdét, iyadé.*
Sale *satîsh, sarfiyat, sûrûm.*
sell *satmaq, firoukht étmék.*
seller *bayi, satîjî.*
satisfaction *mémnouniyét.*
security *kéfil, kefalét.*
S. G. D. G. (sans garanti du gouvernment) *hûkûmétin té-éminatî olmaqsîzîn.*
ship *gémi, séfiné;* -ment *tahmil, yûklémé;* (to) *tahmil ét." yûk-létmék.*
simple *safi; adi.*
sign *imzalamaq.*
signature *imza.*
smuggled *qachaq* (*mal, tûtûn*).
solid *mûtébér, qavee.*
stamp: postage- *posta poulou;* revenue- *damga poulou, sénéd poulou.*
stock *hissé, hissé sénédi.*
superior *ala, aghîr* (*mal*).
Titledeed *tapou sénédi.*
trade mark *alaméti fariqa.*
trustee *vasi, mûtévélli.*
Ultimo *mahî sabîq, géchén ay.*
usury *téféjilik.*
Warehouse *maghaza.*
warranty *kéfalét.*
weigh *tartmaq, vézn ét."*
weight *aghîrlîq, sîqlét.*
wholesale *topdan satîsh.*

لغتچه

Vocabulary.

Abandon (to) *braqmaq*, a. *térk ét.″*
abate (to) *ashaghî varmaq, chîqarmaq*, a. *ténzil ét.″*
ability a. *qabiliyét, iqtidar; qoudrét.*
able a. *qadir, mûqtédir.*
ablution p. *abdést.*
abode *év*, p. *khané*, a. *méskén.*
abolish (to) a. *laghv, mahv, imha ét.″*
abominable p. *napak, mourdar.*
about a. *dayir; taqribén.*
above *yoqarî, yoqarda; ûstûn.*
absence a. *ghayboubét; fîqdan, yoqlouq.*
absent a. *ghayib, namévjoud.*
absolute a. *moutlaq, mûstaqil.*
absolutely a. *qatiyan, kûlliyén, as'la.*
abstain (to) a. *ijtinab ét.″*, p. *pérhiz ét.″, pérhiz toutmaq.*
abstinence a. *ijtinab*, p. *pérhiz kîârlîq;* a. *imsak, orouj.*
abundant *bol, choq*, a. *késir.*
abuse (to) a. *ifsad ét.″, bozmaq.*
abyss a. *varta, lûjjé, q'ar.*
academy p. *énjûméni danish*, f. *aqadémiya;* a. *méktébi ali.*
accept a. *qaboul, akhz ét.″, almaq*, a. *razee olmaq.*
access a. *téqarroub*, a. *doukhoul.*
accident a. *qaza, vouqouat, hadisé.*
acclivity *yoqoush, bayîr.*
accompany a. *rifaqat, arqadashlîq ét.″*
accord (to) a. *ittifaq ét.″; vérmék.*
according (to) . . . *a géôré, binaén, nazarén.*
account a. *hisab, mou'amélé.*
accumulate (to) *birikdirmék*, a. *jém ét.″; yîghmaq, toplamaq.*
accurate *doghrou*, p. *dûrûst*, a. *sahih'.*
accusation a. *shikîâyét, ittiham.*
ache *aghrî*, a. *véj'a.*
acid *ékshi;* a. *hamiz.*
acknowledge a. *iqrar, i'tiraf; tanîmaq;* a. *tasdiq étmék.*
acorn *palamout.*
acquire (to) *tahsil ét.″; éôyrénmék.*
across *tarafîndan; arqîrî.*
act (to) a. *harékét ét.″; étmék, yapmaq.*
act, action *ish*, a. *fi'il;* p. *jéng.*
active *ishgûzar;* (verb) a. *fi'ili mûtéaddi.*
actually a. *filhaqîqa, sahihén;* (now) *shimdi.*
acute *sivri, késkin;* a. *fétin*, (angle) a. *zaviyéyi haddé.*
adamant *polad.*
adapt (to) *ouydourmaq*, a. *mouvafiq qîlmaq.*
add (to) *qatmaq*, a. *zamm, ilavé ét.″*
adder *éngérék yîlanî.*
addition *'ilavé;* (arith.) *jém'.*
adieu! a. *éyvallah, Allaha îsmarladîq*, f. *adiyo.*
adjective a. *sîfét, vasf.*
administer a. *idaré étmék; vérmék.*
admiral *amiral, bahriyé mûshiri.*
admire (to) *béyénmék*, a. *tahsin ét.″*
admit (to) a. *qaboul ét.″*
adore (to) *tapînmaq*, p. *péréstish ét.″*
adult *béôyûk, aqla baligh.*
adultery a. *zina, fah'shiyat.*
advantage a. *fayidé, kîâr, istifadé.*
adversary a. *khasim, 'adou*, p. *dûshmén.*

advice a. *nasihat; khabér.*
advocate, *f. avoqat, dava vékili.*
– (to) a. *iltizam, istis-hab, térvij ét.″*
affair *ish,* a. *maslahat;* p. *jéng.*
affection a. *mouhabbet, houbb; illét.*
affiance (to) a. *aqdî nikîah ét.″*
affray *ghavgha,* a. *niz'a.*
affront a. *tahqir, haqarét ét.″,* t. *gujendirmék.*
aforesaid a. *salif iz zikr, mézkûr.*
afraid (to be) *qorqmaq,* a. *khafv ét.″*
after *soñra,* a. *badéhou, badéma.*
afternoon *ikindi,* a. *badéz zéval.*
again *bir daha,* a. *tékrar, tékrarén.*
age *yash,* a. *sinn;* a. *asr, dévr, éyam.*
agent a. *vékil, adém,* f. *agénta.*
agitator a. *mouharrik, mûfsid.*
agony a. *iztirab; halétûn néz'.*
agree a. *qavl, ittifaq ét.″, razi ol.″*
agriculture a. *zira'at, rénjbérlik.*
ague *sîtma.*
ah! *akh!, aman! vakh.*
aid *yardîm,* a. *mouavénét, imdad.*
aim (to take) p. *nishan almaq.*
air a. *hava, havayi nésimi.*
alarm *qorqou,* a. *iztirab, héyéjan.*
alas! *éyvah! yazîq!*
alderman a. *ayan, sahibi noufous.*
algebra a. *ilmi jébr, jébr.*
alien a. *éjnébi,* t. *yadîrghî.*
alike a. *mûshabih, béñzér.*
alive *diri, sagh,* a. *hayy′.*
all *hép,* a. *jûmlé, jémi, kûlli.*
alleviate (to) a. *takhfif ét.″*
alley *dar soqaq, chîqmaz.*
alliance a. *ittifaq, ittihad.*
allow a. *izin, roukhsat vérmék.*
allowance a. *tayin, tayinat.*
almanac a. *taqvim,* p. *salnamé.*
almond *badém.*
almost *héman, az qaldî.*
alms a. *sadaqa, eeyané, zékîat.*
alone p. *ténha; yalîñîz.*
aloud *pék,* p. *avazî bûlénd ilé.*
alphabet *élifbé,* a. *houroufou héja.*
already a. *zatén;* p. *hénouz.*
also *da, dakhi,* a. *kézalik.*
altar a. *mézbah.*
alter (to) a. *taghyir, tébdil ét.″* t. *déyishdirmék.*

although *hér néqadar,* p. *éyérchi.*
altitude *yûkséklik,* a. *irtifa.*
altogether a. *jûmlétén, témamén.*
alum *shab, shéb.*
always a. *dayima,* p. *hémishé.*
ambassador p. *élchi,* a. *séfir.*
amber p. *kéhrûba, kéhribar.*
ambergris a. *'anbér, ambér.*
ambition a. *hîrsî shan, iqbal péréstlik.*
amble (to) *rahvan, éshkin, yorgha gitmék.* [*gîah.*
ambuscade t. *pousou,* p. *kémin-*
amiable a. *latif,* p. *khosh,* t. *tatlî.*
ammunition p. *jébhané.*
amount a. *yékûn; méblagh.*
ample *bol, joshgoun,* a. *késir.*
amulet a. *nouskha, tîlîsim, hama-*
amuse (to) *éyléndirmék.* [*yil.*
ancestor a. *jédd;* (pl.) *aba ou éjdad.*
anchor *démir, léngér.*
anchovy *sardéla, sardalya.*
ancient a. *qadim,* t. *éski.*
ankle *topouq,* a. *kîab.*
anecdote a. *hikîayé, latifé, qîssé.*
angel a. *mélék, mélayiké.*
anger a. *hiddét, khîrs,* t. *éôfké.*
angle a. *zaviyé,* p. *kéôshé.*
angry *darghîn,* p. *ghazabnak.*
animal a. *hayvan.*
annals a. *tarikh,* (pl.) *tévarikh.*
annoy (to) a. *tajiz ét.″, osandîr-*
annual *yîllîq,* a. *sénévi.* [*maq.*
answer a. *jévab,* p. *pasoukh.*
ant *qarînja,* p. *mourché.*
antagonist a. *moukhasim, raqib.*
antelope *jéyran, jéylan,* p. *ahou.*
antichrist a. *déjjal.*
anvil *éôrs, sal.*
anxiety p. *éndishé,* a. *vésvésé.*
ape *maymoun,* p. *kébi.*
apology *éôzûr;* a. *tarziyé; mûda-*
apoplexy *damla,* a. *nûsûl.* [*fa'a.*
apostate a. *mûrtédd* vulg. *mourtad.*
apostle a. *résoul, havari* (of Christ). [*méydanda.*
apparent a. *zahir,* p. *ashikîar,*
appeal a. *khitab; mûnajat.*
appear (to) *géôrûnmék;* a. *zahir,* p. *nûmayan ol.″*
appearance *géôrûnûsh,* a. *sourét, shékl; zouhour.*

appendix a. *'ilavé, zamimé.*
appetite a. *ishtiha,* vulg. *ishtah.*
apple *élma,* (of eye) *geôz bébéyi.*
appoint (to) a. *nasb, tayin ét."*
apprentice *oushaq,* p. *shayird.*
apricot (dry) *zérdali,* (fresh) *qayîsî.*
apron p. *péshtimal, fota.*
Arabian, -bic *arabi, arabja.*
arch *kémér,* p. *taq.*
archbishop *mitropolit, arachnort.*
archer p. *kémankésh, tiréndaz.*
architect a. *mimar, qalfa,* p. *ousta.*
aright *doghrou,* a. *salim, sahih.*
arithmetic a. *ilmi hisab.*
arm *qol,* p. *bazou;* a. *silah.*
army *ordou,* p. *léshkér.*
arrange a. *tértib ét.,* t. *dizmék.*
arrival *gélish,* a. *vûrûd, vûsûl.*
arsenal f. *térsané.*
art a. *fénn,* pl. *fûnûn, sana'at.*
artery *shah damar,* a. *shéryan.*
artichoke *énginar, gangar.*
artificer a. *ésnaf, éhli sana'at.*
artificial *yapma,* a. *soun'i; taqlid.*
artillery *toplar, topjou éslihasî.*
ascend a. *sou'oud ét.", chîqmaq.*
ascertain a. *tahqîq ét."; yoqlamaq.*
ashamed (to be) *outanmaq,* a. *hijab ét."*
ashes *kûl,* p. *rémad.*
ask *sormaq,* a. *istifsar, sival ét."*
ass *éshék,* p. *khar,* a. *mérkéb.*
assassin *qanlî,* a. *qatil,* p. *khounriz.*
assist *yardîm,* a. *mou'avénét, iané.*
assuredly a. *filhaqîqa, haqiqatén.*
astray *yoldan sapmîsh, gûmrah.*
astrologer a. *mûnéjjim,* t. *baqîjî.*
astronomy *ilmi hiyét.*
atom a. *zérré, jévhér; jûz.*
atone a. *kéfarét ét."*
atrocity a. *zûlm, mézalim.*
attack a. *hûjûm, hamlé.* [*ét."*
attempt (to) *chalîshmaq,* a. *téjribé*
attend, (upon) a. *khîzmét ét."*; (to) a. *hazîr ol."*
attention a. *diqqat; khass dour!*
attract a. *jézb ét.", chékmék.*
auction a. *mézad, mûzayédé.*
augment *artîrmaq,* a. *téksir ét."*
August (month) *avosdos, okosdos.*
aunt (paternal) a. *émé;* (maternal) *téyzé,* a. *hala.*
Austrian *némché, némtsé.*
author *mûéllif, mûharrir.*
auxiliary *yardîmji;* (verb) a. *fiyli iyané, fiyli 'amm* (§ 272, 309).
avenge a. t. *intiqam almaq.*
avenue a. *jaddé.*
await *béklémék,* a. *mountazîr ol."*
awake *ouyanmaq.*
awe *qorqou,* a. *déhshét, héybét.*
axe *balta, girébi.*
axis a. *mihvér.*
axle *dingil.*
azure *lajivérd, achîq mavi, geôv.*
Baby *bébék, chojouq, chagha.*
bachelor *érgén,* a. *azab, békîar.*
back *arqa, sîrt,* a. *véra.*
backgammon *tavlou.*
bacon *doñouz pasdîrmasî.*
bad a. *féna,* p. *béd,* t. *keôtû.*
bag a. *késé, chouval; khourj, héybé.*
baggage *pîrî pîrtî, pîrtî,* a. *éshya.*
bail a. *kéfil.* bait *yém.*
bake *pishîrmék,* a. *tabkh ét."*
baker *ékmékji, fourounjou.*
balance a. *térazi,* p. *mizan.*
balcony f. *balcon,* p. *shahnishin.*
bald *daz bashlî, daz,* p. *kél.*
ball *top, gûllé; qourshoun;* f. *balo.*
balloon f. *balon.*
ballot a. *qour'a.*
band *bagh,* p. *bénd; taqîm;*
bandage *sarghî.* [f. *banda.*
bank *sou kénarî, qîyî;* a. *sédd;* f. *banka.*
banker a. *sarraf,* f. *bankér.*
bankrupt a. *mûflis, meôhlûz.*
banner *bayraq,* a. *além.*
banquet a. *ziyafét.*
baptism f. *vaftiz,* a. *ta'mid.*
bar *choubouq, sîrîq.*
barbarian a. *vah'shi, yabani.*
barber *bérbér.*
bare *chîblaq,* a. *ûryan,* t. *achîq.*
barefooted *yalîn ayaq,* p. *bérhéné*
bargain *pazarlîq.* [*pay.*
barge *mavouna; mayét vaporou.*
bark *aghaj qaboughou;* (of dog) *ûrûmék, havlamaq.*
barley *arpa,* a. *shayir.*
barn a. p. *anbar, ambar.*

barometer a. *mizan ûl hava,* f. *barométro.*
barracks *qîshla.*
barrel *fîchî,* f. *varél, varil.*
barrow *él arabasî.*
barter *trampa, déyish toqoush.*
base *alchaq,* a. *édna, déni,* p. *khor;* (foundation) *daban,* a. *ésas;* f. *baso* (*sés*).
bashful *outanjaq,* a. *mahjoub.*
basin p. *léyén;* a. *kiâsé, chanaq.*
basket *sépéd,* a. *zénbil.*
bastinado *dayaq,* a. *falaqa.*
bastion a. *ta'biyé, tabya.*
bat *chomaq; yarasé, géjé qoushou.*
bath a. *ham'mam, sîjaq.*
battalion *tabour.* [*ghavgha.*
battle a. *mouharébé,* p. *jéng,*
bay (gulf) *kéôrféz,* (colour) *dorou.*
bayonet *sûngû,* p. *nizé.*
beacon a. *minaré,* p. *nishan.*
beam *kirish;* (of sun) p. *pértév.*
bean a. *baqla;* f. *fasoulya.*
bear *ayî;* (to) *dayanmaq, géôtûrmék,* a. *tehammûl ét.*"
beard *saqal,* p. *rish.*
bearer a. *hamil.*
beast a. *hayvan;* p. *janvér.*
beat *déôymék; bozmaq.*
beautiful *gûzél,* p. *dilbér.*
beaver *qoundouz.*
bed *yataq, déôshég.*
bee *arî,* a. *zénbour.*
beef *sîghîr éti.*
beet root *panjar, chûkûndûr.*
beggar *dilénji,* a. *sayil.*
begin *bashlamaq,* a. *iptidar ét.*"
behead *bashînî késmék,* a. *qatl.*
behold! *ishté, nah!, na!*
believe (to) *inanmaq, iman ét.*"
bell (small) *chîngîrdaq;* (large) *chañ, qampana;* (of a time-
bellows *kéôrûk.* [piece) *zil.*
belly *qarîn,* a. *batn, batîn.*
beloved a. *mahboub, mashouq;* (fem.) a. *mashouqa, mahboubé.*
belt *kémér, qayîsh.*
bend *éymék, éyilmék.*
benediction *bérékét dou'asî.*
benefactor *éfféndi,* a. *véli niymét.*
bereave (to) a. *mahroum ét.*"
berry p. *dané,* a. *habbé.*

beseech *yalvarmaq;* a. *istid'a, réja ét.*"
besides, *-dan ma'da, -dan bashqa.*
besiege a. *mouhaséré ét.*"
better *éyi, daha éyi,* p. *bih'tér.*
bible a. *kitabî mouqaddés.*
big *béôyûk, iri, qojaman.*
bile *safra, éôd;* a. *ghazab.*
bill a. *hisab,* f. *pousoula;* a. *sénéd.*
billet f. *pousoula, bilét.*
bind *baghlamaq,* p. *bénd ét.*"
bird *qoush,* p. *mûrgh.*
biscuit f. *béksimét, galéta, gévrék.*
bishop f. *épiscopos, mérkhasa.*
bit a. *jûz,* p. *parcha;* a. *loqma.*
bite (to) *isîrmaq, dishlémék.*
bitter *ajî.* —ness *ajîlîq.*
black *qara,* p. *siyah,* a. *ésvéd.*
blacksmith *démirji,* p. *ahéngér.*
bladder a. *mésané.*
bleed (to) *qanamaq; qan almaq.*
bless (to) *mûbaréklémék,* a. t. *bérékét oqoumaq.*
blessing a. *khayr dou'a, bérékét.*
blind p. *kéôr,* a. *a'ma.*
blood *qan,* p. *dém.* — money a. *diyét.* — thirsty p. *khounriz.*
blossom *chichék,* p. *ghonché.*
blow (to) (wind) *ésmék;* (mouth) *ûflémék.*
blow a. *darbé, vouroush.*
blue (light) *mavi, géôv;* (deep) *lajivérd.*
blunt *kéôr, késméz.*
board *tahta;* a. *méjlisi idaré.*
boat *qayîq,* f. *filiqa, sandal.*
body *géôvdé,* a. *vûjûd, bédén,* p. *tén.*
boil (to) *qaynamaq, qaynatmaq; pishirmék, hashlamaq.*
boiled *souda pishmish, hashlanmîsh; qaynar (sou).*
bold a. *jésour,* p. *dilavér.*
bolster *yasdîq, yûz yasdîghî.*
bolt *sûrmé, sûrgû.*
bombshell f. *qoumbara.*
bone *kémik.* book a. *kitab.*
boot *chizmé.* border p. *kénar.*
bore (of a gun) *chap;* (to) *délmék.*
borrow (to) *éôdûnj almaq,* a. *istiqraz ét.*"
bosom *géôkûs,* p. *siné; qoyoun.*
bottle *shishé;* bottom *dib.*

bountiful *bol*, a. t. *bérékétli.*
bow (to) *bash éymék*, a. *inqîyad ét.*"
bow *yay;* a. *téménna, sélam.*
bowels *baghîrsaq.*
bowl a. *tas, kiâsé; lûlé;* f. *qavata.*
bowstring *kirish*, p. *zih.*
box (chest) *sandîq;* (desk) *chékméjé*, (small) *qoutou;* (on the ear) *sillé, toqat;* (tree) *shimshir.*
boy *oghlan, chojouq.*
brace (pair) *chift;* (braces) *asghî.*
brain *béyin, béyn.*
bran *képék.* branch *dal.*
brandy *raqî.* brass *pirinj.*
brave *yigit*, a. *jésour*, f. *péhlivan.*
bread *ékmék*, f. *pidé.*
breakfast *qahvaltî.* [*maq.*
break *qîrmaq*, a. *késr ét.*"; *qîrîl-*
breast *géôkûs; mémé.*
breath *néfés, solouq;* a. *ténéffûs ét.*"
bribe a. *rishvét;* (to) *rishvét vér-*
brick *toughla, kirémid.* [*mék.*
bride *gélin*, a. *arous.*
bridegroom *gûvéyi, damad.*
bridge *keoprû.* bridle *bashlîq.*
brigade *liva.* brigadier *miri liva.*
bright *parlaq*, p. *roushén.*
brilliant *pîrlantî; parlaq.*
brimstone p. *kûkûrt.*
bring (to) *gétirmék.*
broad *énli; génish.*
brook *chay, sou.* broth *ét souyou.*
brother *qardash*, p. *biradér.*
bronze *touj.* brush *fîrcha.*
buck *géyik.* bucket *qova.*
buffalo a. *jamous, manda.*
bug *tahta biti; béôjék.*
build (to) a. *bina ét.*", *yapmaq.*
building a. *bina;* a. *tamir.*
bull *bougha.* bullock *tosoun.*
bullet *qourshoun.*
bunch *salqîm; démét*, p. *désté.*
burden *yûk*, p. *bar*, a. *hamoulé.*
burial *a. jénazé alayî, défn.*
buried *défn olounmoush*, a. *médfoun.*
burn (to) *yaqmaq*, a. *ihraq ét.*"; t. *yanmaq.*
burning-glass p. *pértévsouz, khourdébeen.*
burst (to) *patlamaq; patlatmaq.*
bury a. *défn ét.*" *géômmék.*

bush *chalî, chalîlîq.* [*sab.*
busy a. *méshghoul.* butcher a. *qas-*
butter *téré yaghî, kéré yaghî*, p. *kéré;* (clarified) *saghî yaghî* vulg. *say yaghî.*
button *dûymé*, f. *qobja.*
buy (to) *satîn almaq*, a. *ishtira ét.*"
buyer a. *mûshtéri*, a. *bayi.*
buzz *vîzlamaq, vîz-vîz étmék.*
Cabbage *lahana, kélém.*
cabin (in ship) f. *qamara.*
cage *cafés.* cake *qourabiyé.*
calamity a. *afét, mousibét; béla,*
calculate a. *hisab ét.*" [*qaza.*
calendar a. *taqvim*, p. *salnamé.*
calf *dana.* calico *chit, basma.*
call *chaghîrmaq;* a. *tésmiyé ét.*"
calm a. *asoudé;* (weather) a. *mûla-*
calumny *iftira, bûhtan.* [*yim.*
camel *dévé*, a. *jémél*, p. *ûshtûr.*
camp *ordou.* candle *moum.*
cane *qamîsh; déynék.*
cannon *top.* canvass *yélkén bézi.*
cap *fés*, p. *kûlah*, f. *kép.*
capital p. *paytakht;* (money) *sérmayé.*
captain (army) a. *zabit;* (navy) p. *sûvari*, f. *qaptan.*
captive a. *ésir* vulg. *yés'sir.*
caravan p. *kérvan*, a. *qafilé.*
carcass *lésh*, p. *lashé.*
card a. *mouqava;* f. *kart.*
carder (of cotton) a. *hallaj.*
caress *oqshamaq, taltif ét.*"
cargo *yûk*, a. *hamoulé.*
carnal a. *jismani, néfsani.*
carpenter (house) *dûrgér;* (joiner) *doghramajî;* (ship's) *maranqoz.*
carpet *halî, khalî, kilim;* a. *séjjadé* (prayer-carpet).
carriage *araba.*
carrier *éshékji, qatîrjî;* a. *hammal.*
carrot *havouj*, a. *késhour.*
carry *tashîmaq, géôtûrmék.*
cart *araba, qañlî, qañnî.*
cascade *chaghlayan*, a. *shélalé.*
case *sandîq.* cash a. *naqd.*
cask *fîchî.* cast (to) *atmaq.*
castle a. *qala'.* cat *kédi.*
catch (to) *toutmaq.* catgut *kirish.*
catholicos *qatoghigos.*
cattle a. *hayvanat. davar, sîghîr.*

cauliflower *qarnabit.* [*yiri.*
causal (verb) a. *mûtéaddiyi tas-*
cause a. *sébéb, moujib, bayis, badi.*
cavalry *atlî,* p. *sûvari.*
cavern *maghara, in,* a. *ghar.*
ceiling *tavan;* celery *kéréviz.*
cell a. *hûjré.* centre a. *mérkéz, orta.*
cement *toutqal, zamq; alchî.*
certain a. *mouhaqqaq,* a. t. *shûbhé-*
chaff *saman.* chain *zénjir.* [*siz.*
chair *sandalya.* chalk *tébéshir.*
challenge *méydan oqoumaq.*
chamber *oda;* (of mine) a. *khaziné.*
change *déyishmék; déyishdirmék.*
channel *sou yolou,* a. *méjra.*
chapel a. p. *ibadétkhané,* a. *mabéd.*
character a. *siyrét* (moral); (written) *yazî,* a. *khatt;* (quality) a. *kéyfiyét.*
charcoal *kéômûr.* [*gûzar.*
chargé d'affaires a. p. *maslahat-*
charity a. *khayrat, sadaqa.*
charming a. *latif,* p. *dilbér,* t. *gûzél.*
cheap *oujouz.* cheek *yanaq.*
cheat *aldatmaq, dolandîrmaq.*
cheerful p. *shén, shénshoukh, kéyfli.*
cheese *péynir.* chess p. *satranj.*
chemise *qadîn gêomléyi,* a. *qamis.*
cherry *kiraz;* (morella) *vishné.*
chestnut *késtané.* chew *chiynémék.*
chicken *pilij.* child *chojouq.*
chief *bash, sérgérdé, shéykh.*
chimney *ojaq, baja; lamba jamî.*
chin *chéñé.* chip *yonga.*
chisel *qalém.* cholera *qoléra.*
choice a. *ikhtiyar, yédi ikhtiyar.*
chop (cut) *késmék;* (mince) *qîymaq.*
Christ *Hazréti Isa, Kristos.*
Christian *khristiyan; isavee, mésihi; mûmin, dindar.*
church f. *kilisé.*
cigar *sigara;* (-case) *tabaqa.*
cinnamon *tarchin.* circle a. *dayiré.*
circular *youvarlaq,* a. *mûdévvér.*
circulate *déônmék,* a. *déveran ét.*"
circumcise (to) *sûnnét, khatn et.*"
circumstance a. *hal, kéyfiyét.*
city p. *shéhir, shéhr.*
civil a. *nazik, zarif, térbiyéli.*
civilisation a. *médéniyét, téméddûn.*

class a. **sînîf.** clean a. t. **témiz.**
clear **témiz;** a. **bérraq;** t. **achîq.**
clergyman a. **rouhani, rouhban girouhou.** (Moslem) **ouléma.**
clerk a. **kîâtib,** t. **yazîjî,** p. **mirza.**
climate p. **ab ou hava,** a. **iqlim.**
cloak **qapoud, aba;** clock a. **sa'at.**
close **qapalî; yaqîn.**
cloth **béz; chouha.** cloud **boulout.**
clover **yonja.** coal **kéômûr.**
coarse **qaba, qalîn, bayaghî.**
coast **qîyî, yalî,** p. **kénar,** a. **sahil.**
coat f. **sétri, sûrtouqo.**
cobbler **éskiji, paboujjou.**
cobweb **éôrûmjék aghî.**
cock **khoroz; mouslouq.**
coffee f. **qahvé.** coffin a. **tabout.**
coin a. **sikké;** (pl.) **méskûkîât.**
cold **sovouq;** a. **névazil.**
colic **sanjî;** collar **yaqa.**
collect (to) **toplamaq, jém étmék.**
collection a. **méjmou'a.**
college a. **médrésé, méktébi ali.**
colonel a. t. **miralay.**
colour p. **réng.** colt **tay, sîpa.**
comb **taraq,** p. **shané.** [p. **jéng.**
combat a. **mouharébé, ghavgha,**
come **gélmék,** a. **vasîl olmaq.**
comet **qouyrouqlou-yîldîz.**
commend a. **émr, émir;** f. **qomanda.**
commence **bashlamaq,** a. **ibtidar**
commentary a. **téfsir, shérh'.** [**ét.**"
commerce a. **tijarét, akhzou ita.**
common *'oumoumi, amm;* (-people) *avamm, avam'mî nas, éhali.*
communion a. **ûnsiyét;** (Holy-) *Ashayî-rabbani.*
community a. **jéma'at; millét.**
companion **arqadash,** a. **shérik.**
company a. **rûféqa, arqadashlar.**
compare a. **mouqabélé, tatbiq ét.**"
compass f. **pousoula;** (pl.) **pérgél.**
compatriot p. **hémshéhri.**
complain a. **shikîâyét, ishtikîâ ét.**"
complete a. **tékmil, tamm, kîâmil.**
compose a. **tértib, tasnif ét.**"
composition a. **meqalé.**
comrade **arqadash,** a. **réfiq.**
condition a. **hal; shart, shourout,** *shérayit.*
conduct a. **harékét; tavrou haré-**
confidence a. **itimad, émniyét.** [**két.**

congratulate a. *tébrik ét.″*
conquer (to) *zabt, fét-h ét.″*
consent a. *razi olmaq, qaboul ét.″*
consider *dûshûnmék,* a. *mûtala'a*
consist (to) a. *ibarét olmaq.* [*ét.″*
console (to) a. *tésélli ét.″*
consul f. *qonsolos,* p. *shéhbéndér.*
consulate f. p. *consoloskhané,* p. *shéhbéndérkhané.*
contain *almaq,* a. *mûhtévi ol.″*
content a. *razi,* p. *hoshnoud.*
contraband *qachaq, yasaq.*
contrary a. *khilaf, zîdd.*
controversy a. *mûbahasé, bahs.*
convenient a. *mûnasib.*
convent f. *manastîr.*
convert a. *mûhtédi.*
cook *ashjî;* (to) *pishirmék.*
cool *sérin.* cooper *fîchîjî.*
copper *baqîr; qazan.*
copy a. *sourét, ayn.*
coral *mérjan.* cord *ip.*
cork *mantar.* corn a. *zakhiré.*
corner p. *kéôshé,* t. *boujaq.*
corporal *onbashî.* [*ét.″*
correct *doghroultmaq,* a. *tas-hih*
correspondence *méktoublashma,* a. *moukhabéré.*
correspondent a. *moukhabir.*
corrupt *bozouq, chûrûk.*
corsair *qoursan,* — *gémisi.*
cottage f. a. *qoulibé, tounjik.*
cotton *pamouq.*
cough *éôksûrûk; éôksûrmék.*
council a. *méjlis, shoura.*
counsel a. *nasihat;* — *vérmék.*
count *saymaq, ta'dad étmék.*
counter p. *péshtahta.*
counterfeit p. *sakhté,* a. *qalb.*
country a. *mémlékét,* p. *éôlké; kéôy.*
couple *chift.*
courage *yigitlik,* a. *jésarét.*
courier *tatar,* p. *chapar.*
courtyard *havlî, havlou.*
cover *éôrtû; éôrtmék.*
coverlet *yorghan.*
cow *inék.* coward *qorqaq.*
cream *qaymaq, sûd yûzû.*
creation *khîlqatî 'além.*
credit a. *itibar; alajaq.*
creditor *alajaqlî,* a. *dayîn.*
crescent *yarîm ay,* a. *hilal.*
crime a. *jinayét.* crier a. *déllal.*
criminal a. *jani.* cripple *cholaq.*
crooked *éyri, qambour.*
cross p. *hach, khach,* a. *salib.*
crowd *qalabalîq.*
crown a. *taj;* (of head) *dépé.*
cruel a. *zalim, mérhamétsiz.*
crumb *ékmék ichi, ékmék oufantîsî.*
crust *qabouq.*
cry (to) *baghîrmaq, aghlamaq.*
crystal a. *billor, billour.*
cucumber *khîyar.* cudgel *sopa.*
cup *finjan;* — board *dolab.*
cure *shifa vérmék, éyilétmék.*
curiosity a. *méraq;* a. *tohafiyé.*
currants *fréng ûzûmû.*
curse a. *lanét,* vulg. *nallét.*
curtain p. *pérdé.* cushion *yasdîq.*
custom a. *adét;* (tax) *résmi géômrûk, résm* (pl. *rousoum*).
customer *mûshteri.*
customhouse *géômrûk dayirési.*
cut *késmék,* a. *qat étmék.*
cypress p. *sérv, sélvi.*
Dagger a. *khanchér, qama.*
daily *gûnlûk,* a. *yévmi.*
damage *saqatlîq,* a. *zarar, ziyan.*
damp p. *ném, némnak.*
dance a. *raqs ét.″,* t. *hora tépmék.*
danger a. *téhliké, moukhatara.*
dark *qaranlîq,* a. *zoulmét.*
darling a. *mahboubé, mahboub.*
date a. *tarikh;* (fruit) *khourma.*
dated a. *tarikhli, mûvérrakh'.*
daughter *qîz,* p. *dûkhtér,* a. *bint.*
dawn *chinsabah,* a. *shafaq, féjr.*
day a. *yévm,* t. *gûn,* p. *rouz.*
deacon a. *shémmas,* f. *sargavak, diaconos.*
dead *éôlû,* p. *mûrdé, jansîz.*
deaf *saghîr, ishitméz.*
dear *bahalî,* p. *giranbaha;* a. *aziz* (loved). My-. *azizim.*
death *éôlûm,* a. *mévt, mémat.*
debt *borj.* a. *déyn* (pl. *dûyoun, -at*).
debtor *borjlou,* a. *médyoun.*
deceitful *aldadîjî,* p. *hiylékiâr.*
deceive (to) *aldatmaq.*
decide (to) *qarar vermék, qararlashdîrmaq.*
deck f. *géôvérté.* (It. cuverta.)

declare a. *i'lan ét."*, *néshr ét."*
decline a. *zéval.*
decree p. *férman;* a. *fétva.*
dedicate (to) *taqdis,* a. *takhsis ét."*
deep *dérin; qoyou* (colour).
deer *géyik, qaraja.* [*mék.*
defeat (to) *yénmék,* a. *ghalib gél-*
defence a. *mouhafaza, mûdafa'a.*
defendant a. *mûd'dayi aléyhi.*
deficient *éksik,* a. *noqsan.*
deformed *bichimsiz, bodour.*
degree a. *déréjé.*
deign a. *kérém, loutf ét."*
delay (to) a. *tévaqqouf, téékhir ét."*
delicate a. *nazik,* t. *injé.*
delicious a. *léziz, lézzétli.*
delight *sévinj,* a. *sûrour.*
deliver (to) *qourtarmaq,* a. *khélas*
deluge a. *toufan.* [*ét."*
demand a. *istid'a, dava.*
demolish *yénmék, bozmaq.*
den *in,* a. *maghara.*
deny a. *inkiar ét."*
depart (to) *ayrîlmaq,* p. *révan ol."*
depend a. *tabi ol."*, *baqmaq.*
deprive a. *mahroum étmék.*
depth *derinlik,* a. *oumq.*
deputy a. *vékil, nayib.*
derision a. *istihza, zévqlénmé.*
derogatory *yaqîshmaz.*
descend *énmék,* a. *nazil ol."*
describe a. *tarif étmék.*
desert *chéöl, béyaban;* (to) *qach-maq,* a. *firar ét."*, *térk ét."*
design a. *niyét, méram.*
despair *ûmidsizlik,* a. *yés, fûtûr.*
destiny a. *qadér, qîsmét.*
detach *ayîrmaq.*
devil a. *shéytan, iblis.*
devote (to) *takhsis ét."*
dew *chih',* p. *shébném.*
diamond *élmas.*
diarrhæa a. *is-hal.*
diary a. t. *mûkhtiré déftéri.*
dice *tavlou zarî, zar.*
dictionary *loughét kitabî.*
die (to) *éölmék, véfat ét."*
difference a. *farq, ikhtilaf.*
different *farqlî, bashqa.*
difficult *gûj,* a. *mûshkil.*
dig (to) *qazmaq,* a. *hafr ét."*
digest (to) a. *hazm ét."*, *sindirmék.*
dignity p. ***shan,*** a. ***mansîb, izzét.***
dike ***sédd, séd, khéndék.***
diligent ***chalîshqan,*** a. ***ghayour.***
dine (to) ***yémék yémék,*** a. ***ta'am ét."***
dinner ***yémék,*** a. ***ta-am.***
dirt *kir,* ***mourdarlîq.***
disabled a. *saqat.* [***khosh.***
disagreeable p. ***namaqboul, na-***
disappear (to) ***géörûnméz ol."***
disappoint (to) ***aldatmaq.***
discharge (to) ***boshaltmaq.***
discipline a. ***téédib, inzibat.***
disease ***hastalîq,*** p. ***dérd,*** a. ***illét.***
disgrace a. ***rézalét.***
disgust (to) a. ***néfrét étmék.***
dish ***tabaq; qab; yémék.***
dishonest a. ***mûrtékib,*** t. ***khîrsîz.***
disorder ***qarîshîqlîq.***
disperse (to) ***daghîtmaq.***
distance ***ouzaqlîq,*** a. ***mésafé.***
distant ***ouzaq, iraq.***
distinguish a. ***téfriq ét."***
ditch p. ***héndék, khandék.***
divide (to) ***béölmék, taqsim ét."***
divine a. ***ilahi, réb'bani.***
do (to) ***étmék,*** a. ***ijra ét."*** (p. 128).
doctor a. ***hékim, tabib.***
dogma a. ***aqidé,*** p. ***aqayid.***
doll ***bébék, qouqla.***
door ***qapou, qapî,*** a. ***bab.***
dormitory ***qovoush,*** f. ***nînjaran.***
double ***iki qat; chifté.***
doubt a. ***shûb'hé; shûbhé ét."***
doubtful ***shubhéli;*** -less ***shûb-hésiz.***
dough a. ***hamour, hamîr.***
downy ***tûylû, havlî.***
dragon ***azhdérha; atlî.***
drain ***laghîm, gériz.***
draughts (game) ***dama.***
drawers ***ich donou; chékméjé.***
draw (to) ***chékmék;*** a. ***résm ét."***
drawing-room, ***mûsafir odasî.***
dream a. ***rouya,*** t. ***dûsh.***
dress f. ***rouba,*** t. ***ûstbash.***
drink ***ichmék.***
drop ***damla; damlamaq.***
dropsy a. ***istisqa,*** vulg. ***sîsqa.***
drown (to) ***boghmaq; boghoulmaq.***
drum ***davoul.***
drunk p. ***sérhosh, sérkhosh.***
dry ***qourou,*** a. ***yabis.***

duck *êördék.* dumb *dilsiz.*
dung *gûbré, fîshqî.*
dungeon p. *zindan.*
dust *toz.*
Dutch *fiéménk.*
duty *vazifé, khizmét.*
dwarf *jûjé; bodour.*
dye *boya; boyamaq.*
dynasty a. *sûlalé,* p. *khanédan.*
dysentery *qanlî is-hal.*
Each *hér bir,* p. *béhér.*
ear *qoulaq,* a. *ûzn.*
earn *qazanmaq,* a. *késb ét.''*
earth *topraq;* a. *dûnya.*
earthquake a. *zélzélé,* vulg. *zérzélé.*
ease a. *rahat; qolaylîq.*
east *gûndoghou,* a. *sharq.*
Easter f. *pasqalya.*
easy a. *rahat; qolay, souhoulétli.*
eat *yémék,* a. *ékl ét.''*
echo *yanqo,* a. *aksî séda.*
eclipse (*gûnésh, ay*) *toutoulma.*
economic a. t. *idaréli.*
edge p. *kénar, ouj; aghîz.*
education a. *talim ou térbiyé.*
effect a. *nétijé, séméré, téésir.*
effort a. *say, ghayrét, jéhd.*
egg *youmourta,* a. *béyza.*
either *ikisindén biri.*
elbow *dirsék.*
electricity f. a. *éléktriq, -iyét.*
element a. *ûnsûr,* pl. *anasîr.*
elephant *fil.*
embark *gémiyé binmék, -bindirmék.* a. *tahmil étmék.*
embassy a. *séfarét, — khané.*
embrace *sarîlmaq,* p. *dér aghoush ét.'' qoujaqlamaq.*
emerald a. *zûmûrrûd, zûmrût.*
eminent a. *mésh-hour, shéöhrétli.*
emperor f. *impérator.*
empire a. *dévlét, saltanat.*
employ (to) *qoullanmaq.*
empty *bosh,* a. *khali.*
enamel *miné;* -ed *minéli.*
enclose *chévirmék;* a. *dakhil, léff et.''*
end *soñ, ouj;* (to) *bitmék.*
endure *dayanmaq;* a. *téhammûl [ét.''*
enemy a. *dûshmén,* p. *khasim.*
energy a. *qouvvét, ghayrét.*
engaged a. *méshghoul.*
engagement a. *méshghouliyét.*
engine f. *makina;* (fire) *touloumba.*
engineer a. *mûhéndis;* f. *makinist.*
English *ingiliz; ingilizjé.*
engrave *qazmaq,* a. *hékk ét.''*
engraver a. *hak'kîak,* p. *kalémkîar.*
enigma a. *mou-amma,* t. *bilméjé.*
enlarge a. *tévsee ét.'', génishlétmék.*
enmity a. *adavét,* p. t. *dûshménlik.*
enough *elvérir,* a. *kîafi.*
ensign (flag) *sanjaq; bayraqdar.*
enter *girmék,* a. *dakhil ol.''*
entire *hép, bûtûn,* a. *jûmlé.*
envelope a. *zarf.*
envy a. *haséd,* t. *qîsqanjlîq.*
equal p. *bérabér,* a. *mûsavi; aqran.*
equator a. *khattî istiva.*
equip *donatmaq.*
error *yanlîsh,* a. *khata,* a. *séhv.*
escape *qachmaq, qourtoulmaq.*
especially a. *khousousa.*
eunuch *khadîm; harém aghasî.*
Europe *Avropa.*
European *Avropalî.*
evacuate a. *takhliyé ét.''*
evangelist a. *mûbésh'shir.*
even *bilé,* a. *hatta.*
even (adj.) *chift; dûz; doghrou.*
evening *akhsham, aqsham.*
evil *féna, kéötû; fénalîq.*
ewer *îbrîq;* (— bason) — *léyén.*
exact a. *tamm, témam, doghrou.*
examine a. *téftish, imtihan ét.''*
examination a. *imtihan.*
excellent a. *ala, aliyûl ala.*
except — *dan ma'da, bashqa.*
exchange *trampa,*
excuse (to) a. *mazour toutmaq, roukhsat vérmék.*
execute (to) a. *ijra ét.''; qatl ét.''*
expect a. *mémoul ét.'', békléméк.*
explain a. *iyzah ét.''; añlatmaq.*
extensive a. *vasi, génish.*
exterminate *bitirmék,* a. *mahv ét.''*
extol a. *médh ét.'',* t. *éöymék.*
extraordinary a. *févq-él-adé.*
extravagant a. *mûsrif.*
extremely a. *ghayét,* t. *pék.*
eye *géöz.* eyebrow *qash.*
eyelash *kiprik,* p. *mûzhgîan.*
Fable a. *hikîayé, masal.*
face p. *chéhré,* t. *yûz,* a. *souret.*

facilitate a. *tés-hil ét., qolaylatmaq.*
fact a. *haqiqat;* (in-) a. *fil haqîqa.*
factory f. *fabriqa, kîarkhané.*
faint (to) *bayîlmaq.*
fair f. *panayir;* t. *gûzél.*
fairy p. *péri,* a. *jinn.*
faithful a. *sadîq, émin.*
falcon *doghan,* a. *shahin.*
fall (to) *dûshmék,* a. *souqout ét.″*
false *yalan; -jî,* a. *kîazib.*
fame a. *shéôhrét,* p. *shan.*
family f. *familya,* p. *khanédan.*
famine *qîtlîq,* a. *qaht.*
fan *yélpazé.*
far *ouzaq,* p. *dour,* a. *bayid.*
farewell a. *véda; él véda!*
farm *chiftlik.*
farmer *chiftji,* p. *rénjbér.*
ferrier a. p. *nalband.*
fast *chapouq,* p. *téz;* a. *orouj.*
fat *sémiz, yaghlî; yagh.*
fate a. *qadér, qaza, qîsmét.*
fathom *qoulaj.*
fatigue *yorghounlouq.*
fault *qousour,* a. *qabahat.*
fear *qorqou,* a. *khavf,* p. *déhshét.*
feast a. *ziyafét,* p. *bézm.*
February *shoubat, pédîrvar.*
feeble a. *zayif,* t. *zaboun.*
feed (to) *béslémék, yédirmék.*
feel (to) a. *hiss ét.″, douymaq.*
felt *kéché, kébé.*
female *dishi,* p. *madé.*
fever a. *hûmma; hararét.*
few *az,* a. *qalil.*
fidelity *sadaqat, véfa.*
field a. *sahra;* t. *tarla.*
fierce *azghîn, sért.*
fife *dûdûk, qaval.*
fig *injir, aydîn yémishi.*
fight *ghavgha (qavga);* p. *jéng.*
figurative a. *méjazi.*
figure a. *raqam, adéd; shékl, résim.*
filbert *fîndîq.*
file *yéyé; sîra,* a. *saff.*
fill (to) *doldourmaq; dolmaq.*
filth *mourdarlîq, pislik.*
filthy *mourdar, pis,* p. *napak.*
final *soñ.* -ly a. *én nihayé.*
find *boulmaq.*
fine *injé, nazik;* a. *khalis, khass.*
finger *parmaq,* p. *éngûsht.*

finish (to) *bitirmék,* a. *khitam vér.″*
fire p. *atésh.* fish *balîq.*
flag *bayraq.* flame *aléf.*
flat *dûz, yassî.*
flea *piré.* fleet *donanma.*
flesh *ét.* flood a. *sél,* a. *toufan.*
flint *chaqmaq tashî.*
floor *déôshémé.* flour *oun.*
flower *chichék,* p. *shûkûfé.*
fluxion (cold) a. *nevazil, zûkkîam.*
fly *sinék;* (to) *ouchmaq.* [*lamaq.*
foal *tay, qouloun;* (to) *qouloun-*
fodder *ot, arpa-saman, alaf.*
foe p. *dûshmén,* a. *khasim.*
fog *douman,* p. *mih, migh.*
fond *méraqlî,* a. *haris.*
food *yémék, yéyéjék.*
foot *ayaq,* p. *pa,* a. *qadém.*
forage *ot, arpa-saman.*
force p. *zor,* a. *jébr; qouvvét.*
ford *yéchid, sîgh.*
forehead *alîn, ann.*
foreigner a. *éjnébi.*
forerunner p. *péshréo,* t. *qîlavouz.*
foresight a. *basirét, firasét.*
forest *orman;* a. *méshjéré.* [*ét.″*
forget *ounoutmaq,* p. *firamoush*
forgive a. *afv ét.″,* t. *baghîshlamaq.*
fork *chatal.*
form *bichim,* a. *sourét;* (to) *yap-*
fortifications a. *istihkîamat.* [*maq.*
fortnight *iki hafta.*
fortress a. *qala, qalé.*
forward *iléri; iléridé.*
foundation f. *témél,* a. *ésas.*
fountain *pouñar;* (jet) *fisqiyyé.*
foul *tavouq.* fox *tilki.*
fraud a. *hiylé.* free p. *azad, sérbést.*
freedom *azadlîq,* a. *hûrriyét.*
freemason *farmason.*
freeze (to) *doñmaq; doñdourmaq.*
freight a. *naqliyé,* p. *navloun.*
frequent *sîq, choq,* a. *késir.*
fresh p. *tazé.* friend p. *dost.*
Friday a. *jouma'a, jouma'.*
frigate f. *fîrqateen.*
fringe *sachaq.* froth *kéôpûk.*
frog *qourbagha.*
frontier p. *serhadd,* a. *houdoud.*
frozen *doñmoush.*
fruit p. *méyvé,* t. *yémish.*
fry (to) *tavada pishirmék.*

frying-pan *tava.*
fugitive *qachaq,* a. *firari.*
full *dolou,* a. *mémlou.*
funeral a. *jénazé alayî, jénazé.*
fur *kûrk.*
furious *azghîn.* furnace *ojaq.*
furlough a. *izin, mézouniyét.*
furniture a. *éshya,* f. *mobilia.*
fury a. *hiddét, ghazab.*
fuse *tapa;* (to) *éritmék.*
future *géléjék,* a. *mûstaqbél.*
Gain p. *kîar,* t. *qazanj; qazanmaq.*
gallant a. *zarif, nazik, kibar.*
gallows *dar aghajî.*
game *oyoun;* (prey) *av,* p. *shikîar.*
garden p. *bahjé, baghché.*
garlic *sarmîsaq.*
garnet a. *lal.* gate *qapou.*
gather (to) *toplamaq.*
general a. *oumoumi;* f. *général.*
generous *jéômérd,* a. *ali jénab.*
genius a. *firasét, zékîavét.*
gentiles a. *tayifé,* p. *poutpérést.*
gentle a. *mûlayim, halim,* t. *tatli.*
genus a. *jins,* pl. *éjnas.*
geography *joghrafiya.*
geometry *ilmi héndésé.*
get *almaq;* b. *hasîl ét.*"
ghost a. *khayal; rouh,* p. *jan.*
(the Holy ghost) *Rouhoul qouds.*
gift (divine) a. *mévhibé, dadî haqq;* (superior to inferior) p. *bakhshîsh,* a. *ihsan, atiyé;* (inf. to sup.) a. *hédiyé,* p. *péshkésh;* (brought back from a journey) *armaghan.*
gipsy *chingîané, posha.*
girl *qîz.* girth *qolan.*
give (to) *vérmék,* a. *ita ét.*"
glad a. *mémnoun,* p. *shadman.*
glass p. *jam;* a. *qadéh.*
globe a. *kûré.*
gloom *qaranlîq;* a. *gham, kédér.*
glory *shan ou shéréf,* p. *jélal.*
glove *éldivan.* glue *toutqal.*
go *gitmék.* good *éôyéndéré.*
goat *kéchi.* gold *altoun.*
God a. *Allah, Allah Ta'ala, Jenabî- Haqq.*
Godhead a. *oulouhiyét.*
good *éyi,* a. *ala.* goose *qaz.*
gospel a. *injil,* pl. *énajil, béharét.*
gourd *qabaq, qantar qabaghî.*
gout a. *niqris.*
grace a. *létafét; inayét, loutf.*
grape *ûzûm.* grass *ot.*
grateful a. *mûtéshékkir.*
gratis a. *méjjanén; mouft.*
grave a. *mézar, qabr.*
grease *yagh, ich yaghî.*
great *béôyûk,* a. *azim, jésim.*
greedy a. *oubour, shish boghaz.*
green *yéshil.*
greyhound *tazî.*
gridiron *îsqara.*
grief a. *kédér, élém, gham.*
grocer a. *baqqal.*
groom *séyis.* ground *yér; 'arsa.*
growl *khîrlamaq.*
guard *néôbétji;* a. *khassa askéri;* (to) *béklémék.*
guardhouse *qoullouq.*
guess (to) a. *zann, qîyas ét.*"
guest a. *mûsafir.*
guilt a. *qousour, qabahat.*
gulf *kéôrféz.* gum *zamq.*
gums *dish éti.*
gunpowder *barout.*
gutter *héndék, olouq.*
gymnastic f. *jimnastiq.*
Habit a. *adét,* p. *khouy;* a. *résm; tabiyat.*
hail *dolou, ghîrji.*
hair *sach; qîl, tûy.*
half *yarîm, nim,* a. *nîsîf* (§ 207).
halt *dourmaq, éylénmék.*
hammer *chékij;* (sledge) *varya.*
hamper *sépéd.*
hand *él;* (hour-) a. *aqréb;* (minute-) *yélqovan.*
handkerchief *méndil.*
handle *sap,* a. *qabzé.*
handsome *gûzél, yaqîshîqlî.*
hang *asmaq;* (-down) *sarqmaq.*
happy a. t. *sa'adétli.*
harbour f. *liman.*
hard *sért, pérk; gûj.*
hare *tavshan.*
harem a. *harém, zénané.*
harm a. *zarar, ziyan.*
harness *araba taqîmî, qoshoum.*
harvest *bichin;* (-time) *hasad, hasad vaqtî, oraq vaqtî.*
hasten a. *ajélé ét.*" hat f. *shapqa.*
hatchet *balta, girébi.*
hate (to) a. *ikrah ét.*"

haughty a. *maghrour, kibir.*
have (to) a. *malik olmaq* (§§ 119 to
hawk *atmaja (qoushou).* [122).
hay *qourou ot.*
hazard p. *bakht,* a. *qaza, qadér.*
haze *sis, douman.*
head *bash;* p. *sér;* a. *rés* (§ 203).
headlong *bash ashaghî, sérnigûn.*
heal (to) *éyilétmék,* a. *shifa vérmék.*
health a. *kéyf, mizaj, sîh'hét.*
heap *yîghîn;* (to) *yîghmaq.*
hear (to) *diñléméк, ishitmék.*
heart *yûrék,* a. *qalb,* p. *dil.*
heat *sîjaqlîq,* a. *hararét.*
heaven *geôk,* a. *séma,* (pl.) *sémavat.*
(paradise) a. *jénnét,* p. *firdévs.*
heavy *aghîr,* a. *saqil.*
Hebrew *Ibrani, Yéhoudi.*
hedge-hog *kipri,* p. *khar-pûsht.*
heel *eôkjé,* a. *aqab.*
height *yûksékliк,* a. *irtifa'.*
hell a. *jéhénném.*
help *yardîm,* a. *imdad, mou'avénét, iyane;* (to) *yardîm, mou'avénét ét."*
hemorrhoids *mayasîl,* a. *basour.*
hen *tavouq.* herb *ot.*
herd *sûrû.* hero a. *qahriman.*
hesitate (to) a. *téréd'dûd étmék.*
hide *déri;* (to) *saqlamaq.*
high *yûksék,* a. *mûrtéfi.*
highway a. *jaddé,* p. *shah'rah.*
hill *dépé.* hip *qalcha.*
hinge *rézé, méntéshé.*
hire *kira;* (to) *kiralamaq.*
history a. *tarikh,* pl. *tévarikh.*
hit (to) *vourmaq.* hoarse *boghouq.*
hold (to) *toutmaq;* (ship's) *ambar.*
hole *délik.* holiday a. *tatil.*
hollow a. *khali, téhi, ichi bosh.*
holy a. *aziz, mouqaddés;* (of God) a. *qouddous;* (-Spirit) *Rouhoul Qouds.*
home *év,* a. *ayilé; vatan, mémlékét;* (to go —) a. *sila étmék, silaya gitmék.*
honest a. *émin, sadiq,* t. *doghrou.*
honey *bal,* a. *asal,* p. *mikh.*
honour a. *izzét, itibar, shéréf, namous;* (to) *izzétlémék, ihtiram*
hoof *tîrnaq.* hope p. *ûm'mid.* [*ét."*
hook *chéngél; qanja, ilik.*

horizon a. *oufouq,* (pl.) *afaq.*
horrible a. *makhouf, déhshétli.*
horse *at,* p. *ésb; béygir;* (-man) *atlî,* p. *sûvaree.*
hospital p. *khasta-khané.*
hostile p. *dûshmén.* hot *sîjaq.*
hound *kéôpék, zaghar, tazî.*
hour a. *sa'at.*
house *év,* p. *khané,* a. *béyt; qonaq.*
humanity a. *insaniyét, mûrûv'vét.*
humble a. *mûtévazi, halim; khîm-*
hunger *ajlîq.* hungry *aj.* [*bîl.*
hurry (to) a. *ajélé ét."*
hurt (to) *injitmék, ajîtmaq.*
husband *qoja,* a. *zévj.*
hymn a. *ilahi.*
hypocrisy a. *riya, mûrayîlik.*
hypocrite a. *mûrayi, mûnafîq.*
Ice *bouz.* icy *bouzlou.*
idea a. *fikir, tasavvour.*
idiom a. *istilah,* p. *shiyvé.*
idle *ishsiz, témbél, bosh gézén.*
idol p. *pout,* a. *saném,* (pl.) *asnam.*
ignorance a. *jéhalét, jéhl.*
ignorant a. *jahil,* p. *nadan.*
ill *kéyfsiz,* p. *hasta,* a. *mériz.*
illness *hastalîq,* a. *maraz.*
imagine (to) a. *tasav'vour ét."*
imitate (to) a. *taqleed, iqtida ét."*
impartial p. a. *bitaraf, insaflî.*
impatient a. t. *sabîrsîz.*
implore (to) *yalvarmaq;* a. *rija, niyaz ét."*
important a. *mouhimm, mûtébér.*
impression a. *téêssir; éfkiâr.*
imprison a. *habs, mahbous ét."*
inch *parmaq.* incline (to) a. *méyl*
incognito a. *tébdil, – qîyafét.* [*ét."*
income a. *irad.* increase *artmaq.*
indebted *borjlou,* a. *médyoun.*
indeed a. *haqiqatén; eôylé mi!*
industry a. *hirfét, sana'at.*
inform (to) a. *khabér vérmék, ikhbar ét."*
ingratitude p. t. *nankeôrlûk.*
inhabit (to) *otourmaq,* a. *sakin ol."*
injury a. *zarar; saqatlîq.*
ink a. *mûrékkéb.* (-stand) *divit.*
inn *khan.* inquire (to) *sormaq.*
insane p. *divané,* t. *chîlghîn.*
insect *bêôjék.* insert a. *dakhil ét."*
inspect (to) *yoqlamaq.*

instruct(to) *éöyrétmék*, a. *talim ét.″*
integrity a. *témamiyét;* t. *doghroulouq*, a. *istiqamét.*
intercede a. *rija, shéfa'at ét.″*
intercession a. *shefa'at.*
interest a. *ménfa'at*, f. *éntéréso;* a. *fayiz.*
interesting *mérak jélb édiji, jalib.*
internal a. *dakhili.*
intimate *sîqî*, a. *mahrém.*
intolerable a. *téhammûlû naqabil.*
invitation a. *davét.*
iron *démir.*
irregular a. *nizamsîz;* (soldier) *bashî bozouq.*
irrigate *yiyqamaq.*
island *ada*, a. *jéziré.*
itch (to) *gijishmék.*
ivory *fil dishi.*
ivy *sarmashîq.*
Jackal *chaqal, ghîyab.*
jacket f. *chakét; mintan.* [*var.*
January *kîanounou sani, Hounjar qavanos, désti, kûp.*
jaw *chéné.*
jealous *kîsqanj*, a. *hasoud.*
jealousy a. *haséd*, t. *kîsqanj.*
Jehovah *Yéhova.*
Jesus *Isa-él-Mésih, Isa.*
Jew *yéhoudi, chîfît.*
jewel a. *jévahir, mûjévhér.*
join (to) *bitishmék, bitishdirmék.*
joke a. *shaqa, lateefé.*
journal p. *rouznamé.* f. *journal.*
journey *yol; séyahat, yoljoulouq.*
joy *sévinj*, a. *sourour, shazlîq.*
judge a. *hakim, qadî.*
jug *désti*, p. *gûzé.*
juice *sou;* (grape-) p. *shira.*
jump (to) *sîchramaq.*
Jupiter *mûshtéri yîldîzî.*
just a. *adil, mounsif.*
justice a. *adalét, haqqaniyét.*
justify a. t. *haqqlî chîqarmaq.*
Keep (to) *saqlamaq*, a. *mouhafaza ét.″*
kettle *gûgûm;* f. *chaydan.*
key f. *anakhtar*, a. *miftah.*
kick (to) *tépmék, chifté atmaq.*
kid *oghlaq.* kidney *béöbrék.*
kill *éöldûrmék*, a. *idam ét.″*
kind a. *jins*, t. *soy, dûrlû; tatlî.*

king *qral*, p. *padishah, hûkûmdar.*
kiss p. *bousé, éöpûsh;* (to) *éöpmék.*
kitchen p. *ashkhané*, a. *matbakh.*
kitten *kédi yavrousou, pisik.*
knee *diz*, p. *zanou.*
kneel (to) *diz chéökmék.*
knife *bîchaq;* (pen-) *qalémtrash.*
knit (to) *éörmék.*
knock (to) *(qapou) chalmaq.*
knot *dûymé; dûyûm.*
know (to) *bilmék.*
kuran *qouran, kélamî qadim.*
Label *yafta.*
labour a. *amél*, t. *ish*, p. *kîar.*
labourer a. *amélé*, t. *ishji.*
lace (gold-) *sîrma;* (false-) *qîlabdan:* (thread-) f. *dantéla;* (tape-) *shérid.*
lad *oghlan, chojouq, déliqanlî.*
ladder *mérdivén*, p. *nérdûban.*
lady *hanîm.* lake *géöl.*
lamb *qouzou.* lamp *lamba.*
lance a. *mîzraq*, p. *nizé.*
land *qara*; (to) *qaraya chîqmaq.*
language a. *lisan*, p. *zéban*, t. *dil.*
lantern f. *fénér, fanos.*
lap *qoyoun, qoujaq.*
large *béöyûk, iri.*
last *soñ;* (— night) *duñ géjé*, (to) *dayanmaq, sûrmék.*
late *géj; sabîq; mérhoum.*
lattice *qafés.* laugh *gûlmék.*
laundry *chamashîrkhané.*
laundress *chamashîrjî qarî.*
law a. *qanoun; shériyat, shér'.*
lawyer f. *avoqat*, a. *dava vékili.*
lay (to) *yatmaq; yatîrmaq.*
lazy *témbél, ténbél, ayar.*
lead *qourshoun*; (to) *géötûrmék.*
leaf *yapraq*, a. *varaq.*
lean *zaboun;* (to) *dayanmaq.*
leap (to) *sîchramag, hoplamaq.*
learn (to) *éöyrénmék*, a. *tahsîl ét.″*
leather *méshin, sakhtiyan.*
leave (to) *braqmaq; chîqmaq.*
led (horse) *yédék.*
leech *sûlûk*; leek *prasa.*
left *sol.* leg *bajaq.*
legation a. *séfarét*, — *khané.*
legend a. *hikîayé, masal.*
legislator a. *vaziyi qanoun.*

leisure *bosh vaqît*, a. *foursat.*
lemon *limon.* length *boy.*
lend (to) *êôdûnj vérmék, vérmék.*
leopard *qaplan.* lesson a. *dérs.*
letter *yazi*, a. *harf; méktoub.*
lettuce *maroul.* level *dûz.*
lever *manavéla.*
liberal *jêômérd, jivanmérd.*
liberate (to) *qourtarmaq*, a. *khélas. ét."*
liberty a. *hourriyét*, p. t. *azadlîq.*
library p. a. *kitabkhané.*
lick (to) *yalamaq.* lid *qapaq.*
lie *yalan*, a. *kizb;* — *sêôylémék.* (— down) *yatmaq, ouzanmaq.*
life p. *jan*, a. *rouh;* (-time) a. *êômûr.*
lift (to) *qaldîrmaq*, a. *réf ét."*
light a. *nour*, t. *îshîq;* a. *khafif.*
lightning *shimshék*, a. *barq.*
like *béñzér, gibi;* (to) a. *hazz ét."*
lime *kiréj.* limited a. *mahdoud.*
line *chîzgî*, a. *khatt; satîr.*
linen *kétén bézi;* lining *astar.*
linseed *kétén tohoumou, zéyérék.*
lip *léb, doudaq.*
listen (to) *diñlémék, qoulaq vérmek.*
litter (for the sick) *téjgéré.*
little *oufaq, kûchûk*, a. *saghir.*
live (to) *yashamaq.*
lively *janlî; qanî sijaq.*
liver *jiyér, qara jiyér.*
living *géchim*, a. *téay'yûsh.*
load *yûk;* (to) *yûklémék.*
loaf *somoun; késlé shékér.*
lock f. *kilid;* (to) *kitlémék.*
locksmith *chilingir.*
log *kûtûk.* long *ouzoun, boylou.*
longitude a. *toul.*
look (to) *baqmaq; bakish.*
loom *dézgîah.* loose *gévshék.*
lose (to) *yitirmék*, a. *ghayb ét."*
lord *éffêndi;* a. *Rabb.*
love a. *ashq, mouhabbét; sévmék.*
lover a. *ashîq.* low *alchaq.*
luck p. *bakht*, a. *tali, taléh.*
luggage a. *éshya, pîrî pîrtî.*
lump *parcha.* lunch *qahvaltî.*
lute a. *'oud, 'oud chalghî.*
luxury f. *fantazi.*
lynx *vashaq, êôshék.*
Macaroni f. *maqarna*, p. *érishté.*
mace *topouz, gûrz, chomaq.* [a. *alét.*
machine f. *makina*, p. *charkh;*
mad *déli, divané;* (-dog) *qoudouz.*
madam f. *madama, hanîm, qoqona.*
magazine f. *maghaza*, p. *ambar;* (powder-) p. *jébhané;* (periodical) a. *résaléyi mévqouta.*
magician a. *sihirbaz*, a. *sahhar.*
magic lantern a. *sihiri siraji.*
magistrate a. *zabit, hakim.*
mahomedan a. *mûsliman, mouhammédee.*
maiden a. *bakiré*, t. *qîz.*
mail f. *posta;* p. *zirkh*, a. *silah.*
maintain (to) *béslémék.*
major *biñ bashî.*
make (to) *yapmaq*, a. *imal ét."*
mallet *toqmaq.* mamma *anné.*
man a. *adam, adém, insan.*
manage (to) a. *idaré, zabt ét."*
mane *yélé.* manger *yémlik.*
mankind a. *béni adém, névi insan.*
mantle f. *qapot*, a. *férajé.*
manufacture (place of-) f. *fabriqa;* (article) a. *mal;* (to) *yapmaq.*
manure *gûbré*, a. *zibil*, t. *térs.*
manuscript *él-yazîsî.*
many *choq.* map f. *kharta.*
marble *mérmér.*
march (musical) f. *marsh;* (soldiers) *yêôrûmék;* (command) f. *arsh!*
mare *qîsraq.*
marine a. *bahri, bahriyé.*
mark a. *isharét*, p. *nishan.*
market p. *pazar; charshî.*
marriage a. *nikîah, izdivaj.*
marry (to) *évlénmék, évléndirmék.*
martyr a. *shéhid.*
masculine *érkék;* a. *mûzékkér.*
master *éffêndi, agha; ousta.*
mat *hasîr.* maxim a. *qayidé.*
matches a. *kibrit.* [*ziyé.*
mathematics a. *ouloumou riya-*
meadow *chayîr*, p. *chimén, -zar.*
meaning a. *ma'na.*
measure *êôlchû*, a. *miqyas.*
measles *qîzamouq.* meat *ét."*
medicine a. *ilaj, déva.*
meet (to) a. *tésadûf ét." rast gélmék.*
melon (musk) *qavoun;* (water) *qarpouz.*

melt (to) *érimék.*
member *aza* (pl. *azavat*).
memory a. *gouvvéyi hafîza, fikir.*
mend (to) a. *tamir, térmim ét.″*
merchant a. *tajir, tûjjar.*
mercy a. *mérhamét, rahmét.*
merely *dûzjé,* a. *adéta.*
merit a. *istihqaq, liyaqat.*
merry a. t. *kéyfli,* p. *shén.* [*dén.*
message a. *khabér.* metal a. *ma-*
method a. *ousoul, qayidé,* t. *yol.*
microscope p. *khourdébeen.*
middle *orta,* a. *vasat.*
middling *orta,* a. *évsat.*
midsummer *yaz ortasî.*
might *qoudrét, iqtidar.*
mighty a. *qadir, mûqtédir.*
mild a. *mûlayim, hafif.*
milk *sûd.* mill *déyirmén.*
mind a. *aqîl, fikir, zihin.*
mine a. *ma'dén,* (pl.) *mé-a-din.*
minute a. *daqîqa*; *mazbata.*
mischief a. *zarar, ziyan.*
miser a. *khasis,* a. p. *tamakîar.*
mist *sis, douman.*
mistake a. *khata,* t. *yañlîsh.*
mix (to) *qarîshdîrmaq,* a. *mézj ét.″*
mob *qalabalîq, ayaq taqîmî.*
mock (to) *zévqlénmék,* a. *istihza ét.″*
model p. *nûmouné,* f. *éornék.*
modern *yéni,* a. *jédid.*
modest a. *mahjoub, térbiyéli.*
moist p. *ném,* t. *yash.*
momentous a. *mouhimm, éhémm.*
monarch p. *hûkûmdar padishah.*
Monday *pazar értési.*
money *para, aqjé,* a. *naqd.*
monkey *maymoun.*
month *ay,* p. *mah,* a. *shéhr.*
moon *ay,* p. *mah,* a. *qamér.*
moral a. *akhlaqi; hissé* (p. 119).
more *daha,* a. *ziyadé* (p. 101).
morning a. *sabah.*
morrow *érté,* a. *sabah.*
mosque a. *jami, mésjid.*
most *éñ,* a. *ziyade* (p. 101).
moth (flying) *pérvané; gûvé.*
mother *ana,* p. *madér* (p. 58).
motion *harékét.*
mould *topraq;* a. *qalîb.*
mound *dépé, tépé.*
mount *dagh;* (to) *chîqmaq, binmék.*
mountain *dagh,* a. *jébél.*
mourn p. *fighan ét.″; yas toutmaq.*
mournful p. *ghamkin,* a. *mahzoun.*
mouse *sîchan,* a. *faré.*
mouth *aghîz,* p. *dihan.*
move (to) *qîmîldanmaq,* a. *haré-két ét.″*
mow (to) *bichmék.* mud *chamour.*
mug a. *mashrapa.* mule *qatîr.*
multitude *qalabalîq.* [*ét.″*
multiply (to) *choghaltmaq;* a. *zarb*
murder (to) *éoldûrmék.* a. *qatl et.″*
murderer *qanlî,* a. *qatil.*
museum f. *mûzékhané.*
music a. *naghmé,* f. *mousiqa.*
musician f. p. *mousiqi shinas, mousiqaji.*
musquito *sivri, sivri sinék.*
mustache *bîyîq.*
mustard *hardal.*
mutton *qoyoun éti.*
mystery a. *sirr, ésrar.*
Nail (finger) *tîrnaq;* (iron) *éksér, chivi, mîkh;* (to) *mîkhlamaq.*
naked *chîplaq,* a. *ûryan.*
name *ad,* a. *isim,* p. *nam.*
named a. *mûsémma,* p. t. *namînda.*
namely a. *yani;* naphtha *néft.*
narrow *dar, énsiz.*
nasty *pis,* a. *mékrouh, mourdar.*
nation a. *millét, qavm, ûmmét.*
native *yérli.* natural a. *tabiyi.*
naughty *yaramaz.* navel *géobék.*
naval a. *bahri, bahriyé.*
navigation a. *séyri séfayin, gézmé.*
navy *donanma.* near *yaqîn.*
necessary a. *lazîm, mouqtazi.*
necessity a. *hajét, zarourét.*
neck *boyoun.* need a. *ihtiyaj.*
needle *iyné.* negro a. *zénji, arab.*
neighbour *qonshou.*
nest *youva.* net *agh.*
never p. *hich,* a. *asla,* a. *qat'an.*
new *yéni,* p. *név,* a. *jédid.*
news a. *khabér, havadis.*
next *yandaki,* a. *atidéki; soñra.*
nice *gûzél,* a. *ala.* night *géjé.*
no *khayr; hich, hich bir.*
noble a. *néjib; jins.*
noise *sés, shamata, gûrûltû.*
nonsense *sachma, bosh laf.*
noon *éoylén vaqtî, éoylén.*

noose *ilmék.*
north a. *shimal*, f. *poryas:* (due-) *yîldîz;* (-west) *qara yél.*
nose *bouroun.* not *déyil.*
nourish (to) *bésléméк*, p. *pérverdé ét.*"
now *shimdi*, a. *hala, élan.*
number *sayî*, a. *adéd, mîqdar.*
nurse (wet-) *sud-ana;* (dry-) *dada;* (sick-) *hastajî.*
nut *fîndîq.*
nutmeg *hindistan jévizi.*
Oak *méshé, pélit.*
oar *kûrék.* oath a. *yémin.*
obedience a. *ita-at.* [ét."
oblige (to) a. *kérém ét.*"; *méjbour*
obscure *qaranlîq;* a. *moughlaq.*
observe(to) a. *diqqat ét.*"; *baqmaq.*
obstinate a. *inadjî, mouannid.*
obtain *élé gétirmék*, a. *istihsal ét.*"
occupy (to) a. *zabt ét.*", t. *toutmaq.*
ocean *bahrî mouhit, oqianos.*
odd *ték;* a. *touhaf.*
ode a. *ghazél, qasidé.*
offence a. *qabahat, qousour, souch.*
offer (to) a. *taqdim ét.*"; *sounmaq.*
oft, often a. *éksériya, choq défa.*
oil *yagh*, p. *roughén.*
old *ésgi;* (-man) *ikhtiyar, qoja.*
olive *zéytoun, zéytin.*
omelet *qayghana.*
omen *fal.* on (p. 105).
once *bir kérré;* (at-) *birdén.*
onion *soghan.* only *salt.*
open *achîq;* (to) *achmaq.*
opinion a. *réy, éfkîar, zann.*
opium p. *afiyon, tiryaq.*
opportunity a. *foursat.*
opposition a. *moukhaléfét.*
oppose (to) *qarshî qomaq*, a. *mani ol.*" [ét."
oppress (to) *zoulm ét.*", p. *jéfa*
orange *portouqal*, p. *naréнj.*
oration a. *khitab, noutq.*
order a. *émr, iradé; nizam, intizam.*
ordinary *bayaghî*, a. *adi.*
organize (to) a. *téshkil ét.*"
original a. *asîl, aslee.*
ornament *sûs*, a. *ziynét, haliyé.*
orphan *êôksûz*, a. *yétim.*
outrage a. *haqarét.*
oven *fouroun.*

overtake *yétishmék, toutmaq.*
ox *êôkûz.* oyster f. *îstridya.*
Pace *adîm*, a. *qadém; yêôrûyûsh.*
pack p. *désté*, f. *basta; déng;* (-horse) *yûk hayvanî, béygir;* (-saddle) *palan.*
padlock *kilid, asma kilid.*
page a. *sahifé.* pain *aghrî, sîzî.*
paint *boya;* (to) *boyamaq.*
painter a. *naqqash, réssam* (§ 610).
pair *chift.* palace p. *saray.*
palate *dimagh, damaq.*
pale *réngsiz, dounouq, solghoun.*
palm (tree) *khourma aghajî;* (—of the hand) *él ayasî, avouj.*
pan *tava, saplî.*
pantry *kilér*, f. *maghaza.*
paper *kîaghîd*, vulg. *kéhad.*
parasol a. *shémsiyé.*
parcel (bundle) *boghcha, bohjé.*
pardon a. *afv;* (to) – *ét.*"; *baghîshlamaq.*
parsley f. *maghadanos, maydanos.*
part p. *parcha*, a. *qîsîm; taraf.*
partake p. *hissédar olmaq.*
partial a. *khousousi; tarafgir.*
partner *ortaq*, a. *shérik.*
partridge *kéklik*, p. *kébk.*
party *taqîm;* a. *taraf.*
pass *géchid;* (to) *géchmék.* [ré.
passage *yol; géchid;* p. *bénd*, a. *iba-*
passion a. *ghazab; mouhabbét.*
passport *yol tézkérési*, f. *pasaport.*
past *géchmish, gechén*, a. *mazi.*
pastry *hamour ishi;* f. *pasta.*
patch *yama;* (to) *yamalamaq.*
path *yol*, a. *jaddé, tariq.*
patience a. *sabr, tehammûl.*
patient *sabîrlî;* p. *hasta.*
patriarch f. *patriq;* a. *ébûl aba.*
patriot p. *vatan pérvér.*
patriotism – *lik*, a. *houbbou vatan.*
pattern a. *nûmûné, êôrnék, qalîb.*
pavement *tash dêôshémé, sal.*
pavillion *kêôshk* a. *qasr.*
paw (fore-) *pénché;* (hind-) *ayaq.*
pay a. *ûjrét;* t. *gûndélik; aylîq; yîllîq;* (to) *êôdémék*, a. *éda ét.*"
peace *barîshîq*, a. *mûsaléha.*
peach *shéftalî.*
peacock *tavous qoushou.*
pear *armoud.*

pearl *inji.* peasant *kéôylû.*
pebble *chaqîl tashî, chaqîl.*
peculiar a. *makhsous; touhaf.*
pedlar *qoltouqjou, chértji.*
peel *qabouq;* (to) *soymaq.*
pen a. *qalém;* (-knife) *qalémtrash.*
pension a. t. *téqa'ûd ma'ashî.*
people a. *éhali; millét, qavm.*
pepper *qarabibér, bibér.*
perceive (to) *géôrmék,* a. *féhm ét.″*
perfect a. *kiâmil, tamm; témam.*
perform (to) a. *ijra ét.″ étmék.*
perfume *hosh qoqou,* a. *rayiha.*
period a. *mûddét, vaqît, zéman.*
perish (to) *hélak ol.″; bitmék.*
permanant a. *dayimi, qadim.*
permission a. *roukhsat, izin.* [*ét.″*
permit (to) — *vérmék, mûsa'adé*
perpetual a. *dayim, démirbash.*
persecute (to) *qovalamaq.*
Persia *Ajémistan, Iran.*
Persian *ajém, irani;* (lang.) *Farisi.*
person a. *shakhs, zat; adém.*
persuade (to) *qandîrmaq,* a. *iskiât*
perverse *térs,* a. *mou'annid.* [*ét.″*
pest a. *véba,* t. *baba, youmourjaq.*
petition a. *arzouhal, istid'a.*
petticoat f. *miso fistan, miso.*
pharmacy a. p. *éjza-hané.*
pheasant *sûylûn qoushou.*
philosopher a. *féylésof, hakeem* (pl. *hûkéma*).
philosophy a. *ilmi hikmét, hikmét.*
photograph *fotograf;* -er *-jî.*
physician *hékim, tabib* (pl. *atîbba*).
pick *qazma;* (to) *qoparmaq.*
picture a. *résim, tasvir.*
piece *parcha.* pierce (to) *délmék.*
pig *doñouz.* pigeon *géôyérjin.*
pile *yîghîn; hav, khav.*
piles *basour, mayasîl.*
pilgrim (to Mecca) *haji* (§ 409).
pillow *yûz yasdîghî.*
pin *toplou, toplou iyné.*
pinch (to) *chimdikléméк.*
pious a. *dindar, mûtédéyin.*
pipe (smoking) *chîbouq, choubouq;* (water) *borya.*
pistachio f. *fîstîq.*
pistol *tabanja.*
pit *qouyou, chouqour.*
pitcher p. *désti.* place *yér.*

pity a. *mérhamét;* (to) — *ét.″*
plague *véba,* (vulg.) *baba.*
plain *dûz ova;* a. *sadé, safi.*
planet a. *séyyaré.* plant f. *fidan.*
plaster *souva, sîva; yaqî.* [*maq.*
play *oyoun;* (to) *oynamaq; chal-*
pledge a. *réhin;* (to) - *qomaq.*
plot a. *fitné, fésad.* plough *saban.*
plum *érik.* plump *dolgoun, sémiz.*
plunder *yaghma.* pocket *jéb.*
poem a. *sheer; ghazél, qasidé.*
poet a. *shayir.* poetry *shir.*
point *ouj; bouroun; géôstérmék.*
poison a. *zéhir:* poke (in) *sokmaq.*
pole (of heavens) a. *qoutb; sîrîq.*
policy f. *politiqa;* a. *ousoul.*
polish *perdah,* a. *jila;* (to) - *vér-mék.*
polite a. t. *nézakétli, térbiyéli.*
pomegranate *nar.*
pond *géôl, havouz.*
pony *midilli.* poor a. *faqir.*
porcelain f. *chini, farfouri.*
pork *doñouz éti.*
porte *qapou; Babî Ali.*
portion a. *hissé,* p. *pay.*
portrait a. *résim.*
possess (to) a. t. *malik olmaq.*
possible *olour,* a. *mûmkin.*
post *dirék; posta;* a. *mémouriyét,* p. *post.* pot *qab, chanaq.*
potato *patatés.* potter *chéômlékji.*
pound *libra; lira* £; (to) *déôymék.*
pour (to) *déôkmék.*
poverty a. *fouqaralîq, zarourét.*
powder (dust) *toz;* (gun-) *barout.*
power a. *qouvvét; dévlét, hûkûmét.*
practice p. *méshq,* f. *pratica.*
praise a. *médh, séna, hamd.*
prayer a. *niyaz, rija; dou'a.*
preach a. *vaz ét.*
preacher a. *vayiz, vazjî.*
precedent a. *émsal.*
prepare a. t. *hazîrlamaq, hazîr ét.″*
present (time) *shimdi, shimdiki;* (gift) p. *bakhshish;* (to) a. *taqdim ét.″*
preserve (to) a. *hîfz ét.″; saqlamaq.*
president a. *réyis,* t. *bash.*
pretence p. *béhané, mahana.*
pretty *gûzél,* p. *dilbér.*
pride a. *kibr, ghourour.*

priest f. *papas*, *késhish*.
prince *béy*; p. *shahzadé*; f. *préns*.
princess a. *soultan*; f. *prénsés*.
principle a. *ésas, ousoul*, *qayidé*.
print *basmaq*, a. *tab ét.*"
printed *basma*, a. *matbou*.
prison a. *habs*, *mahbés*.
privilege a. *imtiyaz*.
probably a. *ihtimalén*, p. *belki*.
professor a. *mouallim*, *mûdérris*.
profit p. *kiar*, a. *fayidé*.
progress *ilérlémé*, a. *téqaddûm*.
promise *vad*, *séôz*.
proof a. *isbat*, *délil*, *bûrhan*.
proper a. *mûnasib*, p. *shayésté*.
prophet p. *péyghambér*, a. *nébi*.
proposal a. *téklif*.
prose a. *nésir*, *shir olmayan*.
proselyte *déônmé*, a. *mûhtédi*.
protect (to) a. *himayé*, *siyanét ét.*"
proud a. *maghrour*, *kibirli*.
proverb a. *darbî mésél* (p. 208).
province a. *vilayét* (pl. *vilayat*).
provisions a. *zakhiré*, *zahra*.
pull (to) *chékmék*.
pulley *maqara*. pulse *nabz*, *navz*.
pump *touloumba*.
punish (to) a. *tékdir*, *mûjazat ét.*"
purchase (to) *satîn almaq*.
pure a. *saf*, *safi*, *khalis*, *témiz*.
purple *mor*.
purpose a. *niyit*, *méram*, *maqséd*.
purse a. *késé*. pursue *kovalamaq*.
push *yitmék*, *sûrmék*, *qaqmaq*.
put (to) *qomaq*, a. *vaz' ét.*"
puzzle a. *mouam'ma; loughéz*, (to) *shashîrtmaq*.
Quadruped *déôrt ayaqli*, p. *charpa*.
quail *bîldîrjin*.
quality a. *khassiyét*, *kéyfiyét*; *jins*.
quantity a. *mîqdar*.
quarantine f. *qarantina*.
quarrel *qavga*, a. *niza*, *mûnaza'a*.
quarry *tash-ojaghî*, *tashlîq*.
quarter *roub*, *déôrtdé bir* (§ 208).
quarters *yér*, a. *sémt*, *nahiyé*.
queen f. *qralicha*, a. *méliké*.
quench (to) *séôndûrmék*.
question *sival*; (to) — *ét.*" *sormaq*.
quick *chapouq*, *téz*. (-silver) *jiva*.
quicken (to) *chapouq ét.*" a. *istijal ét.*"
quiet p. *asoudé*, a. *rahat*, *ouslou*.
quince *ayva*, vulg. *hayva*.
quinine f. *qîna qîna*; *solfato*.
quire p. *désté*; *ôzbé*.
quite *bûsbûtûn*, a. *kûlliyén*.
quiver p. *tirkésh*, t. p. *oqdan*.
Rabbit *ada tavshanî*.
race (running) *yarîsh*; a. *mûsabaqat*.
radish *tourp*.
rag *pachavra*, *chapout*.
railroad, -way *démir-yol*.
raiment f. *rouba*, a. *élbisé*, *ésvab*.
rain *yaghmour*, a. *rahmét*; (to) — *yaghmaq*; (-bow) *éléyim-saghma*.
raise (to) *qaldîrmaq*, a. *térfi ét.*"
raisins *qourou ûzûm*, f. *chamich*.
rake *daraq*, *dîrmîq*.
ram *qoch*; (to) *sîqî doldourmaq*.
ramble (to) *gézinmék*, *sûrtûnmék*.
random (at-) *tésadûfén*.
ransom a. *fidiyé*.
rapid p. *chapouq*, a. *séri*, t. *hîzlî*.
rare a. *nadir*. rascal *chapqîn*.
raspberry *aghaj chiléyi*, *ismavoula*.
rat *iri sîchan*, *gévél*, *pospol*.
rather (somewhat) *bir az*; (in preference) *daha éyi*.
ravage a. *khasarat*; (to) *talan ét.*"
raw *chiy*, *pishmémish*.
razor *oustoura*. reach *yétishmék*.
read (to) *oqoumaq*, a. *mûtala'a ét.*"
ready a. *hazîr*, *mûhéy'ya*.
real *gérchék*, a. *haqiqi*.
reality a. *haqîqat*.
really *gérchékdén*, a. *filhaqîqa*, *filvaqî*.
reap (to) *bichmék*. rear *géri*.
reason a. *aql*, *sébéb*, *hikmét*; *rajon*.
rebel *asî*, *zorba*; (to) *isyan ét.*"
rebellion a. *isyan*, *toughyan*.
receipt a. *maqbouz sénédi*, *ilmou habér*.
receive (to) *almaq*, a. *akhz ét.*"
reckon (to) *saymaq*, *hisab ét.*"
recognize (to) *tanîmaq*.
recommend (to) a. *tavsiyé ét.*"
reconcile (to) *barîshdîrmaq*.
record (to) a. *qayd ét.* red *qîrmîzî*.
redeem (to) *qourtarmaq*, a. *khélas ét.*"

redeemer *qourtarîjî*, *khélaskîar.*
reed *qamîsh.* (-pen) — *qalem.*
refuge *sîghînajaq yér*, a. *mélja.*
regard *nazar*; *itibar*; (to) — *ét.*"
regeneration *yéni doghoush.*
register *déftér.* regular *mûntazam.*
regularity *nizam, intizam, ittirad.*
reign (to) *saltanat ét.*", *hûkûmét*
reins *dizgin*, *térbiyé.* [*sûrmék.*
rejoice (to) *sévinmék*, p. *shaz ol.*"
relative a. *khîsîm, aqrîba.*
reliance a. *itimad, émniyét.*
religion a. *din, mézhéb.*
remainder a. *baqîyyé*, *mabaqî.*
remarkable a. *mésh'hour.*
remember (to) *dér khatîr ét.*"
remove (to) *qaldirmaq.*
renegade *déônmé, mûrtéd.*
renewal a. *téjdid, yénilémé.*
rent (to) *ijara vérmék*, — *toutmaq, istijar étmék.*
repair (to) a. *tamir ét.*" [*lamaq.*
repeat (to) a. *tékérrûr ét.*" *tekrar-*
repent (to) *tévbé ét.*" *pûshman ol.*"
reply (to) a. *jévab vérmék.*
report *raporto;* (to) — *vérmék.*
republic a. *jûmhouriyét.*
reputation a. *izzét, itibar, shéôhrét.*
resemblance a. *mûshabéhét.*
resemble (to) *bénzémék.*
residence *qonaq*, a. *mékîan, év.*
resist (to) a. *mouqavémét ét.*"
resolve (to) a. *qarar vérmék, tasmim ét.*"
respect a. *hûrmét, riayét.*
rest *qalan*, a. *baqî*; *rahat.*
retire, retreat (to) *géri chékîlmék.*
return (to) *déônmék*, a. *avdét ét.*"
revenge a. *intiqam*, t. *éôj.*
review a. *tékérrûr*; *résmi géchid.*
reward a. *mûkîafat*, *ûjrét.*
rheumatism *yél*, f. *rûmatizm.*
rhyme a. *qafiyyé.*
ribbon f. *qordéla*, *shérid.*
rich *zéngin*; *yaghlî, sémiz.*
ride (to) (*hayvana*) *binmék.*
right *doghrou, haqq*; *sagh taraf.*
ring *yûzûk*; (to) *chalmaq.*
ripe *olmoush, yétgîn.* [*chîqmaq.*
rise (to) *qalqmaq, yûksélmék;*
rival *éngél*, a. *raqib.*
river *îrmaq*, a. *néhr; sou, chay.*

road *yol*; a. *jaddé.*
roast (to) *qavourmaq, kébab ét.*"
(-meat) *qîzartma, rosto.*
robber *khîrsîz, haydoud, harami.*
roll (to) *youvarlamaq.*
roof *dam.* room *oda.*
root *kéôk.* rope *ip, halat.*
rose p. *gûl.* rotten *chûrûk.*
rough *qaba, pûrûzlû.*
round *youvarlaq, top*; a. *mûdévvér.*
royal a. p. *mûlûkîané, shahané.*
rub (to) *ovalamaq, sûrmék.*
rude a. t. *térbiyésiz, édébsiz.*
rug *kéché, kilim, séjjadé.*
ruin a. *kharabé, kharabiyét.*
rule *qayidé, qanoun.*
run (to) *qoshmaq*; *aqmaq.*
rust *pas.* rye *chavdar.*
Sabbath a. *sébt*, f. *shapat; giragi.*
sabre *qîlîj.* sad *kédérli.*
sacred a. *mouqaddés, aziz.*
sacrifice a. *qourban, fidiyé.*
saddle *éyér.* saddler a. *sarraj.*
safe a. *émin; sagh, saghlam,* a. *salim.*
sage *aqîllî, ouslou; ada chayî.*
sail *yélkén; yola chîqmaq.*
salt *touz.* salutation a. *sélam.*
salute (to) *sélam vérmék*, - *almaq.*
sand *qoum.* satellite p. *péyk.*
sausage (dry) *soujouq;* (fresh) *boumbar.*
savage p. *yabani*, a. *vahshi.*
save (to) a. *khélas ét.*", *qourtarmaq.*
saw p. *déstéré.* say (to) *démék.*
scarce *nadir.* school a. *méktéb.*
science a. *ilm.* scissors a. *maqas.*
scold (to) *azarlamaq*, a. *tévbikh ét.*"
scoundrel *oughoursouz, chapqîn.*
scourge *qamchî, qîrbaj.*
screw *vida.* scythe *tîrpan.*
sea *déñiz.* seal p. *méôhûr.* [*sim.*
seam *dikish yéri.* season a. *mév-*
second a. *saniyé.*
secret a. *sîrr*; *gizli.*
see (to) *géôrmék.* seed *tohoum.*
seek (to) *aramaq.*
seem (to) *géôrûnmék; bénzémék.*
seize (to) *yaqalamaq; qapmaq.*
select (to) *séchmék; séchmé.*
sell (to) *satmaq; vérmék.*
send (to) *géôndermék*, a. *irsal ét.*"

separate *ayri;* (to) *ayîrmaq.*
series *sîra.* serious *aghîr.*
sermon a. *v'az.* serpent *yîlan.*
servant *oushaq, khîzmétji.*
serve (to) p. t. *khîzmét ét.*"
set *taqîm;* (to) *qomaq; dikmék.*
settle (to) *hisablashmaq; yérlésh-mék; iskîan étdirmék.*
sew (to) *dikmék.* shade *géôlgé.*
shake (to) *sallanmaq.*
shallow *sîgh; sachma, dibsiz.*
shame a. *hijab.* shame! *ayîb!*
shape *bichim.* share *hissé.*
sharp *késkin.* shave p. *trash ét.*"
sheath *qîn.* sheep *qoyoun.*
shell *qabouq.* shepherd *choban.*
shield *qalqan.* shine *parlamaq.*
ship *gémi.* shirt *géômlék.*
shoe f. *qoundoura;* p. *pabouj.*
shoot (to) *atmaq, vourmaq.*
shop a. *dûkkîan,* f. *maghaza.*
shore a. *kénar, sahil,* t. *yalî, qîyî.*
short *qîsa.* shoulder *oumouz.*
shut (to) *qapamaq; qapalî.*
sick *hasta, kéyfsiz,* p. *namizaj.*
side *yan,* a. *taraf, janib.*
siege a. *mouhaséré,* f. *abloca.*
sieve *qalbour, élék.*
sight a. *nazar, baqîsh; témasha.*
signal a. *isharét.* signify (to) *déméк;* a. *délalét étmék.*
silence a. *sûkût.* silk *ipék.*
silver *gûmûsh.* sincere a. *samimi.*
sing (to) *térén'nûm ét.*"; (bird) *éôtmék.*
single *yalîn qat; ték,* p. *yégîané.*
sink (to) *batmak; batîrmaq.*
sit (to) *otourmaq;* a. *jûlûs ét.*"
situated a. *vaqî.* size *boy,* a. *qîta.*
skill p. *hûnér,* a. *marifét.*
skin *déri.* sky *géôk yûzû.*
slave *yésir; kéôlé;* a. *jariyé.*
sleep *ouyqou;* (to) *ouyoumaq.*
sling *sapan.* slip (to) *qaymaq.*
slow *aghîr, yavash,* a. *bati.*
small *kûchûk, oufaq,* a. *saghir.*
small-pox *chichék.*
smell *qoqou;* (to) *qoqmaq; qoqla-maq.*
smile (to) a. *tébéssûm ét.*"
smith *démirji.* smooth *dûz.*
smoke *dûman, tûtûn;* (to) *tût-mék,* (tobacco) *tûtûn ichmék.*

snake *yîlan; nargilé marpoujou.*
sneeze (to) *aqsîrmaq.*
snow a. *qar;* (to) *qar yaghmaq.*
snuff *énfiyé;* (-box) — *qoutousou.*
soap *saboun.*
society *dayiré, souhbét;* (company) *shirkét; ortaqlîq.*
soft *youmshaq.*
soil (to) *kirlétmék.*
solder *léhim;* (to) *léhimlémék.*
soldier a. *askér,* (private-) a. *néfér.*
song *tûrkû,* a. *sharqi, mani.*
sorrow a. *kédér,* p. *dérd,* a. *qasarét.*
sort *soy, dûrlû, chéshid.*
soul p. *jan,* a. *rouh.* soup *chorba.*
sound *sés; saghlam;* (to) *sés-lémék; yoqlamaq.*
south *qîblé,* a. *jénoub;* (-east) *késh-ishlémé;* (-west) f. *lodos.*
sow (to) *ékmék.*
space *yér, méydan; aralîq.*
spade *bél.* span *qarîsh.*
spark *qîghîljîm,* p. *shéraré.*
spectacles *géôzlûk.*
speech a. *noutq, kélam; khitab.*
spell (to) *héjélémék.* (-ing) a. *imla.*
spend (to) *kharjamaq; sarf, téléf ét.*"
spice *bahar* (Ar. pl. *baharat*).
spider *éôrûmjék.*
spinage *îspanaq.*
spirit a. *rouh;* (liquor) f. *ispirto;* (courage) a. *jésarét;* (Holy —) a. *Rouhoul Qouds.*
spiritual a. *rouhani.* (-ity) *-yét.*
spittle *tûkûrûk.* spleen *dalaq.*
spoil (to) *bozmaq, bozoulmaq.*
sponge *sûngér.* spoon *qashîq.*
spot *léké;* (place) a. *mévqi, yér.*
spread (to) *yaymaq, sérmék.*
spring *bahar, ilk bahar; yay.* (-wagon) *yaylî araba.*
spur *mahmouz.* spy a. *jasous.*
squadron f. *filo,* t. *donanma.*
square *déôrt kéôshé,* a. *mûrébba.*
stable *akhîr; tavla.*
stain *léké.* stag *géyik.*
stair *basamaq;* (pl.) *mérdivén.*
stale *bayat.* stalk *sap.*
stammerer *pélték, kéké.*
stamp *damgha, poul;* (revenue-) *sénéd poulou;* (postage-) *posta poulou, méktoub poulou.*

stanza a. *béyit, béyt.*
stand (to) *dourmaq, ayaqda dourmaq;* a. t. *qayim olmaq.*
standard (flag) *sanjaq, bayraq.*
star *yîldîz,* a. *kévkéb,* p. *sitaré.*
starch *qola.* start (to) *yola chîqmaq; mûtévéjjihén harékét ét.″*
state a. *hal; dévlét; béylik, miri.*
stay (to) *qalmaq, otourmaq, éylénmék.*
steady *mûhkém.* steal (to) *chalmaq; sîrqat étmék.*
steam a. *boukhar,* vulg. *boughou, islim.*
steamer f. *vapor.* steel *chélik.*
step *adîm.* steward *vékilkharj.*
stick *déynék;* (to) *saplamaq.*
stir (to) *qîmîldanmaq,* a. *harékét ét.; qarîshdîrmaq, altûst étmék.*
stirrup *ûzéngi.* stockings *chorab.*
stomach a. *mi'dé,* t. *qarîn.*
stone *tash;* (of fruit) *chéyirdék.*
stool *iskémlé; chouqali, havroz.*
stoop (to) *éyilmék; méyillénmék.*
stop (to) [intr.] *dourmaq, éylénmék;* [trans.] *alîqomaq, dourdourmaq.*
storage *maghaza kirasî; ardiyé.*
store a. *dûk'kîân,* f. *maghaza;* (pl.) a. *zakhiré;* (-room) *kilar,* a. *makhzén,* a. *ambar.*
stork *léylék, haji léylék.*
storm f. *fourtouna.* storey *qat.*
story a. *naqliyét, hikîâyé; masal.*
stove f. *soba.* strange a. *gharib.*
stranger a. *gharib; éjnébi; yabanjî.*
strangle (to) *boghmaq.*
straw *sap; saman.* (-berry) *chilék.*
stray *yoldan sapmaq.*
stream *chay, sou, aqîndî.*
street a. *soqaq, mahallé.*
strength a. *qouvrét.*
strengthen (to) *qouvvétléndirmék, taqviyé ét.″*
stretch (to) *gérmék; gérilmék.*
stretcher *téjgéré (déstkéré).*
strike (to) *vourmaq; chalmaq.*
string *ip, sijim.*
strip (to) *soymaq; soyoulmaq.*
strong a. *qouvvétli,* t. *sért.*
stupid *sûrtûk, boudala; shashqîn.*
submission a. *ita'at, inqîyad.*
substance a. *jism; jévhér.*
substantive a. *ism, ismi moutlaq.*
suburb f. *varosh, kéôy,* a. *jivar.*
succeed (to) a. *mouvaffaq ol.″; yériné géchmék,* a. *khaléf olmaq.*
suck (to) *émmék.* suet *ich yaghî.*
suddenly *nagéhan, birdén biré.*
suffer (to) *chékmék, zahmét chékmék;* (trans.) *qomaq, braqmaq.*
suffocate (to) *boghmaq; boghoulmaq.*
suffix a. *édat.*
sugar *shékér.*
suit (of clothes) *qat.*
summer *yaz.* sun *gûnésh.*
superior *fayiq, ala, éfzal; béôyûk.*
supper *akhsham ta'amî.* (Lord's -) *Ashayi Rabbani.*
support (to) *dayanmaq; arqa olmaq,* a. *iltimas, iltizam étmék.*
suppose (to) a. *zann, farz étmék.*
sure (to be) *éyi bilmék, émin olmaq.* surety a. *kéfil.*
surely a. *élbétté, moutlaqa.*
surface a. *sath (sat-h), yûz.*
surgeon a. *jér'rah.*
surgery *jér'rahlîq.*
surname a. *laqab, kûnyé* (§ 669).
surprise a. *té-ajjûb;* (to) *basqîn vérmék; shashîrtmaq.*
surrender (to) a. *téslim ét.″ – ol.″*
suspect (to) *shûbhélénmék.*
suspicious *shûbhéli,* a. *méjhoul.*
swallow *qîrlangîj;* (to) *youtmaq.*
swear (to) *yémin ét.″* sweat *tér.*
sweep (to) *sûpûrmék,* sweet *tatlî.*
swell (to) *shishmék, qabarmaq.*
swelling *shish.* swift *téz.*
swim (to) *yûzmék.*
sword *qîlîj.* syllable a. *héjé.*
sympathy a. *rîqqat, tévéjjûh.*
symptom a. *alamét, ésér.*
syntax a. *nahv.* system a. *ousoul.*
Table *sofra,* f. *masa;* a. *jédvél.*
table cloth *sofra bézi.*
tail *qouyrouq.* tailor p. *térzi.*
take (to) *almaq;* (- by force) *zabt ét.″; jébrén almaq.*
tale a. *hikîâyé, masal, fîqra.*
talk *laqîrdî;* (to) *- ét.″, laflashmaq.*
tall *ouzoun boylou.*
tallow *don yaghî.*
tame *alîshîq, alîshqan, mazloum.*
tar *qatran.* target p. *nishangîâh.*

tariff a. *narkh.* Tartar *Tatar.*
taste a. *lézzét,* t. *tad;* (to) *tatmaq.*
tavern p. *méyhané, qoltouq.*
tea f. *chay.* (– pot) *chaydan.*
teach (to) *êôyrétmék, talim étmék.*
teacher p. *hoja,* a. *mouallim.*
tear (to) *yîrtmaq; gêôz yashî.*
telegram *télégraf.*
telegraph *télégraf;* (to) – *vourmaq, télegraf chékmék.*
telescope p. *dourbin* vulg. *dûldûl.*
tell (to) *sêôyléméк, déméк.*
temper a. *mizaj, méshréb, tabiyat.*
tempest f. *fourtouna, bora.*
temple a. *héykél, ma'béd;* (of the face) *shaqaq yéri.*
tender a. *nazik,* t. *youmshaq,* a. *mûlayim.*
tent *chadîr.* tepid *îlîjaq.*
terrace f. *taratsa; dam, baja.*
terrible *qorqounj,* a. t. *déhshétli.*
terrify (to) *qorqoutmaq.*
thank (to) a. *téshékkûr ét.*" (– you) *téshékkûr édérim, mémnounoum* (493, 498).
thanks, thanksgiving a. *shûkraniyét, téshékkûr.*
thick *qalîn.* thief *khîrsîz.*
thimble *yûksûk.* thin *injé.*
thing a. *shéy,* pl. *ésh'ya.*
think (to) *dûshûnmék; zann étmék; téfékkûr étmék.*
thirst (to) *sousamaq; sousouzlouq,* a. *hararét.*
thirsty *sousouz.*
thorn *dikén.* thorny *dikénli.*
thorough a. *kiâmil, tamm.*
thought a. *fikir, téfékkûr, mûtala'a.*
thread *tél, iplik, tiré, ébrûshûm.*
threshold *qapou éshiyi,* p. *asitané.*
throat *boghaz.* throne *takht.*
throw (to) *atmaq, éndakht ét.*"
thumb *bash-parmaq.*
thunder *yîldîrîm.*
thus *bêôy'lé.* tie (to) *baghlamaq.*
tiger *péléng.* tile *kirémid.*
timber *kérésté.* till (to) *hérg ét.*"
time a. *vaqît, zéman; déf'a, kérré.*
timid *qorqaq.* timidity – *lîq.*
tin *qalay; ténéké.*
tinder *qav.* tithe *êôshûr, ondalîq.*

title a. *laqab,* pl. *élqab, ûnvan.*
toast (to) *ékmék qîzartmaq; qadéh toqoushdourmaq.*
tobacco *tûtûn,* p. *doukhan.*
toe *ayaq parmaghî.*
together *bérabér.* token p. *nishan.*
tomb a. *mézar; tûrbé, marqad.*
tongs *masha.* tongue *dil.*
tooth *dish.* top *dépé.*
torrent a. *sél.* torch a. *méshala.*
torment a. *azab.* tortoise *tosbaghî.*
torture p. *iskénjé,* a. *éziyyét.*
total a. *yékûn.* -ly a. *kûlliyén.*
touch (to) *doqounmaq, déymék.*
touchstone a. *méhékk, méhéng tashî.*
towel *havlî.* tower a. *koulé; bourj.*
town a. *qaryé; shéhir.*
toy *ojounjaq.*
trade a. *tijarét, alîsh vérish.*
trademark *alaméti fariqa, marqa.*
trader a. *tajir, tûjjar* (512).
tradition *hadis,* pl. *ahadis; rivayét.*
train *démir yol qatarî.*
traitor a. *khayin, yéhouda.*
trample (to) *chîghnamaq, dépéléméк.*
translate (to) a. *térjémé ét.*"
translator a. *mûtérjim.* tray *tépsi.*
transmigration a. *ténasûkh.*
trap *douzaq, faq; sîchan faqî.*
travel (to) a. *séyahat ét.*", *gézmék.*
treacherous a. *khayin, chiftéli.*
treacle *pékméz.*
tread (to) *basmaq.*
treacherous *khayin.* -chery *khîyanét, khayinlik.*
treasure a. *khaziné, mal.*
treaty a. *mou'ahédé, ahdnamé.*
tree *aghaj.* tremble *titréméк.*
trench *météris, héndék.*
triple *ûch qat.* tribute *vérgi.*
trinity *salousou shérif.*
troop *sûrû, kêômé;* pl. *bêôlûk.*
trouble *sîqîntî,* a. *zahmét.*
trousers *don;* p. *shalvar.*
truce a. *mûtaréké.* true *doghrou.*
truly a. *filhaqiqa, haqiqatén.*
trumpet p. *borou; borouzén.*
trunk *gêôvdé; sandîq.*
truth a. *haqîqat.*
try (to) *ghayrét ét.*", *chalîshmaq.*

tube *borou; pêôhréng.*
tumble (to) *youvarlanmaq.*
turban *sarîq.* tune a. *maqam.*
Turk *tûrk.* Turkish *tûrkjé.*
Turkey *mémaliki mahrousé, Tûrkiya* (p. 126); *hind tavoughou, têôktêôk, choullouq.*
turn a. *névbét, nêôbét, sîra;* (to) *dêônmék; chévirmék.*
turnip *shalgam.*
turpentine *neft yaghî.*
turtle *tosbaghî.* twilight a. *shafaq.*
twin *ékiz.* twine *sijim.*
tyranny a. *zoulm, ghaddarlîq.*
tyrant a. *zalim, jébbar, dérébéyi.*
Ugly *chirkin.* ugliness – *lik.*
ultimate *soñ,* a. *akhir.*
umbrella a. *shémsiyé.*
unanimous a. *mûttéfiq, mûttéhid.*
unbeliever a. t. *dinsiz, imansîz.*
uncircumcised a. t. *sûnnétsiz.*
unclean p. *napak, mourdar.*
understand (to) *añlamaq, féhm étmék.*
uniform f. *ûniforma.*
union a. *ittifaq, ittihad.*
universal a. *oumoumi.*
universe a. *além, jihan, kîâyinat.*
university a. *darûl fûnun.*
unless p. *mégér, égérchi* (478).
unofficial a. *ghayrî résmi.*
unspeakable a. *malakélam, sêôzûm ona!*
unusual a. *nadîr'ûl vouqou.*
unwell *namizaj, hasta, kéyfsiz.*
unworthy p. a. *nalayîq.* up p. *bala.*
usage a. *adét.*
use a. *faydé*; (to) *qoullanmaq.*
useful a. *faydéli.* usual a. *adi.*
utter (to) a. *téléffûz ét.; sêôylémék.*
urgent a. *ajélé, mûsta'jél, béjid.*
Vacant *bosh;* a. *mahlûl.*
vaccinate (to) *ash étmék, ashlamaq.*
vaccination *ashî, chichék ashîsî.*
valet *oda oushaghî, oushaq.*
valley *déré.* valour a. *shéja'at.*
vanish (to) a. *ghayib ol, nihan ol.*
variety *chéshidlénmé, ténév'vû.*
various *dûrlû dûrlû,* a. *mûténévvi.*
varnish (to) a. *jila sûrmék, jilalamaq.*
vault p. *kémér.* veal *dana-éti.*

vegetables p. *sébzévat,* vulg. *zarzavat.*
veil *yashmaq; êôrtû,* f. *vélo.*
vein *damar.* velvet *qadifé.*
venerable a. *mûhtérém, mûkérrém.*
vengence a. *intiqam.*
Venus a. *outarid.*
veranda *tahtaposh,* f. *taratsa.*
verbal *aghîzdan,* a. *shifahi.*
verge *kénar.* vermicelli *shéhriyé.*
verse (of Bible) a. *ayét;* (poetry) a. *béyt,* pl. *ébyat.*
version a. *térjémé.* vest *qaftan.*
veterinary surgeon a. *baytar.*
vex (to) *gûjéndirmék, éziyét vérmék.*
vial *shishé.* victim a. *qourban.*
victor a. *ghalib.*
victuals *yéyéjék.*
view a. *ménzaré;* (opinion) *réy.*
vigour *qouvvét.* village *kêôy.*
vine *asma.* vinegar *sirké.*
vineyard *bagh.*
violate (to) *bozmaq.*
violent *shiddétli, sért.*
violet a. *bénéfshé;* (colour) *mor.*
violin *kéman.* viper *éngérék.*
virgin a. *bakiré, qîz.*
virtue a. *fazilét.*
visible *gêôrûnûr.* vision a. *rouya.*
visit f. *vizita,* a. *ziyarét;* (to) – *étmék, vizitaya, ziyarété gitmék.*
visitor a. *mûsafir, ziyarétji.*
vocabulary a. p. *loughétché* (544).
voice *sés,* a. *séda.*
volcano *atéshfishan.*
volley *yaylîm atésh.* volume a. *jild.*
volunteer *gêônûllû.*
vomit (to) *qousmaq.*
vow a. *ahd, nézr;* (to) – *ét.*
vowel a. *harfî imla; haréké.*
voyage *déniz yoljouloughou, séfér.*
vulgar a. *adi, qaba.*
vulture *aqbaba.*
Wag (to) *sallamaq; sallanmaq.*
wager (to) *bahs toutmaq, bés toutmaq.*
wages a. *ûjrét,* t. *gûndélik, aylîq.*
waggon *araba.* waist *bél.*
waistcoat *yélék.*
wait (to) *béklémék.*
wake (to) *ouyanmaq, ouyandîrmaq.*

walk (to) *yéôrûmék.* wall p. *divar.*
walnut a. *jéviz.* want (to) *isteméк.*
war *qavga,* a. *harb, mouharébé.*
warehouse f. *maghaza,* a. *dûkkîan.*
warm *sîjaq.* warmth *-lîq.*
wash (to) *yîyqamaq.* waste a. *téléf.*
watch *sa'at; néôbét;* (to) *békléméк.*
water *sou.* wave *dalga.*
wax *bal moumou.* way *yol.*
weak a. *zayif; hafif.* -ness *-lik.*
wealth *zénginlik, sérvét.*
wealthy *zéngin.* weapon a. *silah.*
wear (to) *géyméк; ashînmaq.*
(-out) *esgiméк, ipranmaq.*
weary *yorgoun.* weather a. *hava.*
week *hafta.* weep (to) *aghlamaq.*
weigh (to) *tartmaq.* weight *tartî.*
welcome! *boyour, bouyouroun!*
well *qouyou; éyi; pék éyi!*
west *gûnbatî, batî,* a. *gharb.*
wet *îslaq, yash.* wharf f. *isgélé.*
wheat *boughday,* a. *hînta.*
wheel *tékérléк;* (machine) *charkh.*
whip *qamchî;* (to) *qamchîlamaq.*
whisper (to) *fisildéméк.*
whistle (to) *îslîq chalmaq.*
white *aq,* a. *beyaz.* whole *bûtûn.*
wick *fitil.* wicked *kéôtû.*
wickedness *-lûk,* a. *fésad, shérr.*
wide *énli, génish.*
widow *doul qarî.*
will *géônûl,* a. *mûrad; vasiyét.*
wind p. *rûzgîar,* t. *yél.*
window *pénjéré.*
wine *sharab.* winter *qîsh.*
wing *qanad; qol.*
wipe (to) *silméк.*
wire *tél.* wisdom *aql.*
wise a. *aqîllî, aqil.*
wish a. *arzou, khahish; isteméк.*
without - *sîz.* - home *évsiz.*
witness a. *shahid; shéhadét.*
witty a. *zarif.* wolf *qourt.*
womb a. *rahim,* t. *qarîn.* [*ét.*"
wonder a. *hayrét, té'ajjûb;* (to)
wood *aghaj; odoun; orman.*
wool *youn, yapaghî.*

word *séôz,* a. *kélam; lafz, kélimé.*
work a. *amél,* t. *ish;* (to) *ishléméк.*
workman a. *amélé,* t. *ishji.*
world *dûnya, kûréyi arz.*
worm *soghouljau.* worn out *ésgi.*
worse *dah'a kéôtû,* p. *bétér.*
worship a. *ibadét.* (to) - *ét.*"
worst *én kéôtû.* worth a. *qîymét.*
worthy a. *layîq.* wound *yara.*
wounded *yaralî,* a. *méjrouh.*
wrap (to) *sarmaq.* wrath a. *hiddét.*
wrestle (to) *gûlésh toutmaq.*
wretched p. *perishan,* a. *zevallî.*
wrist *biléк;* p. *bazou.*
write (to) *yazmaq,* a. *tahrir étméк.*
writer *yazîjî,* a. *mouharrir.*
writing *yazî,* a. *khatt.*
written *yazîlmîsh,* a. *mouharrér.*
wrong *yanlîsh,* a. *khata.*
Yard *arshîn,* f. *yarda; havlî.*
yawn (to) *ésnéméк.*
year *yîl,* a. *séné,* p. *sal.*
yearly a. *sénévi, yîllîq.*
yeast *maya.*
yell (to) *baghîrmaq,* a. *féryad ét.*";
av'avé.
yellow *sarî.* (- berries) *jéhri.*
yes! *évvét, évét,* p. *béli.*
yet a. *émma, vélakin, faqat.*
yoke *boyoundourouq; chift.*
yolk *youmourta sarîsî.*
young *génj, déliqanli,* a. *jahil.*
youth *génjlik,* a. *shébabét.*
Zeal *ghayrét; hamiyét, té'assûb.*
zealous a. *ghayyour, mûté'assib.*
zenith *sémtûrrés.*
zephyr p. a. *badî saba, nésim.*
zero *sîfir.* zinc *chinqo.*
zigzag *éyribûyrû, dolambaj, yîlanqavi.*
Zion *Siyon, Sîh'youn.*
zodiac a. *mintaqat ûl bourouj.*
zone a. *mintaqa.* torrid, temperate, glacial —. a. *mintaqayi harré, mintaqayi mûtédilé, mintaqayi mûnjémidé.*
zoology a. *ilmi hayvanat.*

فهرست عمومی
General-Index.

(The figures refer to the sections.)

دارمستادده ق . ف . وینطر مطبعه‌سنده طبع اولونمشدر .
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٤١
٤٢
٤٣
٤٤
٤٥
٤٦
٤٧
٤٨
٤٩
٥٠
٥١
٥٢
٥٣
٥٤
٥٥
٥٦
٥٧
٥٨
٥٩
٦٠
٦١
٦٢
٦٣
٦٤
٦٥
٦٦
٦٧
٦٨
٦٩
٧٠
٧١
٨٢
٧٣
٧٤
٧٥
٧٦
٧٧
٧٨
٧٩
٨٠

خط جلی دیوانی ـ پیماف Jélee Divanee

جناب خالق کون ومکان رونق‌افزای فصول وازمان تنزهت ذاته عن العجز والنقصان روح جسم جهانده ونور چشم عالمیانده اولان

پادشاه معدلت‌گستران وشهنشاه عظیم الاحسان ولی النعمت بی امتنان افندمز حضرتلری الی آخر الدوران اریکه‌پیرای شوکت وشان بیورسونلر آمین

جناب خالق کون ومکان رونق‌افزای فصول وازمان تنزهت ذاته عن العجز والنقصان روح جسم جهانده ونور چشم عالمیانده ولد

پادشاه معدلت‌گستران وشهنشاه عظیم الاحسان ولی النعمت بی امتنان افندمز حضرتلری الی آخر الدوران اریکه‌پیرای شوکت وشان

بیورسونلر آمین .

خط رقعه Riqa

تعلم قوام الخط يا ذا التأدب
فما الخط الا زينة المتأدب فان كنت ذا مال فخطك زينة
خط نسخ
Nésikh
وان كنت محتاجا فافضل مكسب
Sûlûs
خط ثلث

ستایش حضرت پادشاهی

ویرمش بزه رازدان ادوار
برپادشه ستوده اطوار .
هر درلو ستایشه سزاوار
برحامی بی بهانه مزوار

برزل یتدیکی لطفه غایت اولماز
بوندن ده بیوك سعادت اولماز

ای عرش سریر سدره سایه
سنسن بزی ایلین وقایه .
کلمکده در اهل التجایه
سایه کده صفای بی نهایه

فرق صغفاده ظل حقسین
سلطانلغه حق بیلیر احقسین

Taliq

امام علینک بر مناجاتی

خط اجازت — Ijazét

ای صاحب جود ، حامد کرم . ای یکانه معبود ، متعالیسک . عبادتکدن ایستدیککی مظهر احسانک یایان ایدرسک ، دیلدیککی دوچار خسران وحرمان ایلرسک .

خالقم ؛ التجاکاهم انجق سنسک ، عسرت حالنده ده یسر حالنده ده سکا مراجعت ایدرم سکا یالواریرم .

الهی ؛ اکرچه کناهم بیوکدر فقط سنک عفوک اوندن دها بیوک دکلمیدر .

رتبهٔ ثانیه

باب سرعسکری ترجمه و تحریرات اجنبیه قلمی خلفا-
سندن افتخار الاماجد والاکارم
مهری افندی دام مجده شایستهٔ عاطفه
سنیه اولدیغنه بناء شدفتوح وصدور
بیورلان امر و ارادهٔ احسان افادهٔ
جناب شهنشاهی موجبنجه عواطف علیه
ملوکانه مدح موما الیهه ذکر اولنان
رتبهٔ ثانیه توجیه اولندی

١٣٢ ربیع الاول سنه ثلثمائه و

چوجوقه . چوجوقلره . چوجوقلری . چوجوقلرك . اولدق اولان
اولوب اولمیوب . اولدیغنده اولمدیغندن . بولنه بوغازه

تعلیمات

طلبه هر هانکی سطری یازه‌جق اولسه اول امرده کلمه‌لرك درسجه
قرائتنی و معناسنی بیلملیدر . طلبه یکی کلنجه‌یه قدر کلمه‌لری برقلمده .
علی العجله یازمقده جهد ایتملیدر کلمه‌نك هر بر پارچه‌سنی برر برر یعنی قلمی کوزدیرمه‌
قالدیره‌رق یازملی . مثلا معمور کلمه‌سنی بر ایکی دفعه معمو معمور
معمور دیه دفعه یازملی

رقعه یازیسی یك سعتلی کوسترمه حاللرنده بر ایچون شوده که یازیلر اولدقجه
خط مستقیم اوزرنده دیزیلمش کبی اولملی

مثلا معلممز حاجی صدقی افندی محمود پاشاده
عجم خاننده متمکندر . بو یرده یازیله‌جقدر
شویله معلممز حاجی صدقی افندی محمود پاشاده عجم خاننده متمکندر

یازی یك لطیف و ظریف اولور . مناسب دوشرسه کلمه‌لری بعضاً
استیفا اوزرینده یازملی مثلا ذات عالی حضرتلری ساعتجیزی
ذات عالی حضرتلری ساعتجیزی کبی یازیله بیلور .

مرزيفون بدايت محكمه سى حقوق دائره سى

رياست جانب عاليسنه

معروضدر چاكرلريدركه

حاجى بالى محله سى ساكنلرندن سراج طوروس آغا ذمتنده بالحواله

مجبرا تسليم اولنوب آلتى عدد ليراى عثمانى مطلوب چاكرانم

اولوب وعده سندن ايكى آى مرور ايتمسيله ده هنوز ايفا

ديه ايتمامسيله اولديغندن مبلغ مذكورك مع فائضه ومصارف محاكمه

تحت حكمه آلنمسى ضمننده ايجاب حالك اجراسيله لسانى استرحام اولنور

اولبابده امر و اراده افندم حضرتلرينكدر ٩ مارت سنه ٣١٥

[illegible] يوسف

رقعه خطنده مستعمل بعض كلماتك

اشكال متنوعه سى

لى لى . لى لى . نك نك . ده ده ده . ط . كا . ه . طا

سى سى . حال حال . يول يول . يوم يوم . افندى افندى

افندم افندم افندم . افندمه . افنديه . اراده اراده .

مکتب شاگردانک سنوی امتحانی بو دفعه ختام بولوب ماه
حالک اون برنجی صالی کونی قبل الزوال ساعت بر بچوقده ادرلرینه
توزیع مکافات رسمی اجرا ایدیله جکندن جمعیت عاجزانه‌مزه
مخصوص حالیه شرفنجیلریله موفقیاب اولمق اوزره یوم
مذکورده لطفاً وتنزلاً تشریف بیورلمه دعاجیلرینک وایه‌دار
مفخرت ومسار بیورلمسی رجاسیله عرض اجترامات سائغه
اولنور افندم ٢٦ حزیران ١٣١٩

عرضحال

معارف عمومیه نظارت جلیله‌سنه

دولتلو افندم حضرتلری

سوسی اشبو استدعای چاکرانه‌مه معاً تقدیم قلنان ،
انکلیزجه‌دن ایتنجه‌یه لغت کتابی نام اثر عاجزانه‌مک
طبع ونشرینه دائر بر قطعه رخصتنامه‌نک اعطاسی بابنده
امر وفرمان حضرت من له الامرکدر ٢ ٨ حزیران ١٣٢٠

اوهانس

تذكره لر

ولیمه جمعیتنه دعوت تذكره سی

افندم: بلطف تعالی اوكلنزده كی پنجشنبه كونی ساعت بشده

قرارلرنده بنده خانه ده ولیمه جمعیتمزك اجراسی مصمم اولدیغنده

ذات عالی برادرانه لرینك دخی جمعیت مذكوره یی تشریف ایله

بنده لرینی احیا بیورمه لری اخص نیاز مخلصیدر افندم

في ۷ تموز سنه ٩٠

عائله جه بر جمعیته دعوتنامه

ماه حالك یدنجی جمعه ایرتسی اخشامی ساعت برده

بنده خانه كزده عائله جه بر جمعیتك انعقادی مصمم اولدیغندن

ذات عالیلرینك دخی عائله جه تشریفلری بالخاصه رجا اولنور افندم

جواب موافقت

تذكرهٔ علیه كزی كمال ممنونیتله اوقودم. دعوت بهیه كزه

اجابت ایده جكمی عرض ایدرم افندم.

دعوت تذكره سی

معارفپرور افندمز.

تعلم قوام الخط يا ذا التأدب
فما الخط الا زينة المتأدب فان كنت ذا مال فخطك زينة
وان كنت
Nésikh
Sülûs
خط ثلث

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٢
٣
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٥
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٧
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١٣
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تعلّم قوام الخطّ يا ذا التأدّب

فما الخطّ إلا زينة المتأدّب فإن كنت ذا مالٍ فخطّك زينةٌ

خط نسخ

Nésikh

وإن كنت محتاجاً فأفضل مكسب

خط ثلث

Sülûs

ستایش حضرت پادشاهی

ویرمش بزه راز دان ادوار
بر پادشه ستوده اطوار .
هر درلو ستایشه سزاوار
بر حامیٔ بی بهانه مزوار

بزل ایتدیکی لطفه غایت اولماز
بوندن ده بیوك سعادت اولماز

ای عرش سریر سدره سایه
سنسن بزی ایلین وقایه .
کلمکده در اهل التجایه
سایه کده صفای بی نهایه

فرق صعفاده ظل حقسین
سلطانلغه حق بیلیر احقسین

Taliq
خط تعلیق

باب سرعسکری ترجمه و تحریرات اجنبیه قلمی خلفا-
سندن افتخار الاماجد والاکارم
مهری افندی دام مجده شایستهٔ عاطفه
سنیه بولندیغنه بناءً شرفسنوح وصدور
بیورلان امر و ارادهٔ احسان افادهٔ
جناب شهنشاهی موجبنجه عواطف علیهٔ
ملوکانه مدت موما الیهه ذکر اولنان
رتبهٔ ثانیه توجیه اولندی

١٣٢ ربیع الاول سنه ثلثمائه و

—

بوجوره . جوجوبله . جفتجری . جصلرجه . اوتوز اولان

اولوب اولور . اولمدیغنده اولمدیغندن . بولنه بوقاده

تعلیمات

۱ طلبه هرهانکی سطری یازه‌جق اولسه اولامرده کلمه‌لرک دیتجه

۲ قرائتنی و معناسنی بیلملیدر . طلبه یکلکه کلنجه یقه کلمه‌لری برقلمده .

علی العجله یازمه‌جق ایچون کلمه‌نک هر پارچه‌سی بره بر یعنی قلمی کوزدیرمه‌

قالدیرمه‌یجه یازملی . مثلا معظم کلمه‌سی بویله‌جه معظم معظم

معظم سیه دفعه یازملی

۳ رقعه یازیسی پک حسنلی کوسترمه حاللرده بریده‌جی شودرکه یازیلر اولدیجه

خط مستقیم اوزرینه دیزیلی کبی اولملی

مثلا معلممز حاجی صدقی افندی محمود پاشاده

عجم خانده متمکندر . بویله یازیلمجقه

شویله معلممز حاجی صدقی افندی محمود پاشاده عجم خانده متمکندر

۴ یازیسی پک لطیف و ظریف اولور . مناسب دوشرسه کلمه‌لری بعضاً

استیفا صورتیله یازملی مثلا ذات عالی حضرتلری مستحق عاجزی

ذات عالی حضرتلری مستحق عاجزی کبی یازیله بیلیر .

درسعادت بدایت محکمهسی حقوق دائرهسی

ریاست جانب عالیسنه

معروض چاکرلریدرکه

حاجی بالی محلهسی متمکنلرندن سراج طوروس آغا ذمتنده بالحواله
غیر از تسلیم اولنوز التی عدد لیرای عثمانی مطلوب چاکرانم
اولوب وعدهسنده ایکی آی مرور ایتمسیله دخی هنوز ایفای
دین ایتمامش اولدیغندن مبلغ مذکورک مع فائضه ومصارف محاکمه
تحت حکمه آلنمسی ضمننده ایجاب حالک اجراسیله استرحام اولنور
اولبابده امر واراده افندم حضرتلرینکدر ۹ مارت ۳۱۵

طورزاده محمد یوسف

رقعه خطنده مستعمل بعض کلماتک

اشکال متنوعهسی

بی بـ . لی لـ . نك نـ . ه ه . ده . ظ . کا . ض . طا
افندی افنـ . یوم یوم . یول یول . مال مال . سی سـ
اراده . اراده . افندیه . افندیه . افندم افندم .

مکتبمز شاکردانک سنوی امتحانی بو دفعه ختام بولوب ماه
حالك اون بدنجی صالی کونی قبل الزوال ساعت بر بچوقده دولتلو
توزیع مکافات رسمی اجرا ایدیله جکندن جمعیت عاجزانه‌مزه
حضور عالی شرفیتلریله دخی کامیاب اولمق اوزره یوم
مذکورده لطفاً و تنزلاً تشریف بیورلمه دعیلرینك وابه دار
مفخرت و مسار بویورلمسی رجاسیله عریضهٔ احترامات سامیه
اولنور افندم فی ۲ محرم سنه ۱۲۹۱

عرضحالدر

معارف عمومیه نظارت جلیله‌سنه

دولتلو افندم حضرتلری

سوه‌دی اشبو استدعای چاکرانه‌یه معاً تقدیم قلنان
انکلیزجه‌دن اسپنجه‌یه لغت کتابی نام اثر عاجزانه‌مك
طبع و نشرینه دائر بر قطعه رخصتنامه‌نك اعطاسی بابنده
امر و فرمان حضرت من له الامرکدر فی ۸ کانون ثانی ۹۰

اوهانس

تذکره لر

ولیمه جمعیته دعوت تذکره سی

افندم: بلطفه تعالی اوکلزده کی پنجشنبه کونی ساعت برده

قرار لرنده بنده خانه ده ولیمه جمعیتمزك اجراسی مصمم اولدیغندن

ذات عالی برادرانه لرینك دخی جمعیت مذکوره یه تشریفیله

بنده لرینی احیا بیورملری اخص نیاز مخلصیدر افندم

فی ٧ [illegible] [illegible]

عائله جه بر جمعیته دعوتنامه

ماه حالك [illegible] بنجی جمعه ایرتسی اخشامی ساعت برده

بنده خانه کزده عائله جه بر جمعیتك انعقادی مصمم اولدیغندن

ذات عالیلرینك دخی عائله جه تشریفلری بالخاصه رجا اولنور افندم

جواب موافقت

تذکرهٔ علیه کزی کمال ممنونیتله اوقودم. دعوت بهیه کزه

اجابت ایده جکمی عرض ایدرم افندم

دعوت تذکره سی

معارفپرور افندمز.

معذرتنامه

فدا داشم افندم

مكتوبلريكزه جواب ويره مديكمده طولايى نه درجه‌لرده مسامحه
كوسترديكمى بنده كزده بيليرم. فقط مشاغلمك كثرتنى بيلديكز
بنى تعزير ايتمز حتى حالمه آجيرسيكز. بو دنياده برشيئه محتاجم
اوده محبتكزدر. دوست محبتكزى بنده چكمك ذاتاً دوچار اولديغم
آلامى تشديد ايتمك ديمكدر. مكتوبكزه چابجه منتظرم.

برادرم افندم

توصيه نامه

محب وفاشعارم افندم

احباب عاجزى سليم افندى يى توصيه ايله كسب شرف
ايدرم. موميٰ اليه حقنده لازم كلان معاونت و رعايتك
دريغ بيورلمايه‌جغنى اوته دنبرى مسلم كتررانم اولان شيمهٔ
مروت شعارانه‌لرندن اميد ايدرم. بر موميٰ اليهه
ايده‌جككز ايلكلرك جمله‌سنى عاجزلرينه راجع بيلديكمدن
بر لطفكز ايله ايكى كيشى‌يى ممنون ايتمش اوله‌جقسكز افندم

اجلده دوچار اولدیغی ضیاع عظیمه دن دولایی عائلهجه حددن

افزون متکدر و محزون اولدیغمدن بو مقوله احوال طاقتکدازده

مرهم تعدیل اولان صبر جمیلدن باشقه برآده آقدم قلوب ستمدیدهلرینه

دره دیله مسکون نتیجهسی الهام اولمسنی جناب حقك لایموتندن بالتضرع

نیاز ایلمکده یم افندم ۲٦ شعبان ۳۱۹

هدیه دیکی : یعقوب

الایشی هدیه سندن دولایی بر دوسته تشکرنامه

محب وفاشعارم افندم

هدیهٔ کرمطرازیکزی کمال ممنونیتله الدم. سزی تأمین ایدهیم که

هیچ برشی بنده کزی بوقدر مسرور ایتمه مشدر. هدیه کزی

هرکس بکندی. نظر حاجزانه مده بونلر پك قیمتداردر

چونکه محصول دست ماهرانه کزدر. بو لطفکز بنده کزی

تشکره مجبور ایتدی. شو صورتله بیان حال ایتدیکم. بقای

توجهاتکزی استدعا ایله بو وسیلهٔ حسنه عداید ه‌رم افندم

۱۷ شعبان ۳۱۹

تشرف ایلرم .

سنەلر تجدد ایتدکجه عمر و بختم تزاید ایتمکده ؛ افندیمزده دائما

لطف و مرحمت محسوس اولدیغنی دوشوندکجه کوکسم قبارەرق الملکده‌یم

سزی کمال خلوص ایله سویورم ؛ دعای تمادی عمر و اقبال

عالیکز ایله مشغولدر . هر حالده توجهات سامیهٔ ولی نعمتیلرینک

بقاسنی استرحام ایله ختم کلام ایلرم افندم .

مخدومکز : صبیحه

ازدواج تبریکنامه‌سی

کریمه‌کزک تزوجنده دولایی تبریکاتمی عرض ایله افتخار ایدرم

قیزیمزک اویله شرفلی ناموسلی بر فامیلیایه دخولی چشم مسرتله

کوره‌جک احوالدندر . دوکوننده بولنمامقلغمدن دولایی

متأسفم جناب رحماندن طرفینی مسعود ایلمه‌سینی دیلرم افندم .

محبکز : مانیا .

تعزیتنامه

قارداشم افندم !

نمونهٔ حیا فضل و عفت اولان خانمهٔ عالیلرینک دست بیداد

فلـ..

فنون و ادبيات اجازتنامه‌سنه معادل اولان اشبو علوم عاليه
شهادتنامه‌سنى حسب المديريه طرفمزدن بالامضا افندئ موى اليه
يدينه اعطا قلندى فى ٨ تموز سنه ٢١

اناطوليه قوله‌جى هيئت مديرلى
طرفندن ادوارد ريكس

اناطوليه قوله‌جى هيئت معلمونى طرفندن
ريس چارليز ترانس

حامل وثيقه زيور بهر حضر افندينك درت سنه مكتبمزده
مداومتله علوم والسنه تدريسكرده بى منتظماً تدريس وتحصيل
ايتمسه و بو مدت ظرفنده متواليا ابراز شعار حسنه سيرتلر ثبات
تأدب ايلمسه اولديغى بينه اشبو شهادتنامه افندئ موى اليه
يدينه اعطا قلندى فى ٢ ايلول ١٩١٩ برهان ترقى مكتبى مديرى
حشمت

مكتوبات متنوعه

سال جديد تبريكنامه‌سى

سوكيلى پدرم !

تجديد سال مناسبتيله حسيات تشكراته و صداقتمى تكرار ايله كسب

زکریا بن یوسف اغانك متصرف اولدیغی ٤٦ نومرولی برباب
اخشاب منزلنی مع باغچه یکرمی درت بیك غروشه بدل ایله اشترا
مبایعه ایده جك اولمغله مشتری مرقومك تبعهٔ دولتعلیهٔ
ایدوکنی مشعر اشبو علم وخبر اعطا قلندی مهر مختار
فی ١٨ تموز سنه ٣١٧ قریهٔ سونجیوف

مقدما ایکنجی اردوی همایونده پیاده برنجی آلاینك برنجی بلوکنك
بولوك باشیسی متوفا صالح اغانك بیوه سی اولهرق ترك ایلدیکی
خدیجه و نوری نام ایکی ایتامك محله مزده متمکن اولوب آلاده
برحیات اولدقلرینی و مرقومانده خدیجه نك هنوز اره وارمدیغنی
مبین اشبو علم وخبر بالتمهیر اعطا قلندی فی ٥ حزیران سنه ٣١٦
مختار محلهٔ حاجی بالی

شهادتنامه لر

دارندهٔ وثیقهٔ دعاوه نعمان افندی مکتبمزك علوم والسنهٔ
مقرره سنی ترتیب مخصوصی وجهله تدریس وتحصیل ایتمسیله حسن حال
واخلاق حمیده سیله هیئت معلمونك توجهنه مظهر اولدیغنده

وكالتنامه

باعث تسطير وكالتنامه اولدركه

درسعادتده توپخانه‌ده رمزی افندی خاننده مقیم اوطه‌باشی
رفائیل آغا ذمتنده اولان بش بیوز عدد لیرای عثمانی مطلوبمك
استحصالیله طرفمه تسلیمی خصوصنده هر نه ایجاب ایدرسه کندی نامنه و
طرفمدن اوله‌رق اجرا ایتمك اوزره ارناوود خاننده
٦ نومرولی اوطه‌ده مقیم برنجی صنف دعوا وکیللرندن عزتلو
مارغاریوس افندی‌یی وکیل مطلق نصب و تعیین ایلدیکمی مبین
اشبو وکالتنامه‌م بالامضا افندیٔ موی الیه اعطا قلنمشدر

٧ تموز ٣٢٦ — درسعادتده کلیسه خاننده مقیم
دیقران آغوبیان

بالاده موضوع امضانك دیقران آغوبیان افندینك کندی
امضاسی اولدیغی تصدیق اولنور — مهر

درسعادت معارف محررلکی

علم وخبرلر

محله‌مز متمکنلرندن ماردیروس ولد سرکیس آغا جورلی قلفه

منه و مطلوبم قپاریغنی بابه اولنمسی فی ۹ ع ۱۲۹۰

داشکه نار

کفالتنامه

منافع دولت و مملکته مضر اولمیان هر نوع کتب و رسائلی
طبع و تمثیل ایتمک اوزره بر مطبعه کشادینه طالب اولان تبعهٔ
دولت علیه دن سعادتلو آغوب ماطیوسیان افندینک مطبوعات
نظامنامه سی احکامنه توفیقاً حرکت ایده جکنه متکفل اولدیغمی مبین
اشبو کفالتنامه م جانب مکرمت منبعه تقدیم قلندی فی ۱۸ ج ۱۲۹۸

استنبالده بازرکانیاده

قونطوراطو

مرزیفونلک باشا دره سی موقعنده واقع معلوم الحدود
جهاالتی دونم تارلامی دروننده هنوز ابتدا اسیه ذرع ایتمک ده
موجود اشجارک میوه لری رهن کندیسنه عائد اولمق اوزره
سنه عالیه قاسمی ابتداسندن کله جک سنه . دن عشرینه قدر
بر سنه مدتله ویشنا نادیا اولنمق اوزره ومه بسه لیرا بدل ایجاره
باقجوانده علی اغانه ایجار ایلدیم فی ۲ ... ۲۹۹ سیواسلیانه

و یا امرینه بر وجه بالا یالکز المتمش عدد لیرای عثمانی تأدیه ایدرسکز

حسابکزه گچیره سکز بدلی نقداً اخذ اولنمشدر ٢ مرت ٩١

مؤرخ

Jndorsement **جیرو**

لیرای عثمانی معلی مهدی افندی‌یه تأدیه ایده سکز بدلی حساباً

مأخوذدر ٢ مرت ٩١ کیفاریادان کیرکور

امر سندی یاخود بونو

یکی عثمانی

a Note

ذخیره تاجری حرمتلو کریم افندی‌دن مبایعه ایلدیکم مال بدلی

اولرق بر وجه بالا یالکز قرق بش عدد لیرای عثمانی دینم

اولوب تاریخندن اوتوز بر کون مرورنده کندی امرینه ادا

ایده جکم ٢ ٩٢ مراد پاشا

a Receipt **مقبوضه سندی**

مکتبمز طلبه‌سندن قیصریه‌لی خاچاطور افندینک اشبو

سندلرك انواعی

عادی دین سندی

۵۰

۴۰۰۰ غروشدر

تاریخمزدن اعتباراً طقسان بر کونده وبهر لیرایه شهری یکرمیشر
پاره فائضله تجارانده معتبراننده ازمیرلیان اوهانس افندی
یدندن بر وجه بالا یالکز درت بیک غروشی اخذ واستدانه
ایلدم ۲۶ اغستوس ۳۱۹ المدیونه
نصیب

پولیچه سندی

۲ لیرۀ عثمانیه

a Draft

قیصریه ده وزیر خاننده بالیقچیان اوتیه افندیه تاریخمزدن اون بر
کونده مذکوره اشبو پولیچه مك حاملی بولنانه کباریان کیرکور اغایه

P.30

۱۰ نجی درس بویوکدر . مکالمه

جواب	سؤال
اوت زنگینم .	سز زنگینمیسکز ؟
اوت فقیردر .	قارداشکز فقیرمیدر ؟
اوت اوغلم ایی در	اوغلکز ایی میدر ؟
بن ایی یم .	سز ایومیسکز کوتومیسکز ؟
اوت قیزقارداشم ایی بر قیزدر	قیزقارداشکز ایی میدر ؟
اوت یوکسکدر .	بو داغ یوکسك می ؟
اوت ! کنج درلر	اونلر کنج میدر ؟
بز زنگینز .	سز فقیرمیسکز ؟
قاره دکیز کوچوکدر	آق دکیز بیوك می ؟
اوت بیوك بر قوشدر	آله بابا بیوك بر قوشمیدر ؟

او . او بویوکدر . ۲ بر آدم : آدم . آق بر آدم
آق آدم ٤ قاره دکیز . قاره طاغ . آق دکیز .
آق طاغ . ٥ بر آق کل . آق کول . قیرمیزی کل .
٦ کوتو بر چوجوق . بو بر کوتو چوجوقدر .
کوتو چوجوق بودر . ۷ او یاتیقدر . او یاتیقدر .
شهر اوزاقدهدر . شهر اوزاقدر . ۸ بر آت . بر قوسه
و بر اوکوز . ایکی آت و بر بیوك اوکوز ۹ بو قوسه
آقدر . بو قوسه آقدر . بو قوسه آق میدر ؟
قارهدر . ۱۰ قاره قوسه کنجدر . کنجدر . اولی
بر آدمدر . آدمدر .. ۱۱ قاره قوسه بیوك
بر قوسهدر . قوشدر . او قوسه کوزل بر قاره
قوشدر ۱۲ آق دکیز بیوك بر دکیزدر .

ابه کوچوك ایم . ۲ سه کنجسه ۳ اونلر زنکیندرلر
٤ بابا ایلیدر . ٥ آت کوتودر . ٦ اوشهر اوزاقدر .
۷ شهر اوزاقمیدر . ۸ هوا صیجاق میدر ؟ ۹ او صیجاقدر

۸ بویوك طاغ . داغ. بو طاغ بو یوك میدر . بر بیوك طاغ . ۹ ایو چوجوق . ایی چوجوق چوجوق ایودر . او ایو چوجوقدر . او چوجوق ایو؛ بر چوجوقدر . ۱۰ بوآت . برآت . ات . ایی آت بو بر ایی آتدر . بر ایی آت . ات ایی دیر ۱۱ اوزون بر شهر . بر یاقین شهر . شهر یاقین میدر . شهر اوزاقدر . ۱۲ هوا ایی دیر . هوا صیجاق میدر . هوا صغوقدر . صوغوقدر . ۱۳ قرداشم قارداشم قارداشم و قیز قارداشم زنکیم دیرلر . قارداشم قیز قارداشم . بابا . و آنا . ایی دیرلر ۱۴ سم بویوك . میسیم؟ کوچوك میسیم ۱۵ قره ، قاره . قاره قوش قره طاغ . قره دکیز ،، دکیز ، دکز ، دهکیز آقه دکیز . آقه بابا . آقه طاغ .

ترجمه ۲

۱ . آت . برآت . ایی برآت . ایی آت . برآت و بر اوکوز . ۲ براو . بویوك براو . بویوك

P.21 صحیفہ ۱۷ تشدید

مثالاموسہ . حدوث . حدت . ملت . ملت .

P.22 صحیفہ ۱۷ تعلیم ط

جرّاح . حمّال . قزّاز . صرّاف . جلّاد . مدّاح .
بقّال . سقّا . شمّاس . دلّوک . ہمّت . جنّت
حنّا . محرّک . مکرّم

صحیفہ ۲۲ . مدّ §47

آن . آن . آت . آت . امیہ . آسیہ . او . آہ
او . آو . ال . آل . . ای . آی . اسہ . آسہ
اک . آو . آنسہ . آلت . آباد . آدم . الدیم آنجہ

صحیفہ ۲۲ تنوین

ت . ت . ۃ . ۃ . ۃ . ذ . ذ . ف . ف . ثانیاً
نظاماً . قرضاً . مصافاً . حقاً . حیلطفاً . یوماً

Accent صحیفہ ۲۲ اکسنت § 49

او . کوپک . آغلاسہ . صالاموسہ . صرافبصر
تقدم . جاہل کریم . آتسہ . خصوص الیہ . الله . قہوہ

P.20 **تعليم ٤ .**

ساعت . دوه . طاوق . چوجوق . چوجغه .
صاحب . قاشه . چالشه . راحت . چیچك دیلك
چیلك . وشنه كلدی . كیتدی . كتدی . بشقچه
كتاب II احتشام . اسلام . اقرار . اقبال . انبآ
اسراف . اشاده . تبدیل . تشریف . تعریف تسلیم
تقسیم . مخصوص . مظلوم . مشهور . مكتوب . محبوس

P.21 — III

كتاب . كتابی . كتابه . قپو . قپویی . قپویه
یالی . یالی‌یی . یالی‌یه . یاره . یاره‌یی . یاره‌یه
بابا . بابایی . بابایه . آنا . آنایی . آنایه
قناد . قنادی . قناده

P.21 — IV

شربتجی . كتابجك . كتابجیده . كبابجی . حلواجی مجلسده
مكتبده . سرمایه . خبردار . دولتلی . هوسلی . مطلقا
باغچه‌ده . بغچه‌ده

تعلیمد ز

P18

قول . آلمه . اکمك . اکمك . آقمق . قاو . قاو .

قپو قپونك . الك . الك . الك . کار . قار . کول .

قول . کول . باز دیکز . بازده . بندهکز . بنده .

دکزك . بلمز . دکرمنه . اوکوز . اوکوز . کات .

کوکرته . طقوز . طوکوز . کوشه . بکیت . بکه .

§ 35 کوکرجینه . صوکره .

اوغلو . باغ . اوغلان . آغا . عالیم . معلوم .

اوغلو . قوغمق . صوغوق . صغوق . قوغه .

غاز . غزنة . غاردیانه . غلاتیستویه . هوغو .

§ 38

—

ایت . آیت . ال . ال . اثر . اثر . اول .

مأمور . تأثیر . آت . ات . آلمه . آلمه .

قائل . دائر

P20

جزم

§ 42

بالق . بالیوه . مکتب . بربر . بلك .

قوتون اوقو قوقو اوقور اوموز اوتوز
اوعوز قورو اوووں چوروك بوغو
چولاق سولوك كوتوك

P15

صحيفه ١٥ — و ١٨

آت ایت اوت . بال ، پاریس ، اوروپا ، مولا
مولی ، عیسا ، عیسی ، پاشا . آسیه ، آباد
او . وقت . آلو . یول . لونده . دوست
محمود ، خواجه خوانده

P16 — §31

بل سیر می ؛ قیمه . دبلیمه . بیر . زالمبز
هنر . قهوه . آصه . بنده . کله بیکم . آصه

P17 حکایه ، حکایة ، حکایت . §34

قومباره . قامه . قایسه . کیده جك . کتاب . کوره
کول : کور کول . کل ؛ کاغد . کامل . آکاه .
دکز ، دکیز . بالکز ، یالیکز . سنك . دکل
دکیل . اکری . یك

با بی بو . ما می مو . نا نی نو . سا سی
سو . دا دی دو . فا فی فو . غا
غی غو . لا لی لو .

—

قل . قال . قل . قیل . قول . قل . قسه
قاسه . قسه . قیسه . قسه . قوسه . لاف
لیف . لوف . بال . بیل . بول . غام . غیم
غوم . جام . جیم . جوم .

—

صول قول . چور چوب . بول مال . یول
وار . قوپ . کیت . موم صات . دار
یول . چوق طوز

—

چاقی یاقی باشا باله باتاقه بوداق
قویاق قوناق غالی صاری چوبان باتاق
صوداق صوغاق یاری دولاب چوبان اوغلان

ث ث ث ج ج ج ذ ذ ز ز ع ف
غ و ى

P.12 تعلیم . ج .

دَك ذَم رَس زَن زَل وَر وَج
دِك ذِم رِس زِن زِل وِر وِج
دُك ذُم رُس زُن زُل وُر وُج
زَف زِف زُف

P.13 تعلیم . ہ .

ب سہ ، بسح ، با ، بہ ، ر ، بر ، با ، ت ل ، تُل .
ث م ، ثُمُ ، ج م ، جِمُ ، ج ك ، جَك .
سہ سح ، شتہ ، س س ، سَس ، ك م
كَمُ ، وہ ل ، قِل ، ف س ، فَس ، ج ج ، جَج

P.14 تعلیم . و .

تعلیم ۔ ا ۔

Page 6

ا ب پ ت ث ج ح د ؛

ھ ہ و ز ژ ؛ ح ط ی

ک گ ل م ن ؛ س ع ف

ص ؛ و ر ــھ ث ؛ ش د خ

ص ط غ ؛

ابجد ھوز حطی کلمن سعفص قرشت
ثخذ ضظغ

تعلیم ۔ ب ۔

P11

حَ حِ حُ ھَ ھِ ھُ صَ صِ صُ

سَ سِ سُ قَ قِ قُ لَ لِ لُ

تَ تِ تُ طَ طِ طُ بَ بِ ۔ بُ ۔

مدخل

حروفات عثمانیه

ا	ا ا ا	ر	ر ر ر	غ	غغغ
ب	ببب	ز	ز ز ز	ف	ففف
پ	پپپ	ژ	ژ ژ ژ	ق	ققق
ت	تتت	س	سسس	ك	ككك
ث	ثثث	ش	ششش	ڭ	ڭڭڭ
ج	ججج	ص	صصص	ل	للل
چ	چچچ	ض	ضضض	م	ممم
ح	ححح	ط	ططط	ن	ننن
د	ددد	ظ	ظظظ	و	ووو
ذ	ذذذ	ع	ععع	ه	ههه

لا لا ملا ل

ى بيى

١ ٢ ٣ ٤ ٥ ٦ ٧ ٨ ٩ ١٠

بدرقهٔ لسان عثمانی

یعنی

لسان عثمانینك تحصیلنه مخصوص سهولتجه بر اصول ؛

محرری

واهان اوهانس آغوبیان

مرزیفونده واقع اناطولیه قوللجنده ادبیات عثمانیه

معلمی

طابع و ناشری ،

آلامانیانك هایده لبرغ شهرنده مقیم

جولیوس غروس

سنه ۱۳۱۹